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THE WORKS OF MR JOHN GLAS.

In FOUR VOLUMES.

VOLUME III.

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THE

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THE

PRINCETON THEOLOGICAL SEMINARY

THE WORKS OF Mr JOHN GLAS.

Grave DIALOGUES betwixt three FREE-THINKERS, *viz.* Θ, A, and X.

[First published in the year 1738.]

DIALOGUE I.

Θ. IT is great pity to see the extravagancies into which enthusiasm leads some of our species, and the affronts daily done to the dignity of our nature by that means.

A. Enthusiasm is a compliment that differing sects are always ready to pay to their opposites, upon their appearing heroic in the opposition, while none can be found ready to accept of it. But what is the folly, or even wickedness, that men have not been guilty of, under the pretext of conscience? Every one is very ready to assume this to himself, but not so willing to allow it to another that differs from him; which makes me fear it is but a pretence on all hands.

X. But this should persuade you, that all are agreed there is such a thing as conscience, and that it is a good thing, which, even they who ridicule the pretence to it in others, would be thought themselves to have.

There is a dread of the Deity, and of eternal judgment,

which, however men may endeavour to divert, they cannot wholly extirpate out of their minds. This is ſuppoſed in all the tricks of politicians about religion. And it is not the eaſieſt thing in the world to perſuade the worſt of men to practiſe what they firmly believe will expoſe them to the divine judgment, without any hope of impunity. But when we are ſo far impoſed upon as to imagine actions that are moſt fooliſh, or even wicked, to be agreeable to the Deity, then we can be conſcientiouſly fooliſh or wicked.

Θ. I ſhall not inſiſt on the name *enthuſiaſm*, though I would think it well beſtowed on any who ſhould imagine that mankind can be without ſome religion or other. The moſt ſtupid of the race cannot look on this world, which they ſee with their eyes, without the idea of a great contrivance, which neceſſarily implies a contriver. And one needs no more but hear two of the baſeſt of the croud ſcolding together, to convince him, that the very dregs of mankind are not deſtitute of all ſenſe of the *turpe et honeſtum*.

A. Yes. And what is *turpe* in one country is *honeſtum* in another, or even in the ſame country at different times.

Θ. So it may be, as to ſome things, ſuch as poſitive inſtitutions, but not ſo with reſpect to all. And ſome things may be held lawful and allowable, and encouraged on ſome accounts, notwithſtanding their turpitude; but they cannot appear comely and honeſt in the ſame view wherein their turpitude is ſeen. But, however mankind may differ as to particulars, it is enough to the point, that they all agree in the general ſenſe of right and wrong, and that ſome characters muſt be approved, and ſome condemned every where. That mens conſciences are miſerably miſguided in innumerable inſtances, I freely own; but ſtill it is too manifeſt to be denied, that there is conſcience in man.

A. You are ſo very abſtract, and diſtinguiſh ſo nicely in defence of this great director and guide, that I would be content to hear you a little further, on the ſubject of its being liable to be ſo much miſguided.

Θ. That needs no more abſtractneſs or niceneſs of diſtinction, but this, that men either miſtake their own partial reaſonings for the faithful verdict of their conſciences, or ſubject their conſciences to other guides that miſlead them. But, as you like not my abſtractneſs, I would rather ſpeak of a particular inſtance that I had in my eye when I was complaining of enthuſiaſm.

A. An

A. An instance of a misguided conscience! pray let us hear it.

Θ. You know the little sect that has appeared of late, which I would not think worth the noticing, but for the pity that is due to any of the human kind, when they run into such ways of superstition, as reflect on human nature, and create disturbance to themselves and all about them. This whimsical people stick at nothing, be it never so ridiculous or uneasy to themselves and others, in their way of religion; wherein they yet appear very conscientious.

A. They have been too much gratified by the notice that has has been taken of them; for that is the very thing they want, as Erostratus when he burned Diana's temple. And the more contempt and opposition they meet with, they have the more honour among themselves: for, whether there be any such thing as conscience among men or not, it is always a great honour to be thought to act according to it; at least, by one's own club, if no more can be attained. But, seeing they do not aim at raising any commotions in the state, and have no power, though they had a mind, to alter the constitution and establishment of the church, I cannot but look on it as a great weakness in any to be disturbed or uneasy with a people who are, in all respects, so inconsiderable. For, though the resentment of a proud injured clergyman be, without doubt, at work in this case, yet it does not work here in the ways wherein it has given the greatest disturbances to the world; but in a way wherein it may be easily subdued by neglect.

Θ. What you say, has been, and may be again; but, as you cannot well deny that there is something odd in this matter, and out of the common ways wherein the resentment of ambitious clergymen works, I still insist, that a misguided conscience must be in the case: for if the honour of being thought conscientious were the spring of all their peculiar motions, they would not take every step that procures the disesteem and hatred of the greatest pretenders to conscience among whom they live; they would shun all appearance of agreement with any who are reckoned malignants against the godly party, or loose in their principles; they would be less severe upon one another's faults than they seem to be; and, in short, their conduct would be more regulated by esteem than I can perceive it is.

X. I even suspect they give yourself some disquiet. But may you not account for this *phænomenon*, by a frightful *idea*

they may have got of the ſtate of mankind, with reference to the judgment of God, and of the courſe of the multitude, as diſpleaſing to him, and inconſiſtent with the common pretence of love to him, and regard to his law, ſo that they cannot think themſelves ſafe in the way of the multitude? Yea, and they may be perſuaded, that the further they go from them, and the more they are condemned by them, they are the more approved of God.

Θ. It is poſſible; but if they be in the panic with the courſe of the multitude, ſo as to think they cannot fly too far from it, I ſhould then expect to ſee them acting the reverſe of the common actions of life.

X. It muſt be the rule by which they diſcover the corruption of the multitude, that directs their conſciences in differing from them; and ſo they can go no further in oppoſition to the common courſe, or in receiving oppoſition from it, than that rule directs them, if they be acting conſcientiouſly.

A. I never ſaw men pretend conſcience and zeal for God uniformly; they always take care of ſome darling appetites to have them gratified, when their cenſures are moſt ſevere on others, and even when they are in ſome things moſt ſevere on themſelves.

X. Let it be true, that we are more readily ſevere on others than on ourſelves; yea, and that we may be induced to ſeverity on ourſelves in ſome things, to quiet our minds in the remaining poſſeſſion and enjoyment of our darling luſts; yet this diſcovers ſome action of conſcience, though miſguided, and ſhews that the worſt of us are not wholly free from it. After all your inſinuations againſt it, I perſuade myſelf it can give you ſome uneaſineſs upon occaſions. And if you ſhall trace your arguings againſt it to their proper ſource, I doubt not but you will find them to be the fruits of an effort in your mind to ſhake off that ſame dread of a Deity, and of eternal judgment, which yet forces itſelf in upon you at times, in ſpite of all your arguments.

Θ. How miſerable and how inhumane muſt that mind be, that cannot be eaſy without a perſuaſion, that there is no conſcience, no truth nor goodneſs to be found in man! But I was wanting to be informed of the rule that directs the conſciences of that people, and how they are led into all the ridiculous practices and ways of thinking, that render them unfit for the ſociety of mankind.

A. Whether

A. Whether man be naturally ſociable or not, I ſhall never believe that to be conſcience that diſturbs ſociety.

X. Wicked ſociety, if you mean, you are at a contradiction. But you forget what I have been ſaying, that it is the conviction they may have of the judgment of God againſt the courſes of the ſociety which they withſtand, that makes them differ, and ſo they act conſcientiouſly in the difference.

Θ. I look on myſelf as a middle perſon betwixt you two, who cannot be ſoon brought together; and I muſt, in the mean time, have a ſatisfying anſwer to my queſtion.

X. Suppoſe then, they had only nature's light for their rule, and it were poſſible for them to attempt to walk up to it in all things; would not this be an attempt to differ from the bulk of mankind, yea, and even from thoſe men who ſhew no ſmall zeal for what they call the light of nature, as it were in oppoſition to the Chriſtian revelation?

Tell me, do you not think that an endeavour after the ſtricteſt conformity to the law of nature, would make mankind uneaſy? For, not to ſpeak of envy, though men neglect their duty, and do wrong, they love not to have it told them that they are doing ſo? and a practical difference from us in being more conſcientious than we, makes us uneaſy; becauſe it is the moſt effectual way of declaring us guilty before God in that wherein we imagined he would excuſe us; much more will we be uneaſy, when we ſee any, in the fear of God's diſpleaſure, flying from that wherein we imagined he approved us; ſo that we are obliged, for our own eaſe, to perſuade ourſelves, that, however conſcience be pretended in oppoſition to us, there is indeed no conſcience in the caſe. And though the natural dread of a Deity makes ſome form of religion neceſſary, and there muſt be ſome reſtraint of vitious appetites in human ſociety; yet the bulk of mankind never did, nor will, while this world ſtands, tamely ſuffer ſuch thoughts of God and his judgment, to prevail and take place among them in practice, as leave no room for the fulfilment of their beloved luſts.

Θ. All this diſcourſe goes on the ſuppoſition, that the law of nature is againſt nature, and a burden laid on the human conſtitution which it is not able to bear; and that the Deity is a malignant being, that delights in the uneaſineſs of his creatures, and cannot bear with their frailties: whereas, when we attempt to think of the Deity, we loſe ourſelves

ourſelves in the thoughts of infinite goodneſs, wherewith it is impoſſible to reconcile ſuch frightful notions of him and his laws as I perceive you are inſinuating.

X. I ſuppoſe no other notion of the Deity but that of *infinite goodneſs*, and let his law be the rule of our conformity to his goodneſs; but then, the leaſt diſconformity to that law muſt have a malignity in it, to which the Deity is as oppoſite as he is good. And ſeeing there is an infinite oppoſition betwixt the Deity and the leaſt deviation from his law, I can far leſs imagine a poſſibility of a reconciliation betwixt him and the leaſt ſin, than I can think of a reconciliation of the pureſt light with darkneſs. And ſo I may alſo ſay, that the leaſt true endeavour after conformity to the law of God, muſt be ſo far an attack upon all ſin, and make a difference in the world, unleſs you will ſet all the world upon the ſame endeavour, even a difference as between light and darkneſs.

.Θ. Metaphyſics in perfection! and againſt plain fact! Does not God pour out the riches of his goodneſs on ſinners every day? —— If, as you are inſinuating, he cannot but appear infinitely oppoſite to ſin, how ſhould then his goodneſs lead ſinners to repentance, which, at this rate, would make him irreconcileable to ſinners?

X. Let it paſs for metaphyſics, till you be willing to underſtand it, and able to anſwer it; but, as there is no reaſoning againſt fact, it is likewiſe moſt plain fact, that all the common inſtances of the divine goodneſs toward man in this life, are working together to put an end to that ſame life which they ſeem to uphold, or they moſt certainly iſſue in a terrible ſtroke upon his conſtitution, carrying in it a fearful preſage of future puniſhment on his immortal part, for his abuſe of the goodneſs of God.

It is no leſs plain fact, that we do not walk up, in all things, and at all times, to what we ourſelves muſt own to be right reaſon, or to the law of nature; which muſt therefore be a burden that our conſtitution, as it ſtands, cannot bear; or, if it can bear it, what muſt we be in the eye of infinite goodneſs, who can conform ourſelves to the law that is the rule of conformity to that goodneſs, and yet will not?

And when I think of the law of the infinitely good Being, I muſt, of neceſſity, have ſome apprehenſion of the infinite majeſty and authority of that Being, which muſt be acknowledged by me in all my obedience to his law, ſo far as it is obedience: What then muſt be the conſequence of my entertaining

tertaining light thoughts of the leaſt tranſgreſſion of his law, in whom I live, and move, and have my being?

The infinite oppoſition of the divine goodneſs to ſin, which certainly is in the world, cannot appear but by puniſhing ſin infinitely. But I know you will not eaſily admit the notion of infinite mercy to ſinners, and the infinite oppoſition of the divine goodneſs to all ſin, both diſplayed at once in the ſalvation of ſinners by the death of Jeſus Chriſt.

Θ. Becauſe it ſtrikes againſt his goodneſs in pardoning the penitent, and againſt his juſtice in puniſhing every one for his own fault.

X. As you muſt own the law knows no repentance, ſo, I fear, your way of arguing will ſet aſide a providence, together with the Chriſtian ſcheme: for where do you ſee repentance mend the matter with them who are reduced to worldly miſery by their own fault? And do you not ſee them daily relieved at the expenſe and loſs of others? But, if every one be puniſhed for his own fault, I ſee not how any one can eſcape puniſhment.

Θ. It cannot appear, from any thing we ſee, that good does not prevail in the whole ſyſtem of things; for there are the ſtrongeſt preſumptions that it does. And whatever you have to object from the dark ſide of things, may be abundantly anſwered in a future ſtate, where all will be ſet to rights.

X. While you admit not revelation, borrow nothing from it, I beg of you. And now, that you are come to your ſuppoſitions, I will enter my diſſent againſt your ſuppoſing any thing but what is evidently founded in what you ſee; and ſo you muſt ſhew me, that, as far as you ſee into the ſyſtem of things, good prevails in it, before you ſay any more of goodneſs, againſt the Chriſtian ſcheme, which diſplays the divine goodneſs in an aſtoniſhing manner, and leads ſinners effectually to repentance.

A. Allow me to ſay you are as far from your point as you were; but if you incline to ſpend your time on what now lies before you, I foreſee the middle perſon muſt be engaged in difficulties that will oblige him to take to one of the ſides.

Θ. I can be preſſed with no ſuch difficulties where I ſtand, as thoſe I muſt be engaged in by taking myſelf to either of the ſides.

A. When you have once rid yourſelf of the difficulties of that

that ancient queſtion, *Si Deus eſt, unde malum?* you will be in no great pain with the difficulties of the Chriſtian ſcheme.

Θ. But why ſhould theſe grand ſubjects of diſpute divert me from obtaining an anſwer to my plain queſtion? I am ſure thoſe things, whereby the people of whom we were ſpeaking expoſe themſelves, and offend their neighbours, cannot plead a foundation in nature's light, and every body ſees them to be a ſect of Chriſtians.

X. And if I ſhould tell you that the Bible is the rule that directs their conſciences in their difference from the reſt of Chriſtians, would you not make your own advantage of this againſt Chriſtianity? For you ſeem no leſs ready to improve the ways of that ſect againſt the rule they pretend to walk by, than the practice of any other ſet of Chriſtians.

Θ. I muſt own, the manners of Chriſtians, eſpecially their leaders, ſay much to me againſt the truth of their profeſſion.

X. Againſt their ſincerity in their profeſſion, perhaps you mean; but if you would have the conduct of the clergy and their followers, after the days of the apoſtles, to be a confutation of the truth of Chriſtianity, I muſt own I ſo far differ from you, that it is to me a very ſtrong argument for the truth of the ſcriptures.

Θ. That is ſurpriſing! Will you demonſtrate the truth of Chriſtianity from the lives of Chriſtians, and the conduct of their leaders, ſince the days of the apoſtles! Pray let me hear how your argument proceeds?

X. You have nothing to ſay of the lives of Chriſtians, or the management of their leaders, but what I find clearly enough foretold in the New Teſtament, by Jeſus Chriſt and his apoſtles, who not only ſpake of the pernicious ways of the teachers that ſhould come after them, but likewiſe foretold, that the way of truth ſhould be evil ſpoken of by reaſon of them, and of the multitude following them. There is nothing more evident in the New Teſtament, than that there was to be a falling away from the primitive Chriſtianity, and that under the Chriſtian name; and that the beginnings of this were working in the very days of the apoſtles, which were to come to a head in due time. And this corruption of Chriſtianity is ſo repreſented in the prophecies of the New Teſtament, and the conduct of the clergy is ſo ſet forth there, as I never ſaw it done ſo much to the life, by any who intended thereby to reflect on true Chriſtianity.

And

And hereby, I think, the truth of the New Teſtament, which is the rule and ſtandard of Chriſtianity, is confirmed to me. And ſtill the more, when I conſider, that this book, which was in the power of them who corrupted the Chriſtian religion, and in their keeping for many ages, who ſtuck at no villany, has come forth again to public view from among them, clearly teſtifying againſt all their wickedneſs, declaring the righteous judgment of God againſt their ways, and calling men every where to repentance.

⊙. I cannot deny that this deſerves ſome conſideration; but all Chriſtians do not agree, that the ſcripture is the ſole rule of Chriſtianity. And even they who profeſs this, ſubject it to other rules in the interpretation of it. Yea, the ſcripture itſelf, and even the New Teſtament, is liable to a variety of gloſſes contradicting one another; ſo that it would coſt the greateſt labour, and moſt exquiſite ſkill in the original language, and in antiquity, to fix the ſenſe. And I do not know if it would be poſſible, either to fix the ſenſe of the original as it now ſtands, or to come to any certainty, as to the purity of it, after all that has been ſaid on this ſubject by the moſt learned critics.

X. The ſcriptures are ſo compoſed, that whatever doubt may ariſe about the purity of the text, or the ſenſe of it, as to any point of the Chriſtian faith or practice in one paſſage, ſatisfaction can ariſe, as to that ſame point, from a variety of other paſſages. The doubts moved, and queſtions agitated as to the purity of the original text, may paſs for an evidence of the wickedneſs of the clergy ſeeking to eſtabliſh their own authority and intereſt, by undermining the authority of the ſcriptures. But, after all the pains taken this way, all the different copies, and all the tranſlations, concur to furniſh abundant matter for the condemnation of the clergy and their followers. Any one of the tranſlations contains the whole of the Chriſtian faith and practice, ſo as it may be clearly enough ſeen in one place or other. And the whole corruption of the Chriſtian religion that is to be ſeen in the Roman church, may be abundantly refuted by the very tranſlation that is authoriſed by that church.

And as to the ſenſe of the New Teſtament, I am of opinion, it would be a plain book to every one who ſhould come to it as a *little child*, to learn the *words of eternal life*, and read it without the biaſſes of ſelf-intereſt, and the love of this preſent evil world, and without the wiſdom of the ſcribe and of the diſputer of this world. Theſe are the things

that make the gospel, in its doctrine and precepts, unintelligible, or of doubtful interpretation to the most part of men. The clergy take care to flatter the pride of the philosophers, as far as is consistent with their own authority, in their glosses, and never fail to give such senses of the rules of the gospel as shall be one way or other consistent with the worldly interest and lusts of their followers; while all the power of interpretation that they are masters of is exerted, to extract their own authority, and worldly interest, out of the scripture, and make every thing inconsistent with the scripture that they can perceive to be against their interest. But, supposing self-denial, and setting aside worldly interest, the differences about the sense of the *words of eternal life* could not be so great, as are the differences about what is called *the light of nature*. We have had one difference about it pretty wide since our conversation began; and none of us are strangers to the differences about the principle of *moral virtue*. I was surprised with one of the disputants on that subject, telling me, "That I could not know what nature's light teaches without the help of revelation." ——

Θ. I see I must go without an answer to my question. I only wanted to know how far men might be led into the peculiar practices of that sect, by following the scriptures as their guide; and you should be judge, how far their ways might be improved against that rule.

X. Seeing I find you are in good earnest on this subject, I shall do my best to satisfy you the first time we meet.

DIALOGUE II.

Θ. I Hope you have not forgot your promise.

X. To shew you that I have not, I thus begin to perform it.

In the first place, That people pretend to believe the scriptures upon the appearance of the divine glory to them in the scripture-scheme. They take this on trust from no man, or set of men. If they were not persuaded on this evidence, they might be infidels; for they look on all them who profess to believe the scriptures, without having this evidence, as no better than infidels. They pretend to believe no whisper of any private spirit in this matter; because all spirits

rits muſt be tried by the ſcriptures. They reject all church-authority in this caſe; becauſe all the authority that any church can lawfully pretend to, muſt be founded in the ſcriptures. They look on the ſcriptures as a revelation ſuppoſing nature's light, and ſupporting it, by the divine authority applied to the conſciences of men, in oppoſition to all falſe reaſonings; and not only ſo, but chiefly, making a new diſcovery of God, ſuitable to the condition of ſinners, and furniſhing us with a new ſet of principles, with reſpect to the ſalvation of ſinners, that were not diſcoverable by the light of nature, and manifeſting more of the divine glory than is to be ſeen in all his works beſide, which he is pleaſed to make men of the meaneſt capacities to perceive. They ſee no method of attaining to eternal life, conſiſtent with the judgment of GOD againſt our ſin, which nature's light ſhews us, but only that method propoſed in the ſcriptures. In ſhort, they find the evidence againſt Atheiſm, in "the "things that are made," ſupported by the ſcriptures, againſt exceptions that are drawn from the appearance of ſin, and its conſequences in the world; ſo that they muſt either be Atheiſts or Chriſtians.

A. Which is not an ill concluſion.

Θ. Well; it ſeems they believe upon the view they themſelves have of the ſcripture-doctrine by illumination; and they look on it, not merely as a new edition of nature's light, corrected and amended from the corruptions of falſe reaſoning, but eſpecially as a new ſet of principles helping out ſinners where the light of nature ſhews nothing, and ſhewing itſelf to come from God. After this, I ſuppoſe they will not trouble themſelves to ſhew the agreeableneſs of every thing in this revelation to the reaſon of mankind: ſcripture-teſtimony will be enough to them; and they will be independent of the authority of any ſet of prieſts, as to the true ſenſe of ſcripture; they muſt ſtill ſee with their own eyes. And ſo far I muſt own they are in the right, though I do not underſtand the evidence upon which they believe. But how come they by their ſenſe of the ſcriptures, whereby they differ from other Chriſtians?

X. They who admit the truth of the ſcriptures becauſe they conceive them agreeable to their reaſon, will admit nothing in the interpretation that is above their reaſon; and ſo that reaſon of theirs is the true ſtandard and rule of what they call their faith. And thoſe that receive the truth of the ſcriptures by tradition, or church-authority,

will receive no interpretation but what is agreeable to that tradition, and to the creeds and confeſſions of that church whoſe authority they depend on; and ſo that tradition, and theſe forms of faith, are indeed the rule and ſtandard of their faith, and not the ſcriptures, whatever they may pretend. But this people of whom we are ſpeaking, have not ſo received the truth of the ſcriptures.

A. But others profeſs to receive the ſcriptures as a revelation above reaſon, and to believe them by the help of illumination as well as they; and yet they walk by the rule of tradition, and human forms of faith, in the interpretation of the ſcripture, and contend earneſtly for theſe forms.

X. And you may ſay too, That they pretend to follow the firſt ſeparatiſts from the Roman church, who contended for the ſcripture as the interpreter of ſcripture; but in all this they act moſt inconſiſtently, as we have been hinting. Thoſe who at firſt ſeparated from the church of Rome, publiſhed confeſſions, to clear themſelves, and let all men know how they underſtood the ſcripture, taking it as its own interpreter; and withal ſhewed themſelves ready, as to any points wherein they miſunderſtood the ſcripture, to change their mind, whenever they ſhould be corrected by the ſcripture; and this appeared evidently in the different confeſſions publiſhed by the brethren of Bohemia. But, in proceſs of time, the Proteſtant confeſſions came to be fixed forms and ſtandards of ſound doctrine, and are held to be fitter to direct men to the true ſenſe of the ſcripture, and to diſtinguiſh truth from error, and to guard againſt hereſy, than the bare Bible, which is appealed to by all heretics. And now Proteſtants, who refuſe the name of infallibility, have their tradition, fathers, councils, and ſtandards of faith, from which they hold it as unlawful to depart, as the Romaniſts do from theirs. In oppoſition to this palpable apoſtaſy from the profeſſion of the ſcripture as its own interpreter, occaſioned by the drawing up and publiſhing of theſe firſt confeſſions againſt the Roman church, the people of whom we are ſpeaking, profeſs to hold faſt "the form of "ſound words" that the firſt churches received from the apoſtles, which is only to be found in their writings.

Θ. Seeing they hold the ſcripture as its own interpreter, let me underſtand how they go to work to underſtand the ſcripture by itſelf.

X. Suppoſing the evidence upon which they believe the ſcripture

ſcripture to be the key that opens the ſcripture to them, they look on the New Teſtament as the only certain and true explication of the Old, and on them both as mutually illuſtrating one another; becauſe the "apoſtles ſaid none "other things than thoſe which the prophets and Moſes "did ſay ſhould come;" and, in all their writings, are continually referring, one way or other, to ſome paſſage of the Old-teſtament ſcripture. And as they maintain, "That "no prophecy of" that old "ſcripture is of any private in-"terpretation," or capable to be applied according to the mind and will of any but the author himſelf, they refuſe to admit any interpretation of the Old Teſtament that has no foundation in the New Teſtament, which they firmly hold to be the whole of God's own explication and application of it. Thus they enter into the ſpirit of the apoſtolic contention againſt the Jews; they reject all the ſenſes of the prophecies and applications of the Old Teſtament that ſmell of Judaiſm; they contend earneſtly for the myſtic ſenſe of the Old Teſtament concerning the kingdom of the Meſſiah, and, in oppoſition to all notions of that kingdom that are any way like the Jewiſh notion, they lay great ſtreſs on theſe words, "the kingdom of heaven," and on the Lord's dying teſtimony, the good confeſſion that he witneſſed before Pontius Pilate, which Paul recommends to Timothy in the moſt ſolemn manner, *viz.* "My kingdom is not of this "world: if my kingdom were of this world, then would "my ſervants fight, that I ſhould not be delivered to the "Jews; but now is my kingdom not from hence.——— "Thou ſayeſt that I am a king: to this end was I born, "and for this cauſe came I into the world, that I ſhould "bear witneſs unto the truth. Every one that is of the truth, "heareth my voice."

⊙. They muſt be for the myſtic ſenſe of the prophecies, or renounce the moſt part of the New Teſtament, and ſee little of the Chriſtian ſcheme in the Old. And it is very odd, that the Chriſtian clergy have all along given ſo little heed to this dying teſtimony of Jeſus Chriſt; but it ſeems, the account the New Teſtament gives of the Jews puts this ſect in the panic, as to every thing that looks like them; and, I ſuppoſe, their imagination will be very warm upon their "kingdom of heaven."

X. That is to ſay, you would have them to be enthuſiaſts; yet, I dare ſay, they cannot be too much afraid of the ſpirit and temper of the Jews, as it is deſcribed in the New Teſtament;

Teſtament; "and every one that is of the truth, and hears "Chriſt's voice," will acknowledge, that the glory of his kingdom is too ſolid for an overheated fancy, and indeed ſurpaſſes all imagination.

O. I beg pardon for the provocation I have given to your zeal, and beſeech you to go on, and inform me how far this principle of interpreting the Old Teſtament by the New, carries them in oppoſition to other zealous Chriſtians.

X. It ſets them in oppoſition to all the principles of national uniformity in religion, and of the extirpation of heretics and ſchiſmatics, which ordinarily plead a foundation in the Old Teſtament, and in the conſtitution of that earthly kingdom, becauſe there is none for them in the New, which repreſents that earthly figure, as removed to give place to the truth of it, "the kingdom of heaven." They hold the whole buſineſs of extirpation as one of the cleareſt marks of Antichriſt, who, in effect, denies, "That Jeſus "Chriſt is come in the fleſh;" and they call all them who preach, and ſtudy to practiſe perſecution, "locuſts," that "have the king over them, whoſe name is Abaddon and A-"pollyon," *i. e.* the *reverſe* and *oppoſite* of Jeſus, who "came not to deſtroy mens lives, but to ſave."

A. Who is for perſecution that has not power, nor hopes to have it? Do we not ſee all ſects, when at under, complaining of perſecution? And would you promiſe upon them, that they would not perſecute, and juſtify themſelves in ſo doing, if they had but power, and met with provocation?

X. I would not, when I conſider how ſoon Chriſtians began to perſecute after they were eaſed of the croſs by Conſtantine, and when I think of the ſpirit of perſecution that was working among them before, even while they were ſufferers themſelves, notwithſtanding all that they read in the New Teſtament to the contrary.

But the grand diſtinguiſhing principle of this ſect, as to the kingdom of Chriſt, which is not of this world, and is not to be defended with the ſword, is ſo inconſiſtent with *extirpation*, and with their laying hold on the means of it, that they muſt renounce their whole ſcheme, founded on this principle, the moment they think of graſping at worldly power, in any ſhape, to defend their religion, or to extirpate thoſe who differ from them.

This principle of theirs, That Chriſtianity cannot be a national religion, and that Chriſt's kingdom is not to be defended by ſecular power in the hands of his ſubjects, has not

not been maintained by any since the time of Constantine, at least in the way they maintain it. And as they find it very evident by Christ's dying testimony, and the whole scope of the New Testament, which is to them the only explication of the Old; so it, at once, shuts all the doors at which the principles of extirpation can enter into their profession; and still the more, that they hold and maintain the "inseparable connection betwixt the true profession of "Christianity, and the cross in this life."

⊖. What do you say? Do they maintain, that there can be no right profession of Christianity in this world, without sufferings?

X. They judge, that the great scope of the whole Old-testament prophecy, is *the salvation* that is *in the sufferings of Christ, and the following glory*, which is *reported* in the gospel that was preached by the apostles, and that all who are appointed to share in that salvation are *predestinated to be conformed to Jesus Christ*, in his sufferings and the following glory, as "joint heirs with him, if so be that they suffer "with him, that they may be also glorified together." And so they hold it as true as Christ's death and resurrection, that "if we be dead together, we shall also live together; if "we suffer, we shall also reign together; if we deny, he "also will deny us."

They take very much notice of these words that Jesus Christ spake to his disciples, after his sharp rebuke to Peter's zeal against his sufferings, "If any man will come after "me, let him deny himself, and take up his cross and fol-"low me: for whosoever will save his life, shall lose it; and "whosoever will lose his life for my sake, shall find it." And they build much on Paul's words to Timothy, when forewarning him of the *perilous times* that should *come in the last days*, and setting his own sufferings in opposition to those who "have a form of godliness, denying the power of it," he says, "Yea, and all that will live godly in Christ Jesus, "shall suffer persecution; but evil men and seducers shall "wax worse and worse, deceiving and being deceived."

They observe the warning Jesus Christ gives his disciples, that the keeping of his words will expose them to the same hatred wherewith he was hated in the world, especially their obedience to his new commandment. And they find by experience, that the least endeavour after the keeping of his words, and the open observation of his new commandment, by the ways and means injoined in the New Testament, raises

raiſes the hatred of the world called *Chriſtian*, againſt them, and puts them upon *bearing his reproach*.

They conſider the bleſſedneſs connected with the ſuffering of reproach and perſecution for righteouſneſs ſake, and the promiſe of ſalvation to the faithful confeſſors of the goſpel; and, on the other hand, the danger of being aſhamed of Jeſus Chriſt, and of his words. And as reproach and affliction is connected with the keeping of his words, without diſtinction of greater and leſſer, they are perſuaded that the leaſt of his words cannot be denied, or any way diſſembled in their practice, through the fear of that affliction or reproach, without a manifeſt diſregard to his name, and a contempt of his promiſes, and defiance of his threatenings. They have nothing to do with any perſecution that is not for his ſake, and for his words; but they cannot perſuade themſelves that they love Jeſus Chriſt, if they do not count it the greateſt honour they can attain to in this world, to ſuffer ſhame for his name.

⊙. After this, I think we need not ſuſpect them of ſelf-intereſt in their interpretations of the ſcriptures.

A. Yet they ſpeak of attaining to honour, and much ſelf-intereſt lies there. As all ſects profeſs the greateſt veneration for their martyrs, ſo, ſuffering perſecution for conſcience ſake, has a tendency to draw the eſteem of mankind with ſo great ſtrength, that I have often wondered at the dexterity of the prieſts, who have been capable to withdraw it, and even to reſtrain the pity of their people from them that ſuffer by the inquiſition, yea, to turn it into joy, at their acts of faith.

X. They do indeed ſpeak of honour, but not the honour of this world, which muſt be renounced by them who ſeek the honour that cometh from God only, in the way of ſuffering ſhame from the world for Chriſt's name's ſake. They ſpeak of the honour of being conformed to the Son of God, and having fellowſhip with him who humbled himſelf and became obedient to the death, even the death of the croſs, enduring it, and deſpiſing the ſhame; and this, as connected with the honour of being conformed to him, in his high exaltation on the right hand of God. The goſpel does not propoſe to extirpate the ſenſe of honour, and the deſire of glory, out of human nature, which was originally framed for glory and for dominion; for it points out humiliation, reproach, and diſgrace, as the hardeſt thing in ſuffering; and it calls us to ſeek after the honour that comes from

from God only, and his kingdom that he will give in the world to come, and to comfort ourſelves with the hope of this honour and this dominion, while we deny ourſelves as to the glory and dominion of this world, and follow Chriſt, bearing our croſs. This is the grand intereſt, the true honour, ſubſervient to the glory of God, and conſiſtent with humble ſubjection to him. And this is the intereſt and the honour that the firſt Chriſtians had reſpect unto in their ſufferings, denying themſelves to every thing elſe: nor can it be well alledged that they had any thing elſe in view, till the time when ſomething of the honour due to God began to be paid to martyrs, and annual days obſerved to their honour.

Θ. But this will make few ſufferers for Chriſt, and as few Chriſtians. The bulk of them that go under that name will never ſubſcribe to this, till they find ſome method of explaining it away, or evading the force of it. Nor ſhall I eaſily believe that they themſelves will come fully up to it; while at the ſame time I muſt own, it is pretty clear in the New Teſtament.

X. They are far from denying that there are few Chriſtians; neither do they themſelves pretend to have attained to the fellowſhip of Chriſt's ſufferings, being made conformable to his death: but this they conſtantly maintain, that they cannot look on themſelves as Chriſtians, except in ſo far as they are following after it. And when any of their own company fall openly ſhort of this, they fall immediately under their diſcipline, which is according to their doctrine.

Θ. I reckon by this, we need not be afraid of a great following to them among Chriſtians.

X. They themſelves do not expect it. Yea, they would ſuſpect themſelves of too much conformity to this world, or the multitude of miſtaking them very far, if they ſhould come after them. The multitude that ſought to make Jeſus a king, left him when they perceived the drift of his doctrine.

A. They are indeed few; but it is a great queſtion, if any two of them could ſtand together under the thorough exerciſe of ſuch a diſcipline. And can any thing be more ridiculous than a grave pretence to the exerciſe of a diſcipline that it is manifeſt human nature could never bear?

X. It is above nature to be a Chriſtian, as the practice of Chriſtianity depends on the belief of ſupernatural principles. And, though human nature be greatly corrupted, I ſuppoſe

you may see the necessity of a superior wicked influence to bear it out in the Spanish acts of faith. If this be not impossible, you cannot tell how far human nature may be determined to act to the contrary, by a superior good influence.

Hypocrites may lurk, for a while, under the severity of the Christian discipline, as they did from the beginning; but it would be very ridiculous to say, that, because there are many hypocrites, there is no body sincere. In other cases you would laugh at such an inference as this. Many are carried far in the pursuit of eternal life, who do not, at bottom, prefer it to the life that now is: therefore there are none pursuing it who are not determined to prefer it to this life.

Θ. But you have not yet told me what are those principles above nature, or that nature's light could not discover, that they pretend to see in the scriptures, while they interpret it only by itself.

X. They take the doctrines of the Trinity, incarnation, predestination, the imputation of Adam's sin and of Christ's righteousness, the mystical union of Christ and his church, the resurrection and reign of the just, the general resurrection and judgment of the unjust, and the restitution of all things; I say, they take these doctrines just as they stand in the scriptures, though I know not if they will use all the words wherein I have, for brevity, expressed them; because they are not all scripture-words: but they hold these doctrines to the full of what you can think the New Testament declares, while it testifies the resurrection of Jesus Christ from the dead, as that wherein the truth of the whole is manifested.

Θ. To be plain with you, so would I, if I could believe the scripture. But these very doctrines so plainly delivered there, as influencing all truly Christian practice, which is made to depend necessarily on the faith of them, are still shocking to me. And I heartily depise the method of recommending the scriptures to my belief, by smoothing these doctrines in such a manner, as to make the scriptures say other things than they really say. Yea, I doubt if these men be honest Christians, who would make us Christians at the rate of giving up to us, on the matter, the main distinguishing doctrines of Christianity. And I very much question, if they would have taken so much pains in the defence

fence of Chriſtianity, had not their intereſt lien in it one way or other.

X. Where is your charity! You cannot anſwer them, and that perhaps frets you.

Θ. Their own conceſſions go far to ruin their arguments: and the truth is, I do not ſee that I would differ ſo very much from what I now am, by becoming a Chriſtian in their way of it, that the change ſhould be worth the pains taken to make it. The Socinian and Arian Chriſtians would only have me acknowledge a dignified and creature god, capable of divine worſhip. And the Arminian Chriſtians would teach me ſome way to profeſs the merit and the grace of Jeſus Chriſt, but leave me at laſt juſt where I am, as to human merit and the power of nature.

X. The people I am deſcribing inſiſt much on the corruption of human nature by Adam's ſin; and they carry this far. Their account of mankind agrees pretty much with the author of the fable of the bees.

A. But, I ſuppoſe, they do not enter into his deſign, nor perceive the plain tendency.

Θ. I ſhall not doubt of the badneſs of the deſign; yet I reckon they agree with the author, as he appears to agree with the ſcripture. But what delight can men take in repreſenting themſelves, and their own ſpecies, in ſuch a horrible ſhape?

X. Whatever deſigns men may have in repreſenting human nature in that ſhape, the corruption of human nature is a ſad truth, evident from the courſe of the world in all countries, and at all times, and every man may ſee it in himſelf, that has the courage to bring his actions under a ſtrict examination. And the Chriſtian's delight lies not there, but in the appearance of the divine glory in our recovery from that corruption, and in the beautiful image of God in Jeſus Chriſt, to which ſcripture-revelation, and the power that attends it conforms us, which appears the more glorious in reſtoring us. The plain deſign of the ſcripture-account of mankind, is the ſame with the deſign of a ſhade in a fine picture. The plain tendency is to go to the bottom of our wound, in order to heal it; and they who will not bear the firſt, have no mind to the laſt.

Θ. I am not now to diſpute theſe things: but I perceive by this, they will not be eaſily taken with the moſt ſpecious pretences of the religious of any party. And they muſt, of courſe, be very uncharitable both to themſelves and others.

X. So they are in your ſenſe of charity; but, at the ſame time, they make a deal of work about charity, in their own view of it.

Θ. And, pray, what is that?

X. Their charity is, "the love of the truth, as it is in Je- "ſus;" it is love to the *juſt God the Saviour*, as manifeſted in that truth, in oppoſition to all idols; it is love to all the children of God, who are of the truth, for the truth's ſake which dwelleth in them.

This charity, in the practice of it, muſt be preciſely regulated by the New Teſtament. And as they know nothing that brought them together, or that keeps them together, but that word of the truth of the goſpel written in the New Teſtament, they profeſs to follow after the goſpel-charity among themſelves, and to ſtudy the obſervation of Chriſt's new commandment of brotherly love, in all the outward expreſſions and means of it, that are pointed out in the New Teſtament, from the higheſt to the loweſt. And ſo they obſerve the feaſts of charity, the waſhing of one another's feet, and the Chriſtian ſalutation, or kiſs of charity, which, however ridiculous it may be to many Chriſtians, they find no leſs than five times expreſsly injoined in the New Teſtament. As to offences ariſing among them, they profeſs the ſtrict obſervation of this commandment of Jeſus Chriſt, "If "thy brother ſhall treſpaſs againſt thee, go and tell him "his fault between thee and him alone: if he ſhall hear "thee, thou haſt gained thy brother. But if he will not "hear thee, then take with thee one or two more, that "in the mouth of two or three witneſſes every word may "be eſtabliſhed. And if he ſhall neglect to hear them, tell "it unto the church: but if he neglect to hear the church, "let him be unto thee as an Heathen man and a publi- "can." And, as *charity never faileth* while any thing of Chriſtianity remains in the world, they maintain, that we ought never to fail in the obſervation of any deed of brotherly love that the New Teſtament points out to us, either by expreſs precept, or the practice of all the firſt Chriſtians.

They inſiſt on forbearance in brotherly love among them in whom the ſcripture-character of a Chriſtian appears in any tolerable meaſure. When they are once agreed in this, *viz.* "To count all things loſs for the excellency of the "knowledge of Chriſt, that they may win him, and be "found in him, having his righteouſneſs; and that they "may know him, and the power of his reſurrection, and "the

" the fellowſhip of his ſufferings, being made conformable " unto his death, if by any means they may attain to that " reſurrection of the dead;" then they walk together in brotherly love, forbearing one another in many things wherein they may be differently minded, through different meaſures of the knowledge of the truth. And they hold themſelves obliged to abſtain from the uſe of indifferent things, for the offence of weak brethren. But to forbear any in a palpable tranſgreſſion of the law of forbearance, and to indulge any one in the fulfilment of any of the luſts of this world, would be the very reverſe of their brotherly love and charity, which *rejoiceth not in unrighteouſneſs, but rejoiceth in the truth.*

As their charity delights in all them that *are of the truth, for the truth's ſake*; ſo it works in a way of good-will toward all men, becauſe of the unknown elect among all ſorts of men, without diſtinction, whom God *will have to be ſaved, and to come unto the knowledge of the truth.* And thus their charity is the image of the divine good-will to men, manifeſted in the word of the truth of the goſpel, and the imitation of his long-ſuffering toward his elect in all generations, and among all ſorts of mankind; therefore they profeſs long-ſuffering and kindneſs, not only towards the brethren, but even towards the enemies of the goſpel; and their charity *is not provoked* * to revenge by bad uſage, nor can it conſiſt with *deviſing harm* † to any. But, on the contrary, it prompts to the obedience of that command of Jeſus Chriſt, " Bleſs them that curſe you, do good to them that hate " you, and pray for them which deſpitefully uſe you, and " perſecute you."

They carry the matter of alms, *and doing good to all men, eſpecially to the houſehold of faith*, as high as John Baptiſt did in his doctrine, and as Jeſus Chriſt did, when the Phariſees, who paid tithes of all, and gave alms upon honour, ridiculed him, and when his own diſciples were aſtoniſhed at his words. Inſtead of making rich, by laying up for ourſelves treaſures of corruptible things on the earth, they preſs making rich toward God, by laying up treaſures in heaven, *i. e.* by almſgiving, and ſelling what we have to give alms. They charge them that are rich in this world, not to truſt in uncertain riches, but, in oppoſition to that, to ſhew their truſt in the living God, by doing good, beco-

* οὐ παροξύνεται. † οὐ λογίζεται τὸ κακὸν.

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ming rich in good works, and by their readineſs to diſtribute, and willingneſs to communicate; ſo laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life. They put the poor in mind of the widow's mite, and ſet before them the example of the churches of Macedonia, whoſe joy, in a great trial of affliction and deep poverty, abounded to the riches of their liberality. In a word, they maintain, that both rich and poor are indiſpenſably obliged, by the goſpel-law of charity, not to do well to themſelves only, but to deny themſelves, in doing all good offices in their power to all men, eſpecially to them who are of the houſehold of faith.

And they are very poſitive in this, that true charity is diſtinguiſhed by ſelf-denial, after the example of Jeſus Chriſt; and that it is utterly inconſiſtent with pride, which muſt be the principle that influences a man who has not charity, *to give all his goods to feed the poor.* True *charity envieth not, vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly*, by exerciſing us in great matters, or in things too high for us, *ſeeketh not her own.*

Θ. You have given me a long lecture on charity, and you have had my attention; yet I cannot profeſs myſelf a believer of this *ſelf-denying goſpel-charity:* for I own it is a little above my reach; only this much I perceive, that the notion you would give me of it, differs widely from my idea of *diſintereſted benevolence.*

X. I expected that their ſcripture-charity would find as little credit with you, as your natural diſintereſted benevolence has with them. Neither indeed can you believe it, far leſs feel any thing of it in yourſelf, without believing the goſpel. And if you were bleſſed with this charity that *rejoiceth in the truth*, you would *bear all* the *things* ſaid in the goſpel, and count none of them hard ſayings; yea, and take earneſt heed to them, leſt at any time you ſhould let them ſlip; you would not be blinded with prejudice and diſaffection, but gladly *believe all things* revealed in the word of truth, the goſpel of your ſalvation; you would *hope* for all things that are promiſed in the word of the truth of the goſpel; and you would patiently *endure all* the afflictions of the goſpel, reckoning yourſelf bound to lay down your life for the brethren, and to ſuffer all things for the elect's ſakes.

Θ. Yes: And at the ſame time I would look on no man as a proper Chriſtian, except ſuch only as I could ſee following

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ing after this charity, in the observation of the Christian institutions; and I would no more look for, or expect to find any truly good disposition in men, but what proceeds from revelation: that [illegible] a fit member for their church, whatever should become of me as to the society of mankind.

X. They do indeed expect nothing from fallen mankind, without the grace of the gospel, but sinning, and coming short of the glory of God. As to the societies of this world, they stand by every one's seeking his own things, and the good of the whole only in as far as he finds his own interest in it. And it is very true, charity *that seeketh not her own*, cannot be the spirit that animates such a body as a kingdom of this world: but, at the same time, it cannot make a man an unfit member of such a society; for *charity worketh no ill to our neighbour*, but dispose us with chearfulness to *render to all their dues*. And thus, while you were governed by the reigning principle in the kingdom that is not of this world, you would be an exceeding peaceable harmless member of a worldly kingdom or commonwealth; you would neither oppress when in power, nor raise any sedition or tumult when at under.

⊙. Excuse me from meddling with your odd notion of society. But as to what you said first, I must observe some difference betwixt this doctrine of that people, and the rule of their religion: for Paul either contradicts himself, or does not carry this point so far as it seems they do. He acknowledges, that the Gentiles, which had not the law of Moses, *did by nature the things contained in the law*, while he affirms, that the doers of the law are justified before him with with whom there is no respect of persons. And you know the instance of Cornelius, to whom Peter says, "Of a truth "I perceive that God is no respecter of persons; but, in "every nation, he that feareth him, and worketh righteous-"ness, is accepted with him."

X. I may do much to satisfy you as to this, after I have revised some notes that I remember I have on these texts. And as I have undergone a long examination at this time, I find I need some relaxation; so I will crave leave to break off here, and leave the rest to next meeting.

⊙. And you may bring your notes with you.

DIALOGUE

DIALOGUE III.

X. I Have brought my notes, as you desired.

Θ. And I am ready to hear them.

X. I will begin with Cornelius, if you please.

Θ. As you will.

X. " Cornelius, though uncircumcised, was a worshipper " of the God of Abraham, Isaac, and Jacob, as a proselyte " of the gate; for he was *of good report among all the na-* " *tion of the Jews*, as *one that feared God*; and therefore " he cannot well be supposed wholly ignorant of that pro- " mise to Abraham, *In thy seed shall all nations of the earth* " *be blessed.* Yea, Peter says expressly to him and his com- " pany, *Ye know the word which was published throughout* " *all Judea, and began from Galilee after the baptism which* " *John preached.* So that Cornelius cannot be looked on as " a stranger to revelation, or as an unbeliever. His know- " ledge of the true God, as revealed to the Jews, influenced " him to *fear him*, in *praying to him alway*, and to *work* " *righteousness*, in *giving much alms to the people.*

" Peter perceiving, from what he had heard of this Cor- " nelius, and from his own vision, that God was now clean- " sing the uncircumcised, and taking them into his church, " as well as the circumcised, expresses himself in these re- " markable words: *Of a truth I perceive that God is no re-* " *specter of persons: but in every nation, he that feareth* " *him, and worketh righteousness, is accepted with him*, ac- " cording to *the word which he sent unto the children of* " *Israel, preaching peace by Jesus Christ; he is Lord of all.*" " Our translators have cut off the latter part of the sentence " from the first, in the middle of a very common Greek " construction, and joined it to the following sentence, by " the supplement *(I say)*, without the least foundation for " it in the Greek text, and thereby they have rendered the " whole passage very involved, and broke the connection " of Peter's discourse: for Jesus Christ, his being *Lord of* " *all*, manifestly respects God's accepting them of every na- " tion, without difference, that fear him, and work righ- " teousness. But the supplement *(according to)*, as it has " a foundation in the Greek construction, makes the whole " passage easy, and leaves no shadow of a foundation for

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" any objection to be drawn from it, againſt the great ſcope " of the whole ſcripture."

Θ. You are acting the critic, I ſee, and correcting the tranſlation; but it is a loſs you have not noted down the words of the Greek text.

X. Here is a Greek Teſtament; you may read them yourſelf, and be ſatisfied.——

Θ. " Ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύ- " νην, δεκτὸς αὐτῷ ἐστι. Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζό- " μενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων Κύριος. Ὑμεῖς οἴδατε " τὸ γενόμενον ῥῆμα——" You render δεκτὸς τὸν λόγον, *accepted according to the word*, by ſupplying κατὰ. And indeed it cannot be denied there is ſuch a Greek conſtruction; yet it would ſeem the tranſlators have been ſeeking a verb for the accuſative τὸν λόγον, and could find none till they came down to οἴδατε. But ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα, looks no way like the reſuming of τὸν λόγον· it ſeems plainly to be the beginning of a new ſentence. The conſtructing of τὸν λόγον with οἴδατε has involved the diſcourſe, and obliged them likewiſe to depart from the Greek, by ſaying, *the word which God ſent*, inſtead of *the word which he ſent*, as it is in the Greek, referring more to the foregoing words than the conſtruction of the tranſlators could well allow.

X. You ſhall be the critic and the tranſlator; and I muſt own it is exceeding fair in you to give me ſo much help againſt yourſelf.

Θ. And you will not readily find fault when I ſpeak for you; but I look not on the narrowneſs of the ſcripture-charity as any argument for the truth of the ſcripture againſt me. And to ſhew you that I am not unwilling to believe it to be as narrow as you would have it, I promiſe you as fair a hearing to your notes on the paſſage concerning the Gentiles their *doing by nature the things contained in the law.*

X. But you muſt not lay aſide the Greek Teſtament. Turn over to the ſecond chapter of the Romans, and look at the text while I read.

" The phraſe, τὰ τῷ νόμῳ, as it is here tranſlated, *the things* " *contained in the law*, is capable to be improved againſt " the main ſcope of the apoſtle's whole diſcourſe, and a- " gainſt the plain deſign of the text. But τὰ τῷ νόμῳ, may " be more agreeably rendered, *the offices of the law*, or, *the* " *things that pertain to the law to do.* And this is ſupported " by the words immediately following, *Theſe having not*

" *the law, are a law unto themſelves, which ſhew the work* " *of the law written in their hearts.*

" The apoſtle's plain deſign is to ſhew, that the judgment " of God againſt ſin muſt be executed impartially, and " without any reſpect to the Jews, who had the written law, " above the Gentiles, who had alſo ſinned, though they " had not the written law, and could not be judged by it. " And whereas the Jews gloried in the giving of the law " to their nation, he tells them plainly, that the hearing " of the law could not juſtify them, but the doing of it; " and if they did not the law, they had no reaſon to glory " over the Gentiles, by their having or hearing the law: " for the Gentiles, who had not the law written to them in " tables of ſtone, with the finger of God, and to whom he " ſpoke it not as he did to them, yet wanted not a law. To " ſhew this, and likewiſe to manifeſt the juſtice of the " judgment of God againſt the Gentiles, who ſhould periſh " without the law of Moſes, he ſays, *For when the nations* " *which have not the law, do by nature the offices of the* " *law, theſe having not the law, are a law unto themſelves:* " *which ſhew the work of the law written in their hearts,* " *their conſcience witneſſing together, and reaſonings betwixt* " *one another accuſing or elſe apologiſing.* Thus he ſhews " from the teſtimony of the conſcience of the Gentiles, " and from their reaſonings among themſelves, mutually " accuſing and defending in the way of excuſe or apology, " that the Gentiles, who had not the law of Moſes, did na- " turally to themſelves what belonged to the law to do; ſo " that they were a law to themſelves. From this no more " can be inferred, but that, having a law as well as the " Jews, they juſtly periſhed without the Jewiſh law; and, " if the Jews obeyed not their law, they had no reaſon to " glory over the Gentiles, who had not the law promulgated " to them as they had it. Thus this paſſage is perfectly " agreeable to the apoſtle's general ſcope, which is to ma- " niſeſt, that both Jews and Gentiles are all under ſin; and " that every mouth muſt be ſtopped by God's law, which, " whether written on tables of ſtone, or in the hearts of " all, makes all the world ſubject unto his judgment againſt " ſin."

Θ. There is indeed a great difference betwixt obeying a law, and having a law made known to us, without which we could not be tranſgreſſors. For my part, I ſhall not doubt, that Chriſtianity ſuppoſes the greateſt corruption of human

human nature, and cannot take place but in consequence of a dispiriting sense of our own unworthiness, and want of merit, and a fearful apprehension of judgment and wrath; but the moral virtue of the philosophers arises from a generous sense of the dignity of our nature, and of its fitness for good and praise-worthy actions, and from agreeable sentiments of the divine goodness.

X. There can be nothing more disagreeable to the infinitely good Being, than to harden ourselves against that shame and fear that nature's light serves to breed in us, when we have not glorified him as God, nor been thankful. And our hearts are thus darkened and hardened by those vain reasonings, that serve to beget and foster in us that sense of our merit, and the dignity of our nature, or that shameless pride, as I call it, which is the strongest bulwark in our minds against the gospel of the grace of God, and the source of all those high thoughts and reasonings against Christ, which nothing but the power of his resurrection can subdue. And as for the agreeable sentiments of divine goodness, connected with this, I cannot express them better than in the words of a late poet, reflecting on the religion of some females, whose sentiments of the Deity he represents thus:

He's like themselves, or how could he be good?
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Devoutly thus JEHOVAH *they depose,*
The pure, the just; and set up in his stead
A deity that's perfectly well bred.

Yet Christianity exalts human nature, and, in the issue, elevates us far beyond what any philosopher could imagine, and therein glorifies the divine goodness in such a manner, as could never enter into the heart of man to conceive. And here again we must begin where we broke off, on the subject of the goodness of God, and our obedience to the law of nature.

Θ. My comparison, I see, has warmed your blood from the coolness of criticism, roused your spirits, and made your words strong; and now you would dispute: but we have not yet broke off our main subject, and you must have patience with me till we pursue it a little further.

X. My blood and spirits, I dare say, owe no less to God our Saviour, than to a good friend: and however your pulse beat for the Deity, I could venture upon you, that

an indignity offered to your deareſt friend would make your blood boil; yea, I perceive it is not perfectly cool, upon my ſtrong words againſt the dignity of human nature.

But now reſume our ſubject, and I agree to purſue it calmly.

⊖. I am ſatisfied your charity, and the charity of that ſect toward mankind, abſtract from the influence of revelation upon them, is very agreeable to the ſcriptures. But ſeeing they look for no true goodneſs among men, except what flows from revelation, tell me, how much do they expect to find by means of revelation?

X. As you muſt own, philoſophy has not produced abundance of *truth*, or of *diſintereſted benevolence*, or of *pure and well-regulated ſelf-love* in the practice of mankind, and that *the ideas of beauty and virtue* could not ariſe from the practice of the moſt part of men, but by the rule of contraries; ſo I plainly tell you, that ſect expects not much from the generality of mankind any where, by means of revelation.

They ſpeak much, in the ſcripture-ſtyle, concerning an elect remnant, and believe, that of the great numbers that hear the goſpel-call, *few are choſen*. They reckon that ſaying of Jeſus Chriſt will hold true in all ages to the end of the world, "Wide is the gate, and broad is the way that "leadeth to deſtruction, and many there be which go in "thereat; becauſe ſtrait is the gate, and narrow is the "way which leadeth unto life, and few there be that find "it." And they hold them for falſe prophets, that would make the gate and way to life any way wider or broader than Chriſt has made it in his word.

They take great notice of that diſtinction betwixt the two ſeeds mentioned in the book of Geneſis, immediately after the account of the fall of man, and obſerve the ſeveral inſtances of that diſtinction, from that of Cain and Abel ſtill downward. And however great the number of the ſeed of the woman may appear at laſt, when they are all gathered out of every nation; yet in every age they are the feweſt, in compariſon with the ſeed of the ſerpent, who are the prevailing party, by whom the remnant of the woman's ſeed are afflicted and humbled in this world, in conformity to Chriſt their head, till Chriſt come again, and bring his people out of all tribulation, and deſtroy the ſerpent and his ſeed.

They obſerve how revelation, and religion depending on it,

it, has been always corrupted by the wickedneſs of men profeſſing to embrace it, and that in all its different periods from Adam downward. They ſpeak of the corruption of religion as revealed to Adam, firſt by Cain, and then by the poſterity of Seth, in mingling themſelves with Cain's apoſtate race, till the flood, from which only Noah, who found grace in the eyes of the Lord, and his little family, were ſaved.

Next, they take notice of the corruption of Noah's religion among his poſterity, and even the race of them, (who ſeem to have been alſo aſſociated with Ham's children, in building that famous tower for the worſhip of the heavens), until Abram was called alone from the ſervice of other gods, and all the nations ſuffered to walk in their own ways from thenceforth, till Chriſt that ſeed of Abraham came.

They likewiſe point out the corruptions of the religion of Moſes among the poſterity of Jacob, till Chriſt came of them, when, though the Jews, the remnant of the tribes of Iſrael, were very numerous, a very ſmall remnant of them was ſaved according to eternal election.

And all this is an introduction to that which they never fail to enlarge on as they are able, *viz.* The corruption of the Chriſtian religion by the wickedneſs of its profeſſors, who received not the love of the truth, eſpecially their leaders, after the days of the apoſtles, which they ſee clearly foretold in the New Teſtament. They deſcribe the corruption of Chriſtianity from its beginnings, of which Paul ſpeaks, when he ſays, "The myſtery of iniquity doth al- "ready work," and trace it down to this day, when they ſay the Lord is conſuming that evil, which they do not expect to ſee wholly deſtroyed till he come again to judgment; and they remark this ſaying, "When the Son of man "cometh, ſhall he find faith on the earth?"

They place much religion in abſtaining from every part of that corruption, as far as they can find it out by the New Teſtament, where pure and entire Chriſtianity is to be ſeen; and particularly, they fly from all appearance of ſubjection to "church-authority ſupported with ſecular power;" which they call antichriſt, "the man of ſin, the beaſt, and the "whore ſitting on the ſcarlet-coloured beaſt."

Θ. What would you have me ſay, or what do you really think yourſelf of a revelation, deſigned for the benefit and help of mankind, that was ſhut up from moſt part of men

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in a corner, and there covered with a vail for so many ages; and that, when published to the world, proves beneficial in the issue to so very few?

X. I suppose you reckon I should be against the use of the loadstone, and not take the Jesuits bark for the ague, because the use of these things remained so long hid from mankind; and you would not have me make use of an excellent medicine, because the most part of men slight or abuse it: but, as I believe all these will be benefited by this revelation for whose benefit it declares itself originally designed, I suppose your question will press you a little more, when you apply it to your *reason of mankind*, and *principle of moral virtue*, placed in man, to lead him to happiness in the way of the practice of that virtue, which, however finely it may be talked of, must be owned to be a very great rarity among men.

A. And what should I then think of this, that there is no true religion but the Christian; and if true Christianity be inquired for, it is to be found only pure and entire in books?

Θ. They seem to go a great length that way: they do indeed make it very rare, but, at the same time, risk something on the reality of it.

A. And much more has been ventured on the contrary.

Θ. So much the greater fools were they that did so, when they had no hope beyond this life: for what good can a man propose to himself or others, by giving up his life on this point, that there is no rule of right and wrong, and no hope beyond death?

X. Even the same thing those propose to themselves, who venture their lives and all their hopes to save their honour in duels.

A. And may not this be likewise suspected in those who pretend to suffer for conscience sake?

X. It is true, a man may give his body to be burned, and want charity; in which case it is only pride, in some shape or other, that moves him; and sufferers ought narrowly to examine themselves on this head: but there is no such room for others to question their sincerity, as in the case just now mentioned. We are even to think better of them who suffer on points of religion, as to which their consciences are misguided, than of others whose consciences are better informed, and yet shun suffering, as preferring their interests in this life to their eternal interest, and the friend-

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ſhip of this world to the friendſhip of God. But how can they be thought well of, that pretend to ſtate their ſufferings againſt the very being of religion?

A. At leaſt this may be thought of them, that they are firmly perſuaded there is none.

Θ. I may freely grant, that martyrdom ſhould paſs for a good proof of the perſuaſion of the ſufferers; but, from what is ſaid, it may be evident, that it cannot be admitted as any proof of the truth of that whereof they are firmly perſuaded.

X. If you grant it a proof of the real perſuaſion of the ſufferers, it will ariſe upon you, in ſome caſe or other, to a proof of the truth of that ſame thing they ſuffer for.

Θ. Coſt what it will, I ſhall not retract my grant without a reaſon; but I will be glad to know in what caſe martyrdom comes to a proof of the truth of the cauſe.

X. In the caſe of a plain fact, whereof the martyrs cannot be ignorant. For inſtance, ſuppoſe a dozen of plain men, thorough martyrs on this point of fact, that they themſelves, in preſence of many others, did, with the greateſt caution, and fear of being impoſed on, evidently ſee with their eyes, an intimate acquaintance alive, handle him with their hands, eat and drink with him, and converſe with him familiarly and frequently, for the ſpace of forty days, and all this after he was notourly put to death by his enemies, who, having heard that he had ſaid before his death, "After "three days I will riſe again," took care to ſee him thoroughly dead, and to have him ſecured in his grave, as far as human ſecurity can go; and further, that, after all, while he was converſing with them, and appointing them his witneſſes of what they had ſeen and heard, promiſing them aſſiſtance from heaven, (which they afterward received, to the conviction of thouſands), they ſaw him evidently taken up from among them into heaven: if the martyrdom of theſe men who ſuffered upon this, be a proof that they really believed it, or were moſt firmly perſuaded of it, it muſt be, at the ſame time, a proof that the fact is true, that the reſurrection of Jeſus Chriſt is true, and therefore that the whole of Chriſtianity, imported in that fact, and wholly depending upon it, is true.

Θ. I confeſs this is what I did not expect, and I promiſe you I ſhall conſider it. For you have told me already, that you will not admit "church authority ſupported with ſecular "power," or any thing that pertains to that, as a proof againſt it,

it, becauſe you ſay it was expreſsly foretold by theſe martyrs for the truth of the reſurrection.

X. There can be no greater enemies to the goſpel than the Jews were from the beginning; and yet, by a very extraordinary providence, they continue in the ſame enmity to this day, ready to be martyrs for the Old Teſtament, upon which the New is grafted; and the more oppoſite that *church-authority ſupported with ſecular power* can be ſhewed to be unto the teſtimony of the martyrs for the truth of the reſurrection, it was ſtill the more fit a mean for handing that teſtimony to us.

A. As this ſect of which you are ſpeaking pretends to depend wholly on the ſcripture, I think this is a very remarkable benefit they owe to *church-authority ſupported with ſecular power*, which they certainly ought to acknowledge.

X. So they do; even as they alſo acknowledge what they owe to the Jews, while they reckon that *church-authority* as oppoſite to the deſign of the New Teſtament, as Judaiſm is to the ſcope of the Old: but in this they eſpecially acknowledge, with thankfulneſs and adoration, the marvellous divine providence, in bringing ſo great a good to them out of ſo much evil.

⊙. Nothing can be more diſagreeable to the deſcription given of Chriſtianity in the New Teſtament, than *church-authority ſupported with ſecular power*. This was to be ſeen in perfection in the church of Rome; and the Proteſtant clergy have copied after that church in this matter to their power, and fully as far as the nature of their cauſe would allow. But do this people imagine, that a nation of this world will ever be governed without a public leading in religion, or without a national church of any kind?

X. They have no ſuch imagination: for, from the riſe of Nimrod's kingdom, which behoved to have its religion, as I hinted before, no kingdom of this world has wanted a public leading in religion.

When the Roman empire was ſtript of its old form of religion by Conſtantine, it put on in its ſtead that form of Chriſtianity which ought to be called *antichriſtian*, *i.e.* a profeſſion of the Chriſtian religion fitted to a kingdom of this world, and made conſiſtent with the purſuit of worldly honour, and wealth, and pleaſure, and with all thoſe practices without which no nation of this world can be powerful and flouriſhing; a Chriſtianity conſiſtent with all our worldly

worldly intereſts, and whereby we are Chriſtians in one country, juſt as men are Heathens or Mahometans in another.

This is national Chriſtianity, or, as the apoſtle calls it, *A form of godlineſs denying the power of it;* the very oppoſite of that profeſſion of the name of Chriſt, which was the effect of "God's viſiting the nations, to take out of them "a people for his name," agreeably to the words of the prophets about the nations.

This form of Chriſtianity, ſeparated from the croſs, and ſtated in oppoſition to the ancient work of faith, and labour of love, and patience of hope, was the religion of the Roman empire, after it caſt off its old religion. And when that empire was broke into ſeveral independent kingdoms, theſe (by a very ſtrange providence) remained united, as one empire ſtill, in that form of Chriſtianity, and in the body of the clergy, who were the greateſt gainers by it, and therefore maintained it, and carried it to perfection, by the power of thoſe kings who gave them their *ſtrength* and *power* to *make uniformity*, till, at laſt, the Lord began to *conſume* this *man of ſin by the Spirit of his mouth;* and though his conſumption be ſtill going on, yet there is reaſon to believe he will not be utterly deſtroyed, but *by the brightneſs of* the Lord's *coming* to judgment.

So that, till the nations be demoliſhed, the national form of Chriſtianity will remain in ſome ſhape or other.

⊙. You are going, I ſee; but I have not done yet. I muſt ſometime examine you a little further, and particularly on theſe names and titles, *The beaſt*, and *the whore*, and *antichriſt*, and *the man of ſin*, as importing the great evil againſt which they ſtate their profeſſion of Chriſtianity; and I muſt hear you upon this conſuming of the man of ſin.

X. To-morrow, if you pleaſe; mean time farewell.

DIALOGUE IV.

⊙. NOW you are come to be examined; and I ſuppoſe you are in readineſs to anſwer my queſtions.

X. I have thought on the ſubject frequently, but cannot anſwer a queſtion till I hear it.

⊙. In the firſt place, then, I aſk what the ſect of which we have been ſpeaking means by *the beaſt*, or how they

apply this title to " church-authority ſupported with ſecular " power ?"

X. They think the beaſt ſtands in the prophecies, as an emblem of tyrannical power: and the clergy have exerciſed ſuch a power in the world two ways.

1. They have ruled the world by the ſtrength and authority of the ten kings who gave them their kingdom, *to make uniformity* *. And this is the beaſt with ten horns.

2. They have alſo a pretended ſpiritual, but really tyrannical power, which they exerciſe in the name of Chriſt, over the conſciences of men. And this is the " beaſt with " two horns as a lamb, but ſpeaking as a dragon, who " exerciſeth all the power of the firſt beaſt, in his pre- " ſence." This is the ſame with the falſe prophet.

This pretended ſpiritual and eccleſiaſtic power or juriſdiction, is exerciſed by an eccleſiaſtical frame of government, made after the model of the ſecular or civil government, by a regular ſubordination of church-courts, or church-officers, or both together; though it be diſputed whether a general council, or the higheſt biſhop be the ſupreme. And this is the *image of the beaſt that has ten horns.*

Θ. I ſhould think this makes your people (for ſo I may call them) rigidly tenacious of the preciſe plan of the order and government of the church that they ſee in the New Teſtament, leſt they ſhould loſe their Chriſtian liberty, and pay homage to this *image of the beaſt.*

X. Perfectly right! True Chriſtian liberty cannot be enjoyed, nor can Chriſtianity be truly profeſſed, or outwardly practiſed, but in that very order which is laid down for it in the New Teſtament: and though there be no licence to fulfil the luſts of the fleſh in that order, and it be attended with ſeveral hardſhips and inconveniencies, yet they think they ought to rejoice in the liberty to ſerve the Lord Jeſus Chriſt, which they find in that order; and they pity the worſhippers of the *image of the beaſt*, who are but poor ſlaves and *ſervants of corruption*, in midſt of all their enjoyments and worldly eaſe.

Θ. But I am afraid their zeal againſt the beaſt with ten horns, and his image, may lead them, in ſome caſes, to be obnoxious to the magiſtrate, even in this land of religious liberty.

X. Your ſuſpicion may be not ill grounded, as to places where magiſtrates either account it their honour, or find it

* ποιῆσαι μίαν γνώμην, Rev. xvii. 17.

ſome

some way their interest to serve the clergy; especially seeing no man can be admitted burgess or freeman in any corporation, without an oath to support the prevailing religion, and seeing all must make some shew of observing the holidays that the church pleases to appoint.

⊖. Doubtless it must be very refreshing to the clergy, under the contempt that now begins sensibly to afflict them, to consider the allegiance that is sworn to them in cities and corporations, and to see the whole nation bowing down to them on their appointed day.

But what becomes then of the Episcopal dissenters from the established church; I mean such as profess conscience in refusing to swear allegiance to the powers that be, and to pray for them? Do they swallow down this oath? Or, do they make any shew of observing the Presbyterian holidays, which possibly have been sometimes appointed by the clergy, even to shew their power?

X. If you consider the situation of these dissenters, with respect to the state, you will think their enemies would have a vast advantage against them, if they did not juggle a little in such things.

⊖. This is but a sorry excuse for perjury and hypocrisy in them who yet pretend to fear an oath.

X. And what will be your excuse for the pretence of a regard to Christianity and the scripture, in books written plainly against the Christian religion and the scriptures? What say you of the candour and ingenuity of the *Christian Deist*, as an interpreter of the scripture? Do you think he believes as he would have us believe, that Paul was such another as himself? And what is your vindication of the truth and sincerity of the silent submission to imposed public standards of faith, and decent conformity to the rules of the prevailing religion, recommended by a noble author?

⊖. I will make no excuse for it. It is not agreeable to truth, nor consistent with candour and ingenuity: and it cannot but be a strong prejudice in the minds of ingenuous men against the cause that is managed in such a manner: but the juggling way is still more inexcusable in them who profess the simplicity and godly sincerity of Christians. And if the prevailing clergy had as much value for the souls of men as they pretend, would they not be concerned to have the temptations removed? But what do I say! Are the souls of men able to counterbalance their own authority in their own balance?

X. More charity, I beg of you! You seem to have a peculiar dislike of all sorts of the clergy: yet why should they be denied their share in your universal charity? Are they only destitute of the principle of disinterested benevolence? And doth that principle exert itself in all statesmen, lawyers, physicians, merchants, soldiers, and all sorts of mechanics? Or, why may you not expect to find as much of it among the clergy, with respect to our souls, as among the lawyers and physicians, with respect to our estates and the health of our bodies? Put yourself in their place, and you will not be highly offended that they refuse not the magistrates support to their authority. And the removal of the temptations to hypocrisy from dissenters, would work no change on their souls to the better. Their Christianity would appear more evidently in resisting them.

C. Well, you are a fine advocate for clergymen! But, if your people find themselves obliged in conscience, against the least mark or sign of subjection to the authority of the clergy supported by the secular powers, will they not be charged, in some cases, with the crime of disobedience to the magistrate?

X. No doubt their enemies will raise a cry against disobedience to the magistrate, when his orders, in the execution of the commands of the clergy, are not obeyed; and they who make no scruple of being accessory to theft and perjury in the case of Cæsar's tribute, will join heartily in the religious cry; even as the Jews complained to Pilate of Jesus, and raised a cry against him, as opposite to Cæsar's kingdom: for though they spirit up mobs, and raise seditions themselves when at under, yet whoever contemns their authority when the magistrate supports it, must be, in their account, against Cæsar.

But the people I have been describing adhere to God's ordinance of magistracy, Gen. ix. 6. as it is illustrated, Rom. chap. xiii. where the evil, with respect to which the magistrate is a revenger, is only working ill to our neighbour, against the second table of the law. And those who are most forward in condemning them for refusing subjection to antichristian power, are as ready to treat them with cruel mockings, for a strict observation of the Christian law, touching the magistrate. But they are subject to the powers that be, because they are so commanded by Jesus Christ their Lord, who forbids them, under the highest pains, to receive any mark of subjection to antichristian power. And

when

when they refuse the *mark of the beast*, they shew subjection to the magistrate, and to Jesus Christ, in patient sufferings; for they abhor mobs as much as they do a national church.

Θ. I do not see how this can hurt civil society, though, while there is any national church, it must expose themselves to some hardships.

X. And without these no man can live godly in Christ Jesus, amidst this present evil world.

Θ. There is one thing concerning the beast not yet mentioned, that has tormented the commentators, *viz.* his *number*, the *number of his name*. Have you any thing to say of that?

X. The *number* of the beast must some way carry in it his character, for it is the *number of his name*. The scripture uses to set down numbers in words, and not in letters or figures, except the number of the beast, and the opposite number of the Lamb. The beast's number stands in these three Greek letters, χ, ξ, ς, which happen to be initials of the words, χριστιανοι, ξενοι, σταυρῷ, *i. e. Christians strangers to the cross;* a very proper motto for the beast's whole company, and a character that, one way or other, fits them all, and none other but them. The opposite number of the Lamb (the emblem of Christ in his patient suffering, in opposition to the persecuting beast) stands in the 7th chapter of the Revelation, expressed in these three letters, ε, μ, δ. And these again are the initials of these three words, ῥήματος, μάρτυρες, διωκομενοι; *i. e. the persecuted witnesses of the word*; which is the very opposite of the former, and agrees exactly with the description the Revelation gives of the followers of the Lamb that was slain, in opposition to the worshippers of the beast. It has been observed, that the number of the Lamb's company, 144, is mentioned for the sake of 12, its square root, to give us a description of the true church, as wholly built on the doctrine of the twelve apostles of the Lamb, even as the church of the Old Testament sprang from the twelve patriarchs. And this number twelve is set down in these two letters, ι. β. which may stand for ἱεράτευμα βασιλειον, *the royal priesthood*. And if the number 25 be the root of the beast's number, as Potter would have it, then that might be expressed by κ. ε. κυριοτης ἐθνων, *the lordship of the nations*; of which the Lord speaks to his disciples in this manner, "Ye know that the princes of "the Gentiles exercise dominion over them, and they that "are great exercise authority upon them; but it shall not "be

" be ſo among you: but whoſoever will be great among " you, let him be your miniſter; and whoſoever will be " chief among you, let him be your ſervant; even as the " Son of man came not to be miniſtered unto, but to mini- " ſter, and to give his life a ranſom for many."

⊙. I ſuppoſe the Greeks and Romans uſed to expreſs their mottoes by the initial letters; and ſo I muſt own your account of the number of the beaſt's name is more plain and ſimple than any I have yet heard; and the oppoſite mottoes of the two companies are exactly agreeable to the doctrine of that ſect about ſuffering, and to the New Teſtament. But I am not ſatisfied with their building ſo much upon emblems and dark ſayings, eſpecially when moſt part of them are incapable to judge of them, as being unſkilled in the original language.

X. There is no doctrine drawn from theſe figures, or dark ſayings, but what is all clearly and plainly taught in the New Teſtament, to the meaneſt capacities; which, by the way, are more capable to receive inſtruction by figures and emblems, than by metaphyſics, or mathematical reaſoning. But they do not build on any thing whereof they are incapable to judge. They obſerve a moſt terrible proclamation of wrath and vengeance againſt all them " who worſhip the " beaſt and his image, and whoſoever receiveth the mark " of his name." And when they inquire how they ſhall be free from this moſt dangerous thing that is expreſſed in theſe dark words, they find the oppoſite of it immediately ſet before them in the next words, that are very plain, *viz.* " Here is the patience of the ſaints; here are they that " keep the commandments of God, and the faith of Jeſus." Whereby they eaſily underſtand, that, if they have the patience of the ſaints, in oppoſition to perſecuting, or yielding the truth for fear of ſuffering, and if they keep the commandments of God, and the faith of Jeſus, as ſet forth in the ſcriptures, in oppoſition to all the commandments and doctrines of men, and that with patience in ſuffering, then they are free from worſhipping the beaſt and his image, and are not receiving the mark of his name.

⊙. So much for *the beaſt*. Let me next hear what your people have to ſay of *the whore*.

X. As the true church is ſet forth by the emblem of a woman, ſo is the falſe repreſented by a woman, a whore; that is, a ſociety that pretends to be the ſpouſe of Jeſus Chriſt, and the mother of the children of God, and, under this pre-

text,

text, " commits fornication with the kings of the earth."

Θ. And how does she that?

X. They hold this as a strong presumption of it, That, not content with the protection and provision that Jesus Christ bestows on his church, she betakes herself to the kings of the earth, and is defended and provided for by them, and shews herself openly abroad in the ornaments they have bestowed on her.

And they look on this as a plain proof of it, That she boasts herself the mother of multitudes of children that appear manifestly never to have been begotten by the power of Jesus Christ, or by the incorruptible seed of the word that was preached by his apostles, but by the power of the kings of the earth. In opposition to this, they hold none for church-members, but such as appear to be " begotten by " the word of truth," and who are " keeping the com- " mandments of God, and have the testimony of Jesus " Christ." And, as a true visible church must be a *church of the saints*, they cannot look on that as a true church, that is made up of members who never appeared to believe on Christ, through the word of his apostles, who appear not to have the testimony of Jesus, nor to be keeping the commandments of God. And they maintain, that the people of God are called to *come out of* such churches, and to *turn away from them*, lest they partake of their *sins* and their *plagues*.

Further, they say this is one of the plain characters of the whore, That she persecutes the remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus Christ, and that by the power of the kings that commit fornication with her. And so she appears " drunk- " en with the blood of the saints, and with the blood of the " martyrs of Jesus."

Θ. But where shall the Christian church be found, that will take with this last thing that they make the character of the whore? Churches may own these facts, That they are defended and provided for by the kings of the earth, and that, as they stand defended by these kings, they have many children, or members, that have not been begotten by the gospel, and cannot properly be called saints, and that had not been in the church without the favour and countenance of those secular powers, though they will stoutly deny the inference your people make from these facts (which yet wants not a fair appearance). But where is the church that will take with this fact, That she persecutes them

them who have the teſtimony of Jeſus, and keep God's commands; or that ſhe takes pleaſure in ſhedding the blood of the ſaints and martyrs of Jeſus? Even the Roman church herſelf only ſhews her zeal for Chriſt, in proſecuting them who deny and blaſpheme the teſtimony, and diſobey God's commands, *viz.* heretics and ſchiſmatics; and ſo far is ſhe from delighting in blood, that the very inquiſitors beg the ſecular powers to ſhew mercy to thoſe wretched heretics and blaſphemers whom they delivered over to them.

Now, if this character do not apply to the church of Rome, ſhe cannot, on any account, be eſteemed that whore in the Revelation, that is drunk with the blood of Chriſtian ſaints and martyrs, far leſs can any other church.

X. If we take the account the Jews will give us of the death of Chriſt, they were far from perſecuting the Meſſiah, or putting him to death; but, in their great zeal for the honour of the Deity, they were taking care to have a deceiver, a falſe prophet, taken out of the way, according to the law of Moſes, as a blaſphemer, who, by his doctrine, made himſelf God, to the great reproach of the Deity. And ſo far were they from approving of perſecution, that they highly honoured the prophets, and righteous men who ſuffered in the days of their fathers, and declared that they would have had no part with their fathers in that matter. Yet they themſelves were acted by the ſame ſpirit that perſecuted the prophets in their fathers; and on this very account Jeſus Chriſt ſays to them, "Ye ſerpents, ye genera-"tion of vipers, how can ye eſcape the damnation of hell?" And when Jeſus Chriſt was cleared by his reſurrection, teſtified to all nations, and the Jews had alſo perſecuted the witneſſes of his reſurrection in their zeal of God, and of his law given by Moſes, then the vengeance of God came upon their nation, for all the righteous blood ſhed upon the earth, from the blood of righteous Abel.

Neither will all the pretence that the falſe church makes of her zeal for the honour of Chriſt and his kingdom, vindicate her from the charge of the blood of the ſaints and martyrs of Jeſus, even though ſhe do greater honour to the martyrs of former ages than did the Jews, while ſhe proſecutes her heretics and ſchiſmatics, her falſe prophets, or teachers, and blaſphemers, upon the ſame principles, in the ſame method, and with the ſame ſpirit and temper wherewith the martyrs of former ages were perſecuted. Even that poor pretext, of praying the ſecular arm to pity

and

and ſpare them that are delivered over to it, ſerves to condemn her, as it ſhews ſhe is not wholly ignorant that the church of Chriſt ought to be of another *manner of ſpirit* than to *deſtroy mens lives*; while at the ſame time ſhe has the people of the nations and the kings of the earth perſuaded, that they *do God good ſervice* in deſtroying them: for ſhe has made them *drunk with the wine of her fornication*. And when the time of the reſurrection of the juſt, and the day of vengeance ſhall come, then *in her* will be *found the blood of prophets and of ſaints, and of all that were ſlain upon the earth*. And all that partake with that pretended mother-church, (the true mother of harlots), in purſuing the principles of national uniformity and extirpation, partake with her in her ſin, and muſt ſhare in her plagues.

But certainly this character of the whore cannot apply to any church *that ſtoppeth* her *ears from hearing of blood*, of that concurs not, directly or indirectly, with the deſtroying or mens lives for Chriſt's ſake, either by means of the magiſtrate, or by the hands of the mob.

⊙. The next queſtion is about antichriſt, which, I would think, muſt denote oppoſition to Chriſt.

X. But that oppoſition muſt be under a ſhew of regard to him; for John, who ſpeaks of antichriſt in his epiſtles, bids Chriſtians try the ſpirits, leſt they ſhould be impoſed on by the fair ſhews of falſe prophets, and take up with the ſpirit of antichriſt, inſtead of the Spirit of Chriſt; and this exhortation had been perfectly needleſs, if the ſpirit of antichriſt did no way pretend to be the true Spirit of Chriſt, but appear in open and undiſſembled oppoſition to it, as did the Jewiſh rabbies, and the Heathen philoſophers. Paul tells us, the man of ſin ſits in the temple of God, and manages his oppoſition there; ſo that we may ſay, That "antichriſt oppoſes himſelf to Chriſt in the name of "Chriſt."

⊙. At this rate, you would even comprehend our people under the deſignation of antichriſt, as they make a ſort of pretence to Chriſtianity, and yield a decent obſervance to the rites of the Chriſtian religion prevailing in their country.

X. So I might, if the pretext were not too thin to deceive any body that is ſerious about the goſpel; but though they had all the grimace of the Quakers, who do not differ from them at bottom, they could not be called that antichriſt. They rather ſeem to be pointed at in theſe words of Peter,

"There shall come in the last days scoffers, walking after "their own lusts, and saying, Where is the promise of his co-"ming?" And I would take them to be those who speak evil of the way of truth, by reason of the antichristian false teachers, and of the multitudes following their pernicious ways.

Θ. And how then does antichrist *oppose himself to Christ in the name of Christ?*

X. John describes the opposition of the grand antichrist by that of his little forerunners among the first Christians. For, as Paul tells us, That the *mystery of iniquity*, which was at last to come to a great head, was *already working* among Christians; so John says, "As ye have heard that anti-"christ shall come, even now there are many antichrists;" and again, "This is that spirit of antichrist whereof you "have heard that it should come, and even now already "is it in the world." He informs us, That these many antichrists that were in his time, departed from the communion of saints, as it stood among the first Christians, who, under the direction of the apostles, walked together in brotherly love, in separation from the world, or in opposition to the love of the world, and of the things of the world, knowing the truth as it is in Jesus, through his Spirit, whereof they were partakers, and professing the hope of the promise of eternal life; so that there must be a departure from these things in the case of that great antichrist, whereby his opposition to Christ may be manifest, notwithstanding all his pretences to an interest in him. Paul calls the same matter *an apostasy*, and says, "Men shall depart from the faith, giving heed to se-"ducing spirits." Now, as the first perverters of the gospel departed from the faith, under a pretence to it, whereby they were fit to deceive and seduce Christians into a real opposition to the faith of Christ, so does that antichrist depart from the faith of Jesus Christ, *as come in the flesh*, in turning back to that old fleshly and worldly state of the church that he came in the flesh to do away, and that he abolished in his death; and thus he is a liar, when he pretends to own that Jesus Christ is come in the flesh. He departs from the faith of Jesus *as the Christ*, or the anointed prophet, priest, and king of the church, which partakes with him in *that anointing*, and so *knows the truth*, and is a *royal priesthood*; for he sets up his own testimony, and puts it upon the church for the testimony of that great prophet, Jesus Christ. He establishes another priesthood in the church, and other

intercessors

interceſſors with God, and exalts human merit, to the making of the merit and interceſſion of Jeſus Chriſt of none effect; and he impoſes his own authority upon the church, for the authority of the Lord Jeſus, and exerciſes a lordly dominion over God's heritage. Thus he ſits in the temple of God, exalting himſelf, and oppoſing himſelf to Chriſt in the name of Chriſt; and ſo he is *a liar*, when he pretends to own that Jeſus is the Chriſt. Further, he departs from the faith and hope of the *promiſe of eternal life*, through the death and reſurrection of the Lord Jeſus, and cleaves to *the things that are in the world*, in oppoſition to the Father and the Son, as manifeſted in that promiſe of eternal life; he ſeduces men from the belief of this great truth, That *if any man love the world, the love of the Father is not in him*; he departs from the new commandment of brotherly love, and from that order wherein the children of God walked together in that love from the beginning, in ſeparation from the world; and in place of that *loves the world*, and is *a friend of the world*. And thus he is a liar, when he ſays he knows the Father and Jeſus Chriſt, who was "declared to be the Son of God with power, "by the reſurrection from the dead;" for he denies the Father, "who hath begotten us to the lively hope of the "heavenly inheritance, by the reſurrection of Jeſus Chriſt "from the dead;" and he denies the Son, "who gave "himſelf for our ſins, that he might deliver us from this "preſent evil world, according to the will of God and "our Father."

In a word, the ſpirit of antichriſt, that would paſs for the Spirit of Chriſt, is known to be againſt Chriſt by theſe ſigns. 1. It confeſſeth not that Jeſus Chriſt is come in the fleſh. 2. It ſpeaketh of the world, and is hearkened to by worldly men. 3. It draws men away from hearing the apoſtles of Chriſt, who preached the goſpel with the Holy Ghoſt ſent down from heaven; and it ſeduces them to give more ear to the doctrines and commandments of men, than to the words of the Holy Ghoſt preached by the apoſtles, ſpecially concerning the love of God, as manifeſted in Chriſt, and our love to one another according to that.

Θ. All this is ſtill very agreeable to the doctrine of that ſect, and it looks very like the New Teſtament; but I ſhould think it hard to prove againſt any Chriſtian church, that they hear not the apoſtles of Chriſt. I know you will readily tell me what you have ſaid before concerning the

interpretation of ſcripture; but it will not be eaſy to convince them, who think they hold the true interpretation of the apoſtles againſt all errors and falſe gloſſes, or who hold their religion as received from the apoſtles, either by writing, or by unwritten tradition, that they are not hearing the apoſtles.

X. No leſs hard than it was to convince the Jews that they were not hearing Moſes and the prophets; yet the thing is very clear in many inſtances. I ſhall condeſcend on a few. The council of Conſtance confeſſed, that communion in both kinds was both commanded by Chriſt, and practiſed by the primitive church, and yet forbade it. After this the council of Baſil made a decree touching communion in both kinds, by which they declared, that believers who communicated are not obliged, by divine right, to communicate in both kinds, and that it is the buſineſs of the church to determine in what manner the communion ought to be adminiſtered. Is not this a ſtrange way of hearing the apoſtles? as if theſe apoſtles had left the church poſſeſſed of a divine right to contradict the plaineſt things they have written! And may not this ſame inſtance ſerve to fix the character of *changing the times and laws?*

Θ. This is barefaced enough, I own; but have you no more inſtances?

X. It is as plain in the words of the apoſtles, that the diſciples ſhould aſſemble on the firſt day of the week to break bread, as it is that they ſhould aſſemble for worſhip on that day; yet churches called Chriſtian, who hold themſelves indiſpenſably obliged to aſſemble for worſhip on the firſt day of the week, find no ſuch obligation on them to aſſemble then to break bread.

Θ. That is ſay, they are not hearing the apoſtles, even in their aſſembling to worſhip on that day, but are obliged to it by ſome other authority.

X. I might obſerve to you further, that the church of Rome, and Proteſtant churches too, hold the eating of ſtrangled and blood as *indifferent*, and as lawful as the eating of any of the meats forbidden in the law of Moſes; tho' the apoſtles (in the ſame decrees that freed the Gentiles from the yoke of that law) expreſsly forbade it, as *neceſſary* to be abſtained from, together with the eating of things ſacrificed to idols, (a thing that Chriſt hates), and with fornication; and yet they have eſtabliſhed a diſtinction of meats on their ſeaſons and days of faſting, requiring "abſtinence

"from

" from meats that God hath created to be received with " thankſgiving."

The apoſtles gave commandment about church-officers, biſhops, or elders, and deacons, and, in deſcribing their character, expreſsly allow them to be *the huſband of one wife;* but the church of Rome as expreſsly forbids them to marry at all.

Θ. You cannot ſay this of Proteſtant churches, who allow them to marry as often as they pleaſe, providing they have but one at once.

X. But I have not ſufficient ground to think they are hearing the apoſtles in that either; for, when I conſider what is ſaid of the miniſtering widow, that ſhe is not to be " taken " into the number, under threeſcore years old, having " been the wife of one man," and that in oppoſition to the younger widows, who are allowed to marry again rather than do worſe; yea, in oppoſition to ſuch as have been oftener than once married, after they profeſſed the faith, before threeſcore years of age; I think I have reaſon to believe, that the apoſtles forbade church-officers to be married oftener than once: not that they forbade them to marry in caſe of need, to prevent worſe, but that they would have them refuſed as church-officers when ſo married.

Θ. If I be not miſinformed, theſe inſtances will not touch the Greek church; for it is ſaid, they neither eat blood, nor allow their prieſts to marry twice, though they permit them to marry once.

X. Yet this is far from being enough to clear that church, or the ſeveral ſects of eaſtern Chriſtians, of the charge of not hearing the apoſtles: yea, every church is liable to this charge, that is not holding the goſpel juſt as the firſt churches received it from the apoſtles, nor walking in that ſame order to which the apoſtolic exhortations (eſpecially concerning brotherly love, and the communion of the ſaints and faithful in the worſhip of God) are all adapted; ſo that they cannot be obſerved, as given by the apoſtles, but in that order to which they are ſuited.

It would require a great exceſs of charity to eſteem them as hearers of the apoſtles, who contend earneſtly for a church-order, and for modes and forms of church government and worſhip that are not to be ſeen in the apoſtles writings; and, at the ſame time that they are adhering obſtinately to ſuch uſages, if they be put in mind of the neglect of ſome of the cleareſt plaineſt things that the apoſtles have

have written, will readily anſwer, that theſe things were written only for that time, and not for the time we live in; which is in plain terms to ſay, that the words of the apoſtles are to be regarded juſt as an old almanack.

Some traces of the apoſtolic inſtitution muſt be found in every church that is called Chriſtian; and ſuppoſing theſe to be held by each church as its fundamentals, (for parties differ as much about this as any thing whatſoever), it is now become faſhionable for men to excuſe themſelves, in their compliance with the deviations of the church where their intereſt lies, from the primitive order that appears in the apoſtolic writings, by this, "that hold they the funda-"mentals, and ſo are good catholic Chriſtians;" and hereupon they are ready to glory over thoſe who would be tenacious of the words of the apoſtles, without adding or diminiſhing, as narrow ſouls and bigots, oppoſite to catholic Chriſtianity; yet the writings of the apoſtles are the catholic rule of Chriſtianity; and if ſo, every deviation from that muſt be out of the catholic way. But if we are not to hear the apoſtles further than what we judge fundamental and catholic, how come we to hear any church or religious party in any thing but what is catholic? Why do we go along with them in the practice of thoſe peculiar things, whereby they ſtand not only diſtinguiſhed, but oppoſed to one another? To be one with all them of every ſect who believe on Chriſt, thro' the word of his apoſtles, as far as they appear ſo to believe, is a glorious thing, and is the neceſſary effect of one's being a believer himſelf; and the moſt effectual way of evidencing this, is to hearken to every word of the apoſtles. But theſe men muſt be ſelf-condemned, who defend themſelves in their attachment to a church-order not agreeable to that of the apoſtles, or in their compliance with the uninſtituted peculiarities of any church, by this poor pretence, that it is enough if they hear the apoſtles in things that are fundamental and catholic. If they ſee not that the apoſtles have laid down any rule for the order wherein Chriſtians are to walk, in the profeſſion of the faith, and love and hope that is in Chriſt, why do they obſerve any? or, if the apoſtles have given ſuch a rule, but they are not yet ſatisfied what it is, why do they proceed till they be cleared? Or, how come they to comply with any addition to the words of God, or diminution from them?

The apoſtolic or inſpired writers were "of God: he that "knoweth God, heareth them; he that is not of God, hear-"eth

" eth not them : hereby know we the Spirit of truth, and " the ſpirit of error," the Spirit of Chriſt, and the ſpirit of antichriſt.

Θ. You carry this point of hearing the apoſtles very far. We have dwelt ſo long on this, that I ſee we cannot now overtake the reſt of our ſubject. As it is not agreeable to our friend, who has therefore ſhunned us for this time; he will certainly be perſuaded my head is turned, when he finds me ſtill intent upon the unriddling of dark prophecies.

X. You muſt therefore ſtudy to make him eaſy, by beginning with ſomething elſe that will be more agreeable to him; mean time, I, who am exceeding fond to gratify your curioſity in this matter, ſhall conſider the reſt of the ſubject.

DIALOGUE V.

Θ. I Have been thinking on what you ſaid of *hearing the apoſtles;* and I am afraid, you have drawn that cord ſtraiter than did the apoſtles themſelves, at leaſt as to every caſe: For even Paul, the moſt noted writer among them, tells plainly, That he ſays ſome things from his own judgment, which he had not from his Maſter, and ſpeaks but doubtingly of his having the Spirit in ſome caſes.

X. The Lord told his apoſtles, when he was about to leave them, that he had yet many things to ſay to them, which they could not then bear; but promiſed to ſend them the Spirit of truth to guide them, as it were ſtep by ſtep, into the whole truth.

The Corinthians had propoſed queſtions to Paul touching marriage; and, in anſwer to their queſtions, he tells them what the Lord had commanded on the ſubject in the days of his fleſh, to which he adds ſome things for the clearing of their difficulties, which the Lord himſelf had not ſpoken while he was on the earth, and which he ſpeaks *as one that had obtained mercy of the Lord, to be faithful* in the execution of the apoſtolic office that he had committed to him. And he is not doubting, but aſſerting that his judgment was the judgment of the Spirit of God, when he ſays concerning the virgin, " She is happier if ſhe ſo abide, after my " judgment, and I think alſo that I have the Spirit of God."

He

He would have the Corinthians to think, that what he was now saying further than the Lord had said on this subject while he was with his disciples, was the mind of the Spirit of God, which he had promised and given to his apostles, to reveal the whole of the truth that *began to be spoken by himself.*

But seeing there is a doctrine and laws made in the anti-christian nations, touching *wilful desertion,* founded on this same passage, they are certainly inexcusable, in not hearing the apostles as to every other thing they say.

Θ. Yet Paul forbids the Thessalonians to trouble themselves, by hearkening to what he had said in his first epistle, concerning the nearness of the day of judgment: for it is manifest he was mistaken in his judgment, which he had plainly enough declared, that the coming of the Lord would be in his lifetime.

X. This is that passage to which Peter especially refers, when warning Christians against *the scoffers* that should *come in the last days, saying, Where is the promise of his coming?* For he signifies, that Paul, speaking on the subject of Christ's coming, in his epistles, says some things *hard to be understood, which they that are unlearned and unstable,* or untaught of God, and unconfirmed in the true knowledge of the scriptures, *wrest, as also the other scriptures, unto their own destruction.* Thus Peter sets Paul's epistles on the same footing to us with the rest of the scriptures that were given by inspiration, and foretels the use that was making, and would be made of what Paul had said, *according to the wisdom given unto him,* concerning the promise of the Lord's coming, and day of judgment, which he says would be wrested, even as the other scriptures, by the unlearned and unstable. And so, when I see this, or any other difficult passage of scripture wrested, or turned against the scope of the scripture, and improved against the authority of the scripture, and the truth of the promise of Christ's coming, I am so far from being shaken with this, that I am rather confirmed by it, as I find the scripture therein verified. As Peter holds it of equal authority with the rest of the scripture, though hard to be understood; so Paul himself does not retract any thing he had writ in his first epistle to the Thessalonians, concerning the coming of the Lord, nor signify any change of his mind, as to what he had said on that matter; but he guards the Thessalonians against the abuse of it, and corrects their mistake, by telling

telling them what they had heard from his mouth while he was with them, concerning the man of ſin, who behoved to be revealed in his time, and then conſumed by the Spirit of the Lord's mouth, before the Lord's coming, by the brightneſs of which he was to be deſtroyed.

A. You would have Peter to be in better terms with Paul than James is. For, after all that has been ſaid to reconcile them on the grand article of juſtification, they ſtill differ, juſt as a Legaliſt and an Antinomian: yea, theſe two authors have laid the foundation of an everlaſting diviſion among Chriſtians. Luther, that bold fellow, once rejected the epiſtle of James, in his great zeal for Paul's ſide of the queſtion, till plain neceſſity, in diſputing with more rigid Antinomians than himſelf, obliged him to take it up again, reconciling it the beſt way he could to his beloved Paul's doctrine. On the other hand, James's followers, when they have done their utmoſt in torturing Paul's writings touching predeſtination and juſtification, into an agreement with James, fly to this, as their laſt refuge, that Peter ſays, "There are ſome things in" Paul's "epiſtles hard to be underſtood, which they that are unlearned and unſtable "wreſt to their own deſtruction." But you give this another turn. I dare ſay you are a Paulite.

X. And no leſs a Jacobite. For I reckon it the great fault of the Legaliſts and Antinomians both, that they do not give an equal ear to Paul and to James, and hear them both, as they ſtand in a beautiful agreement together.

A. And pray how would you reconcile them on the article of juſtification?

X. I think they need no reconciliation. For, if juſtice be done to their words, according to plain ſcripture-ſtyle, they were never at any ſuch variance, as is among Chriſtians, about juſtification.

To juſtify, in the ſcripture-ſtyle, is either to make one juſt who was before unjuſt, as to *juſtify the ungodly*; or to declare one juſt who is ſo already, and manifeſt him to be juſt, as when God is ſaid to *be juſtified*.

Paul ſhews us, that we ſinners are *made juſt* by faith, as it reſpects the blood and righteouſneſs of Jeſus Chriſt, the Son of God, who was delivered for the offences, and raiſed again for the juſtification of a multitude of all nations, without difference; and that we are thus *made juſt*, freely by the grace of God, that gave Chriſt to be the propitiation for the manifeſtation of the divine juſtice in intitling us to

the acceptance, and to eternal life, who were ungodly; and this, without any reſpect to any work done by us, to make us juſt. And ſo he affirms, "That a man is juſtified by "faith, without the deeds" or works "of the law;" and ſays, "To him that worketh not, but believeth on him "that juſtifieth the ungodly, his faith is counted for righ- "teouſneſs."

Now, whereas ſome inferred from this doctrine, as the Antinomians do ſtill, that we are declared juſt, and aſſured of our juſtification, by faith, reſpecting its object, without the good works that are the proper fruits of that faith, James ſhews us, that we are *declared juſt* by faith, as it produces good works, without which it can never *declare us juſt*, being alone.

Paul never ſaid that our believing *declared us juſt*, without good works, which he always places as the neceſſary fruits and evidences of our being *made juſt* by the faith of Chriſt.

And James never ſaid, that the good works which are the fruits of true faith, or that faith working in us to produce theſe works, *makes us* ſinners *to be juſt* in the ſight of God: For his words behoved to be tortured ere they could be applied to any thing elſe but the *declaration of our being juſt*. He plainly ſpeaks of this, when he ſays, "What profit, my brethren, though a man ſay he hath "faith, and have not works? can faith ſave him? Faith, "if it hath not works, is dead being alone. Yea, a man "may ſay, Thou haſt faith, and I have works: ſhew me "thy faith without thy works, and I will ſhew thee my faith "by my works." And he can be underſtood to mean nothing elſe by *juſtification*, but the *declaration of our being righteous*, when he ſays, "Was not Abraham our father ju- "ſtified by works, when he had offered Iſaac his ſon upon "the altar? Seeſt thou how faith wrought with his works, "and by works was faith made perfect? And the ſcripture "was fulfilled, which ſaith, Abraham believed God, and "it was imputed unto him for righteouſneſs: and he was "called the friend of God. Ye ſee then how that by works "a man is juſtified, and not by faith only." We ſee, by the plain ſcripture-teſtimony, that Abraham was made juſt by faith, long before Iſaac was born; when it was ſaid, "He believed God, and it was imputed unto him for righ- "teouſneſs." And we ſee, that, after he was juſt by faith, his faith wrought with his works, when he obeyed God, in offering

offering his ſon Iſaac upon the altar, whereby his faith appeared to be true and unfeigned; and when he had done that, his faith received a notable confirmation, by the oath of God, and he was ſolemnly *declared to be juſt*, by the works wherewith his faith had wrought; as it was ſaid unto him, "By myſelf have I ſworn, ſaith the Lord, For because thou haſt done this thing, and haſt not with-held thy ſon, thine only ſon, that in bleſſing I will bleſs thee." Thus his title to bleſſedneſs was made moſt ſure to him, and his right to it fully declared by the works wherewith his faith wrought; and thus the ſcripture was verified, and manifeſted to be true, which had ſaid, before his faith wrought that work, Abraham "believed God, and it was imputed unto him for righteouſneſs." And thus we ſee, from the inſtance of Abraham, "how that a man, who is made juſt by faith without works, is, by works, declared to be juſt, and not by faith only;" which is the ſum of the doctrine of Paul and of James concerning juſtification.

Paul, the ſuppoſed author of the epiſtle to the Hebrews, (where he carries the point of acceptance with God, through the ſacrifice of Chriſt alone, as high as he does any where), ſets this ſame caſe of the confirmation of Abraham's faith, by the divine oath, before the Hebrews, as an argument to inforce his exhortation to them, to ſhew diligence in the work of faith, and labour of love ſhewed toward the Lord's name, in miniſtering to the ſaints, *to the full aſſurance of hope*, unto the end. And therefore, though there were men from the beginning that wreſted the doctrine of Paul and of James, to make diviſion among Chriſtians, yet they are really as much at one in their writings, as they were in converſation when James gave Paul the right hand of fellowſhip, upon hearing that goſpel which he preached among the Gentiles, and when Paul was as forward as he on the preſſing of good works. And thus it may be manifeſt to any impartial reader of Paul and James, that James was not a Legaliſt, nor Paul an Antinomian.

⊙. Well done, by the help of a plain diſtinction, manifeſtly founded in the ſcripture-ſtyle! And this is not wrong Chriſtian theory. But do your people purſue this to practice? Do they give an equal ear to Paul and to James?

X. I can ſay they do it, ſo far as to be reckoned Antinomians by the Legaliſts, and eſteemed Legaliſts by the Antinomians.

⊙. Then, I dare ſay, they are hearing the apoſtles: and

ſo let me part fair with this that has kept us ſo long, *The antichriſtian world hears not the apoſtles. The man of ſin* comes now to be conſidered, with his *conſumption.*

A. I thought you had got enough of theſe myſteries at your laſt meeting.

Θ. We only left this: and if you will have a little patience, you may ſee us ſoon at an end with it.

A. I confeſs I admire your patience. You have got into a temper I never ſaw you in before.

Θ. You knew me always curious and inquiſitive, as well as ſimple and free. And there is ſomething gratifying to curioſity, even in this ſubject.

A. What is your opinion then of the famous ſcience of aſtrology? Or, did you ever ſtudy the prophecies of Thomas the Rhymer?

Θ. Theſe things cannot be ridiculed, nor can the juſtneſs of the ridicule be perceived, without ſome notion of the nature of them. But I have thought more of the knowledge of future events, by that which is called the ſecond ſight, that ſeems to be a thing pretty well atteſted. Such knowledge of future events affords an obvious argument for a providence. And I do not know but the certain knowledge of ſuch events may be communicated in the hieroglyphical way, if we be furniſhed with the key, as well as the knowledge of preſent or paſt things. Bear with me then a little, till I ſee if the ſcripture gives any key to the underſtanding of its hieroglyphics.

Mean time, I ſhall confeſs to you one thing, that I begin to be weary of the metaphyſical or mathematical way of knowing moral ſubjects. And indeed I am not ſure but I, who have all my ideas by ſenſation and reflection, may have juſter, and much more practical notions of divine and moral ſubjects, conveyed to me in the emblematical way, than by all abſtract reaſoning.

A. You will allow me then to congratulate you upon your commencing mythologiſt, and to wiſh you ſucceſs in the ſtudy of the prophetical figures.

Θ. You ſhould rather compliment me upon my being happily delivered from a way wherein I have not found myſelf made wiſer by the knowledge of any one thing, nor bettered, but toſſed to and fro as an airy bubble, ready to burſt with the pride of knowledge.

X. As there is an argument for the truth of Chriſtianity that is drawn from the prophecies, I do not ſee how a man can

can well pretend to anſwer it, without making any inquiry into theſe.

Θ. Let me then, without more to do, inquire concerning the *man of ſin*. Muſt he be a ſingle man, as ſome would have it, or a ſucceſſion of ſingle men, like the Pope of Rome?

X. However great the Pope's part is in that *falling away*, which is perfected in the *man of ſin*, as being at the head of that ſame church that has certainly led the van in that apoſtaſy, yet, when we conſider the *man of ſin*, as oppoſed to the true church, that is often repreſented in the New Teſtament by the figure of *a man*, we muſt take it to ſignify a body of men, an apoſtate church, oppoſed to the true church by the epithet of *ſin*.

Thus, the *myſtery of iniquity* is oppoſed to the *myſtery of godlineſs*. For, as in the true church, whereof Chriſt is the head, the myſtery, or hidden ſenſe of the figures and types of the Old Teſtament, is laid open; ſo is the falſe church, the myſtery of many Old-teſtament figures, as the apoſtate ten tribes, Sodom and Egypt, Babylon, Tyre, Antiochus Epiphanes, and the like.

Θ. But is the notion of a man, as repreſenting the church, taken from the the Old Teſtament? Or, was the church of which Chriſt is head, pointed at by this figure, any where in the old prophecies?

X. The moſt notable hieroglyphic of the Old Teſtament, was the *cherubim*, which appeared to Adam after he was caſt out of Paradiſe, was drawn on the curtains of the tabernacle, and on the walls of the temple round about, and ſet on each ſide of the propitiation, or mercy-ſeat, in the moſt holy place; and about the time of the deſtruction of the firſt temple, repreſented to Ezekel in a viſion, and preſerved to us in the book of his prophecy, where this hieroglyphic is very particularly deſcribed. Now, the firſt thing that offers in the deſcription of the *cherubim*, is this, *And this was their appearance*, ſays the prophet, *they had the likeneſs of a man*. And this *likeneſs of a man* had the *face of a man*, and ſome other hieroglyphical figures joined to it.

The New Teſtament refers to this, when it ſpeaks of the church as a man, and the body of a man: for, though the *cherubim* have been taken for angels, the book of the Revelation, referring to Ezekiel's *cherubim*, and Iſaiah's *ſeraphim*, expreſsly diſtinguiſhes them from the angels, and makes the *cherub* ſay theſe words to the Lamb, "Thou haſt

"redeemed

" redeemed us to God, by thy blood, out of every kindred, " and tongue, and people, and nation."

⊙. Have you seen Hutchinson's books, particularly that which bears the title of *Glory and Gravity?*

X. Yes, and have been delighted with his explication of the faces of the ox, the lion, and the eagle, which he makes the hieroglyphics of fire, light, and air, or wind, which appeared also with the *cherubim*, as the emblems of the divine Three. The face of a man, joined to the face of a lion on the *cherub*, might be put for the man Christ Jesus, as head of his body the church. But it seems to me very improper to make the *cherub* itself, as it had *the appearance of a man*, to be the hieroglyphic of a man: nor does it answer to the key that I have said the book of the Revelation gives us for opening it, even in that same passage which confirms Mr Hutchinson's notion of the faces to me, by applying the figure of the lion to the Son of God.

Daniel also saw the *appearance of the likeness of the glory of the Lord*, with *the wheels*, in that vision which we have in the 7th chapter of his book, where he that sits on the throne is called *the Ancient of days*, and *the hair of his head* is said to be *like the pure wool;* which is applied, in the first chapter of the Revelation, unto Christ, who seems to be represented in Daniel, as he will appear at the judgment and destruction of the beast with ten horns, *in the glory of the Father, with the holy angels.* Before this *Ancient of days*, the *likeness of the Son of man* is brought by the ministering angels, and there is *given him dominion, and glory, and a kingdom.* And in the explication of the vision, this likeness of the Son of man, whom they brought near before the Ancient of days, and to whom dominion was given, is expressly declared to be *the people of the saints of the most high ones.*

The church therefore, as it stands united with the divine Three, in Christ Jesus its head, is the thing pointed at in the *cherubim*, rather than the human nature of the Son of God: for the church, whereof he is head, being *made one new man in himself*, is *one body*, all animated by his Spirit, according to his prayer to the Father, " I in them, and " thou in me, that they may be made perfect in one."

The whole church, with which the Son of God took part in flesh and blood to sanctify them, and deliver them from death, by destroying him that had the power of it, is the *seed of the woman*, opposed to the *seed of the serpent*, in the first

first revelation made to Adam: and after he heard of this, he had this seed of the woman very fitly represented to him in the *cherubim, as contending;* for *cherub* is from כ, *like unto,* and רוב, *to contend.*

And thus far I have presumed to correct the ingenious Mr Hutchinson, leaving you to judge.

⊙. I now want to know if there be any such representation of the *man of sin* in the Old Testament.

X. There is a manifest reference in the book of the Revelation to the merchandise of Tyre, as it is described in Ezekiel: and now hear what Ezekiel says of the king of Tyre, "Thou sealest up the full sum of wisdom, and perfect "in beauty. Thou hast been in Eden, the garden of God; "every precious stone thy covering.—Thou art the anoint- "ed *cherub* that covereth; and I have set thee: thou wast "upon the holy mountain of God; thou hast walked up "and down in the midst of the stones of fire. Thou wast "perfect in thy ways from the day that thou wast created, "till iniquity was found in thee. By the multitude of thy "merchandise they have filled the midst of thee with vi- "olence, and thou hast sinned: therefore I will cast thee "as profane out of the mountain of God: and I will de- "stroy thee, O covering *cherub,* from the midst of the "stones of fire. Thine heart was lifted up because of thy "beauty, thou hast corrupted thy wisdom by reason of thy "brightness: I will cast thee to the ground, I will lay thee "before kings, that they may behold thee. Thou hast de- "filed thy sanctuaries by the multitude of thine iniquities, "by the iniquity of thy traffic; therefore will I bring forth "a fire from the midst of thee, it shall devour thee, and I "will bring thee to ashes upon the earth, in the sight of "all them that behold thee. All they that know thee a- "mong the people, shall be astonished at thee: thou shalt "be a terror, and never shalt thou be any more."

⊙. As the king of Tyre was never placed at Eden, nor set a cherub in the mountain of God, nor perfect in his first rise, there must be something else pointed at through him, to which these things may be more fitly applied. And if the cherub be the church, this is certainly the figure of a corrupted church, that has fallen away from its original constitution, and primitive purity, and is corrupted by pride and traffic with the kings of the earth, like that of Tyre. And this leads me to think again of *church-authority supported with secular*

ſecular power. Ezekiel ſeems to ſpeak of the *conſuming* and *deſtroying* of this corrupted cherub, this *man of iniquity*.

X. Paul's words, when he ſays, The Lord ſhall *conſume* the man of ſin, and *deſtroy* him, are taken from the 7th chapter of Daniel, where it is ſaid concerning the *beaſt* with ten horns, "The judgment ſhall ſit, and they ſhall take away "his dominion, to conſume and to deſtroy it unto the end."

And now hear how he is conſumed.

His conſtitution was ſound, till the Lord, in his wonderful providence, brought the ſcriptures again to light in the languages of the nations where church-authority was ſupported with ſecular power, and that in ſpite of all the endeavours of the Roman church to the contrary. The Lord's word is the *Spirit of his mouth*. From the time when this began to blow upon the man of ſin, he began to languiſh; and the firſt degree of his conſumption was, when ſome of the powers of Europe, minding their own intereſts, ſtood up in defence of the publication of the ſcriptures againſt the church of Rome, and when theſe kings, who had given their power and ſtrength to the beaſt to make uniformity, began to break that uniformity. Thus the man of ſin firſt felt pain, and his health began to fail.

⊖. For it ſeems his health lay in the concurring power and ſtrength of thoſe kings; and this could not but be a very great affliction to them that *had the mark of the beaſt, and worſhipped his image*. But what next?

X. In conſequence of this, ſtrife and diſcord took place throughout the Antichriſtian body, to the great diſturbance of its communion. There came to be three ſtated communions in the Lord's ſupper, the old Popiſh, the Lutheran, and the Zuinglian or Calviniſt; and theſe ſo ſtated, that all attempts to reconcile any one of them with another, or to live in communion with them all, have been, and probably will be to the end, to no purpoſe.

⊖. This was indeed a great ſchiſm in the body, a very ſtoppage of the circulation, a deadly blow to the Catholic communion; but ſtill, in all theſe different communions, church-authority ſtands ſupported with ſecular power.

X. So it will be, in ſome degree, till the very end, tho', in due time, that part will be affected alſo before the end. Mean time, in the next place, particular nations and kingdoms were divided within themſelves, as to their proper form of worſhip and church-government, as well as of doctrine. This has been the cauſe of civil wars and much blood-

ſhed,

ſhed, as a juſt judgment from God, on the Antichriſtian nations, for their perſecutions; and of this Britain has had its large ſhare, where the ſpirit of contention, about what ſhould be the prevailing form of national religion, remains to this day. In Scotland, there are no leſs than three great pretenders to it, beſide the church as it is preſently eſtabliſhed, the Papiſts, the Epiſcopalians, and the Cameronians, or Covenanters, and theſe are alſo ſubdivided.

Θ. Here is a *fire brought forth from the midſt of him to devour him.* And what has been the conſequence of this? For one would think, this breaking of the clergy into ſo many factions, ſhould weaken their authority and influence on the minds of men.

X. While the heat of this contention laſted, and the diſputes were warm, church-policy and church-authority grew to ſuch a height among the contending parties, as was not eaſy to bear. When dominion circulated from hand to hand, it became more intenſe, and exerted itſelf with the greater vehemence that it was oppoſed by thoſe who were hoping to reign in their turn. The leaders of each religious party thought of nothing but power, and the people devoted to their proper leaders, paid a religious obedience to them, and breathed out threatenings and ſlaughter againſt all that would not feign ſubjection to their authority? The authority of the clergy in general, was ſuppoſed as a thing unqueſtionable by any but Atheiſts: the queſtion was only, in whoſe hands it ſhould be lodged? This was remarkable in the laſt age; but it ſerved, in the iſſue, to make men weary of church-authority, and let them ſee how little true religion there is in ſubjection to it; and the conſequence of this is the heavieſt ſtroke that has yet fallen on the kingdom of Antichriſt.

Θ. And what is that?

X. The world ſeems now to be taking a more remarkable turn toward infidelity, than ever it did ſince the beginning of Antichriſt's reign, and perſecuting principles are wearing out of faſhion; and, at the ſame time, the nature of Chriſt's kingdom, as it is not of this world, is brought to light by the ſcriptures, in oppoſition to the Jewiſh ſenſe of the prophecies, and to church-authority ſupported with ſecular power. Theſe things ſerve to ſap the foundation of the dominion of the clergy; and for this reaſon they are very much afflicted with them, and every where raging, for that they cannot now exert the power that ſome time a-day they exerciſed in

the world. And upon this I would say, That God, in his righteous judgment, is *filling their kingdom with darkness, and they gnaw their tongues for pain, and repent not of their deeds;* and, in their zeal for a worldly kingdom to Christ, *i. e.* to themselves, they *reproach* the kingdom that is not of this world, the kingdom of *heaven*, and therefore the *God of* that kingdom. This is the more remarkable, that it has happened at the time which the scripture-prophecies point at, as fatal to the kingdom of the beast with the ten horns.

A. You have been amusing yourselves with spying figures in the clouds; and now, I suppose, you are to set about the work of fixing and settling the prophetic times.

Θ. Nor will that be an ill amusement when we have leisure for it; at least, our time may be as well spent on this, as on building castles in the air, with the philosophers, who raise fine structures on their unproved suppositions; and I dare say, we may come to a point about the times, before they settle a just notion of *gravity*, or fix the *longitude*. Mean time, I shall think on what has been said.

X. And I shall think on the times.

DIALOGUE VI.

Θ. I Have been thinking on the affliction of the clergy, through the darkness that fills their kingdom by the increase of knowledge; and I am persuaded, they would be much more afflicted, if no body professed Christianity but they who believe the scripture-testimony, and follow their teachers not a step further than they follow the scriptures. But you say, this is not to be looked for in this world; and as you signified, that the present distress is the more remarkable, that it has happened at the time which the prophets have set for evil to the kingdom of the beast, I am fond to understand how you make this appear.

X. The end of Daniel's *time, times, and an half*, must bring evil upon the kingdom of the beast, of whom it is said, "He shall wear out the saints of the most high ones, "and think to change times and laws, and they shall be gi- "ven into his hand, until a time and times, and the divi- "ding of time: but the judgment shall sit, and they shall "take away his dominion, to consume and to destroy it un- "to the end."

The

The Revelation makes this time, times, and an half, (the time of the reign of the beaſt with ten horns), to be 42 months, that is, three years and an half. And again, it makes this 42 months to be 1260 days; that is, by reckoning 30 days in each month, and 360 days preciſely in each year.

If theſe forty-two months be reckoned as Daniel's weeks are, each day for a year, after the manner of the prophets, then the time, times, and an half, or forty-two months, are 1260 years. This is the time of the beaſt's reign; and when this time is run, Providence muſt be at work *to take away his dominion, to conſume it.*

A. But I ſuppoſe, there may be as great difficulties about fixing the beginning of theſe forty-two months, as about the ſeventy weeks.

X. Ignorance and inattention, or prejudice, may move difficulties and diſputes on ſubjects that are capable of demonſtration; and when men indulge their own fancy on ſuch a ſubject as this, there muſt be different opinions about it: but the book of the Revelation has not left us at an uncertainty about the beginning of the reign of the beaſt with ten horns: for it repreſents the Roman ſtate, with its capital city ſet on ſeven mountains, having ſeven different forms of ſupreme power and government, five of which were fallen when John wrote, *(viz.* kings, conſuls, decemvirs, tribunes of the ſoldiers, and dictators), one was at the time of his writing, *(viz.* the Heathen emperors), the other was not yet come, *(i. e.* the Chriſtian emperors), and when he comes, he muſt continue a ſhort ſpace, *(i. e.* in compariſon with the foregoing ſixth head; for he came not up till the fourth century, and fell at furtheſt in the year 476, when Auguſtulus was depoſed by Odoacer), and the beaſt with ten horns ſucceeds, in whom the Roman empire, that was and now is not, being wounded to death in its ſeventh head, and diſperſed into ten kingdoms, yet remains united as in an eighth head. Of this the book of the Revelation ſpeaks expreſsly thus, "And I ſaw "one of his heads as it were wounded to death, and his "deadly wound was healed, and all the world wondered "after the beaſt.----And power was given unto him to con- "tinue forty-two months." And again, "The ten horns "which thou ſaweſt, are ten kings, which have received "no kingdom as yet, but receive power, as kings, one "hour with the beaſt." This moſt plainly fixes the

beginning of the reign of the beaſt with ten horns, who makes war forty-two months, at that ſame very time when ten kings received power in the broken empire. And this was ſo clear and evident long before the event happened, that Tertullian, who wrote about the end of the ſecond century, or the very beginning of the third, tells us expreſsly, from the prophecies of the New Teſtament, "That the "diſperſion of the Roman ſtate into ten kings ſhould bring "on Antichriſt." Now, ſuppoſing there were any doubt if Daniel's fourth kingdom be the Roman, the Revelation points it out ſo exactly, and with ſuch particular circumſtances added to Daniel's deſcription, that it is impoſſible to apply the deſcription, in all its parts, to any thing elſe; and the figures hit with a marvellous exactneſs. And ſeeing the beginning of the reign of the beaſt with ten horns, whoſe time is forty-two months, is fixed by ſuch a remarkable event, as the breaking of that empire into ten kingdoms, it is impoſſible that we can be very far miſtaken in computing theſe forty-two months from that great event.

⊙. If that be the beginning of the time, times, and an half, it could not be after the depoſing of Auguſtulus, nor very long before; and then you will ſay, we are now at the end of the time, times, and an half: for 1260, added to 476, make 1736. I could imagine, that the time mentioned by itſelf, or the firſt 360 years, makes a firſt period, from the beginning of this monſtrous reign, till it came to its height and full power in the ninth century; and the times put together, or the next 720 years, make the next period, when he reigned in full power till the ſixteenth century, when the reformation happened; and the dividing of time, or the 180 years, makes a third period from thence to this time. But did not the kingdom of the clergy begin to be in the preſent diſtreſs before the year 1736?

X. You muſt notice, That 1260 years, of 365 days, and one day more each fourth year, are full eighteen years longer than 1260 years of the prophetic ſort, which have but 360 days preciſely; and ſo the time, times, and an half, may have been at an end eighteen years before the year 1736; and thus it anſwers as well to the event.

And it is very remarkable, that the 2300 days, which are mentioned in that viſion of Daniel, where the account of theſe days is *ſhut up*, becauſe it is *for many days*, if they be numbered each day for a year, from the time when Daniel had

had that vision, then the end of them falls about the end of the time, times, and an half, as they have been numbered from the time of the breaking of the empire.

⊖. But must not the beast with ten horns be destroyed at the end of the time, times, and the dividing of time?

X. No: For Daniel places the end at which the beast is to be wholly destroyed, at some distance from the end of the time, times, and an half. He says, "From the time "the daily shall be taken away; and the abomination that "maketh desolate set up, 1290 days." This is thirty days more than the time, times, and an half. And then it is said, "Blessed is he that waiteth and cometh to the 1335 days. "But go thou away till the end; for thou shalt rest, and "stand in thy lot at the end of the days." This is that end at which the beast will be destroyed, and the kingdom be given to the saints; and it is forty-five days more than the 1290 days, *i. e.* seventy-five days added to the time, times, and an half.

⊖. The Revelation meddles not with any of these numbers, except the time, times and an half; but you will say, That, by unfolding that, it lays open the whole.

X. And thus you may see that the Revelation, which is commonly esteemed full as dark as Daniel, or any prophecy of the Old Testament, may well be called a revelation, as it lays open the sealed visions of Daniel.

⊖. But if Antichrist was come, and church-authority supported with secular power, long before the breaking of the empire, may we not suspect some mistake in the fixing of the beginning of the time, times, and an half, by that event? especially seeing the Revelation seems to place the end of the forty-two months, or 1260 days, long before the filling of the beast's kingdom with darkness.

X. You have hit upon the only considerable difficulty in this whole matter; but the book of the Revelation itself sufficiently clears it: for, in that vision, where the whole opposition of Satan to the church, by the power of the empire, from first to last, is represented, with a plain reference to the old prophecy concerning the *enmity betwixt the serpent and the woman*, we are directed to a twofold reckoning of this same number. There is a twofold flight of the woman into the wilderness, there mentioned, perhaps with a reference to Elijah's flying twice, and being fed in an extraordinary manner. The first flight is placed just after the seed of the woman is brought forth, and before the

the fall of Heatheniſm in the empire, which is repreſented by the dragon's being *caſt down from heaven unto the earth*; and there muſt be 1260 days numbered from the time of this firſt flight. This 1260 days is the ſame with the forty-two months of "the treading of the holy city under foot of "the Gentiles," or the 1260 days of "the witneſſes prophe-"ſying in ſackcloth, who have power to ſhut heaven that "it rain not in the days of their prophecy;" even as Elijah had power to ſhut heaven that "it rained not on the "earth by the ſpace of three years and ſix months," at the time of his firſt flying. Theſe 1260 days are finiſhed under the ſixth trumpet, and before the blowing of the ſeventh, and therefore long before the filling of the beaſt's kingdom with darkneſs, which comes not till the fifth vial under the ſeventh trumpet: ſo that theſe 1260 days muſt have been begun long before the beginning of the reign of Daniel's beaſt with the ten horns; and they muſt be reckoned from the time of the firſt flight of the woman into the wilderneſs.

The ſecond flight of the woman into the wilderneſs, "where ſhe is nouriſhed for a time, and times, and half a "time, from the face of the ſerpent," is placed after the fall of Heatheniſm in the empire; and it anſwers to the time of the healing of the beaſt's *deadly wound*, from which there was *power given to him to continue forty-two months*. This laſt is the time, and times, and an half of the beaſt's reign, ſpoken of by Daniel, who mentions not the firſt, no more than he does the ſeven heads of the beaſt; but the Revelation adds the firſt reckoning of this ſelf-ſame number, even as it adds the ſeven heads to Daniel's deſcription of the beaſt with ten horns, to open the viſion, and make the application of it to the events more plain.

Θ. And when ſhould that firſt reckoning begin?

X. Toward the end of the ſecond century, when tradition came to be eſtabliſhed as the rule of faith together with the ſcriptures; when the authority of ſynods and councils was brought in upon the churches, and began firſt to be exerted in the controverſy about Eaſter, and when the philoſophy of the Gentiles was admitted to illuſtrate the Chriſtian doctrine; by means of which the Son of God, the Λογος, came to be talked of in the Platonic manner, and the power of nature, and human merit was magnified. About this time the Gentiles, coming into the Chriſtian profeſſion, without being ſufficiently purged from the

ſuperſtitions

ſuperſtitions of their education, brought in with them their native ſuperſtition, under the Chriſtian name; and from this time the profeſſors of Chriſtianity began to be looked on as a riſing party or faction that meant to make a figure in this world. By theſe means Chriſtianity was corrupted, and the profeſſors of it grew to a conſiderable party in the empire, till the beginning of the fourth century, well prepared to receive the ſupport of the ſecular power from the hand of Conſtantine, eſpecially when the moſt faithful were taken away from among them, by the ſevere and long perſecution of Diocleſian. It was toward the end of the ſecond century that Chriſtians began to *leave their firſt love*, and the Chriſtian leaders to corrupt Chriſtianity by merchandiſe, making a gain of it; diſpenſing it by the meaſure of philoſophy and tradition, and the authority of ſynods and councils; and then was the firſt flight of the woman into the wilderneſs; then the witneſſes began to propheſy in ſackcloth, and the outer court of God's houſe was given unto the Gentiles, who did from thence tread the holy city under foot forty-two months: ſo that the outer court, or outward profeſſion of Chriſtianity, could no more be any where meaſured by the word of God, the only rule for meaſuring his houſe, till the end of theſe months.

⊙. But does the Revelation point to this beginning of that forty-two months, any otherwiſe than by placing it after the erection of the Chriſtian church, and before the fall of Heatheniſm in the empire?

X. It places the end of this forty-two months, or 1260 days, about the end of the events that belong to the ſixth trumpet, and, as I ſaid, before the blowing of the ſeventh trumpet; and therefore before the pouring out of the vials: For we muſt hold the ſeven vials under the ſeventh trumpet, even as the ſeventh trumpets are under the ſeventh ſeal, if we would not break the thread that ſerves to lead us through the book of the Revelation. Now, it points to a great event at the end of the time of the witneſſes propheſying in ſackcloth, whereby we may be directed to the beginning of it: for, when they are killed by the beaſt, at the end of their teſtimony in ſackcloth, and are alive again after three days and an half, it is ſaid, "They aſcend-"ed up to heaven in a cloud, and their enemies beheld them; "and the ſame hour was there a great earthquake, and "the tenth part of the city fell." If this fall of the tenth part of the city be the fall of the Greek church and kingdom,

dom, which, from the time of the breaking of the empire, was no more the city, but a tenth part of it, and which fell by the hand of the Turks, the great event of the ſixth trumpet, in the year 1453 : Then, if we count 1260 years backward from thence, the beginning of them will be near the end of the ſecond century.

Θ. As this fall of the tenth part of the city is ſaid to be at the time of the exaltation of the witneſſes, after their reſurrection, what event happened, not long before that, like the killing of the witneſſes ?

X. If theſe two witneſſes be the Old Teſtament and the New, there was a famous contention with the church about their teſtimony, carried on by war and much bloodſhed in Bohemia, from the time of the council of Conſtance, till it iſſued in the reconciliation of the contending parties, upon the extermination of the Taborites, who obſtinately maintained the teſtimony of the witneſſes againſt the church, and in that notable decree of the council of Baſil, about communion in both kinds, whereby theſe witneſſes were plainly ſacrificed to the authority of the church, ſubdued under it, and their teſtimony rendered utterly of none effect to the people of the nations. This was in the year 1437.

Θ. And what ſhall be the event for their reſurrection and exaltation ?

X. The revival of the ancient ſcripture-profeſſion of Chriſtianity, in the brethren of Bohemia, who being animated by the ſpirit of the ſcriptures, wholly ſeparated themſelves from the Papiſts and from the Calixſtines, now joined to them, and having choſe miniſters of the church of their own company, without regard to human learning, or any other teaching, but what the Spirit of God gave them by a tranſlation of the ſcriptures, they ſet up congregations of their own, which, in midſt of various perſecutions, and manifold afflictions, were preſerved in Moravia, Bohemia, Poland, and other places, till the reformation from Popery came to take place in the ſeveral Proteſtant nations. Thus the witneſſes appeared alive again, and exalted above philoſophy, tradition, and all dependence upon the authority of the church, or of ſynods and councils ; which was no where the caſe, for about 1260 years before this notable event happened.

Θ. Were not theſe bold fellows, who ſeparated from the church at that time of day, the Waldenſes?

X. The Waldenſes had been long before this notable ſeparation

paration of the brethren of Bohemia. They differed from the Waldenſes, and found fault with them on two points, pretty remarkable, in a letter to them of Auſtria, *A. D.* 1467. 1. They were much offended with them for diſſembling their principles at any time, and attending the worſhip of the Roman church, which they themſelves condemned in their hearts; thus baſely profaning and polluting themſelves, and not confeſſing with their mouth as they believed in their heart. 2. They condemned the Waldenſes for the care in heaping up gold and ſilver that they obſerved about them, though the end of it was to help them in time of perſecution: for they judged it inconſiſtent with laying up our treaſure in heaven, and with thinking that the evil of the preſent day is ſufficient to it; and they reckoned, according to our Lord's ſaying, *Where your treaſure is, there will your heart be alſo*, that, in the end, they would principally rely on that which they had ſpared, and laid up for themſelves on the earth. Luther ſays of the brethren of Bohemia, "That they were pinched by poverty, which they relieved by the labour of their hands." And indeed it was no ſmall evidence of the power of the goſpel upon them, that it reconciled them to poverty, and taught them to bear their croſs patiently, without ever thinking of defending their religion by the ſword, as did the Waldenſes and Albigenſes.

⊖. I dare ſay, this is as like the ſpirit that breathes in the New Teſtament, as any thing that could be ſeen among Chriſtians, ſince the time when Chriſtianity began to be corrupted. And certainly, it was no leſs proper for the ſcripture-prophecy to take notice of this, than of many other events to which interpreters have applied it. This was indeed a remarkable event relating to Chriſtianity and the ſcriptures, after the corruption of that religion had come to its height, and the authority of the church had triumphed over the ſcriptures. And ſo you make this the end of the firſt reckoning of the 1260 days, or 42 months.

But you hold the time we now live in, as the end of the 42 months applied to the beaſt with ten horns, or of Daniel's time, times, and an half. And indeed I muſt own this is a time of darkneſs to the kingdom of the clergy. I am not ſurpriſed to find them apprehenſive of the danger of their church, by that polite Chriſtianity which comes apace in the room of the ſuperſtitious Chriſtianity which has been ſo long beneficial to them. And indeed, if it go on

and gain ground as fast as it has been doing for some time past, even among those who are gainers by the national religion, nothing can tend more to the ruin of their kingdom; especially if it shall appear, at the same time, that true Christianity is the reverse of a national religion.

A. Thus you have fixed the prophetic times! And now, if the true profession of Christianity remain only with such a people as those who are pretending to it, in opposition to the national religion, I must say it is at a far lower pass than is the kingdom of Antichrist. It is said, that Christianity, in its first and lowest condition, was supported by signs and wonders that raised attention, and awed the multitude; and when these failed, it would certainly have sunk, if it had not got the support of the secular power: but, as the world is not now to be imposed on with signs and miracles, nothing of this kind can be pretended to: And how then can any profession of the primitive Christianity stand or subsist long against national Christianity?

X. There were Epicureans as well as Sadducees in the world, when the testimony concerning Christ's resurrection came first abroad in it, attended with signs and wonders, and with divers miracles and gifts of the Holy Ghost, and these were as witty satirical fellows, and laughed as much at every thing above their reach, as our Atheists or Deists do now. These men who have the front to resist the truth of the resurrection, considering how it is attested, would have treated it in the same manner, if it had happened in their day, as did the Sadducees at Jerusalem, and the philosophers at Athens: yea, the multitude was not so much awed by the miracles, but that they were easily instigated by the Pharisaical Jews, in most places, and by the craftsmen at Ephesus, and by those who made a gain of the devil's propheteſs at Philippi, to mob the very apostles. And the miracles wrought by the apostles, with the same design, would not hinder our multitude from behaving in the same manner, in favour of the religion of their nation, against that same very Christianity that was taught and instituted by the apostles, or against the apostles themselves, if now alive, and working miracles; for, if they will not hear the scriptures, neither will they be persuaded though one rose from the dead.

But if any should now pretend to any thing like the apostolic miracles, they would, by that very pretence, declare that the revelation already made in the scriptures is not complete,

complete, or not yet ſufficiently documented to have come from God; and therefore would be juſtly ſuſpected of making themſelves liable to the curſe pronounced in the end of the New Teſtament.

There were ſigns and wonders accompanying Antichriſt; and all the antichriſtian world boaſts, one way or other, of ſigns and wonders wrought in confirmation of the religion of their nation. But theſe are no more equal to the ſigns and miracles that attended the giving out of the New-teſtament revelation, than thoſe things done by the magicians of Egypt came the full length of the ſigns and wonders that the Lord wrought by Moſes. And of this ſort are all the ſigns that have no other uſe in the minds of men, but to ſeduce them from the kingdom that is not of this world, and to confirm them in ſubjection to church-authority ſupported with ſecular power.

The New Teſtament declares, that when the Chriſtian revelation ſhould be perfect, or completely given out, the extraordinary things that accompanied it while it was in coming forth, ſhould vaniſh away and ceaſe, for then the uſe and end of them ceaſed: And, inſtead of any other thing coming in place of them, to make the goſpel regarded, we are told, their remain *faith*, *hope*, and *charity* the greateſt of theſe three, which excel all the extraordinary gifts. Where-ever theſe are produced by the goſpel, and appear in the profeſſion or outward practice of them, there is Chriſtianity in its power; there it ſhews itſelf in its proper glory, and will raiſe attention, and be oppoſed by the antichriſtian world, that has the form of godlineſs, denying the power of it, yea, and be hated by the polite Chriſtians, as well as the ſuperſtitious. Nevertheleſs, faith will be very rare on the earth when Chriſt comes.

A. And muſt not they pretend to ſomething extraordinary, who ſet up illiterate tradeſmen to preach, and ſubmit to them as their teachers? Muſt they not hold them as inſpired?

X. I do not hear that the Waldenſes, the followers of Peter Valdo, pretended to any ſigns or wonders; yet Dupin gives this account of them: "Valdo being a perſon of ſome "learning, explained the New Teſtament to them in the "vulgar tongue; he inſtructed them ſo well, that they took "a fancy —— to preach and teach, although they were "but laics, and without miſſion. The clergy of Lyons ha- "ving rebuked them, they began to declaim againſt eccle- "ſiaſtics." And again he ſays of them, "Being deſirous

" to make up a ſociety of perſons that ſhould practiſe the " precepts of the goſpel, according to the letter, and re- " new the apoſtles manner of life, they embraced ſeveral " ſuperſtitious practices; afterward they aſſumed to them- " ſelves the power of preaching, although laics, and with- " out miſſion. The clergy oppoſing their preaching, they " ſtood up againſt the prelates, and ſhook off the yoke of " obedience." Nor did the brethren of Bohemia pretend to any ſigns or wonders, but reſted in thoſe wrought by the prophets and apoſtles, whom alone they held as inſpired by the Spirit of God, to make the revelation of his mind and will to men; yet, for a long time, they had none but illiterate teachers; for, as Luther ſays of them, while they endeavoured to avoid the briers and bogs wherein the ſophiſters and monks were intangled, they wholly abſtained from all ſtudy of the arts, being withal pinched by poverty, which they relieved by the labour of their hands. And while he commends them highly for their wonderful ſkill and readineſs in the ſcriptures, he at the ſame time complains, that not only the Greek and Hebrew tongues, but the Latin alſo, were in a manner loſt to them. So that it is no new thing, you ſee, among the practical believers of the goſpel, to ſet up illiterate tradeſmen to preach, and ſubmit to them as their teachers, without holding them as inſpired.

So likewiſe this people deny inſpiration to ordinary teachers, who have no commiſſion to make any new revelation, as the apoſtles and prophets had; but to teach, exhort, and guide the church, in the obſervation of all things whatſoever Chriſt commanded the apoſtles, as they are written in the ſcriptures, and were obſerved by the firſt Chriſtians, under the direction of the apoſtles, who have recorded their practice, and the things they taught them to obſerve, in the New Teſtament, to be followed by Chriſtians to the end of the world: therefore this people regard the reading of the inſpired writings in their churches more than the teaching of any man whatſoever; and all that their paſtors and teachers have to ſay, muſt be examined by the ſcriptures: for they can only explain the ſcriptures to them by the ſcriptures, and they guide them as a people ſhewing themſelves willing to obey the words of Jeſus Chriſt, who ſpeaks to them in the ſcriptures, and not the words of men; and becauſe they are the diſciples of Jeſus Chriſt, they ſhould call no man maſter on the earth.

A. But

A. But how can illiterate men excel in the knowledge of the ſcriptures, if there be not ſomething extraordinary in the caſe?

X. Though the critics and metaphyſical doctors have turned the goſpel into a ſort of ſcience, to be taught and learned as other ſciences are, by men who propoſe to make a gain of it in the world, as it now ſtands; yet indeed it is not a ſcience, or human art, but, as it calls itſelf, a *word of faith*, and that not human, but divine. The apoſtles oppoſed the wiſdom of God in this word of faith which they preached, unto the wiſdom of the ſcribe and the diſputer of this world; and if you conſider their writings, I reckon you will not think they favour of our ſchools. As a man may excel in ſcience who has no taſte of the word of faith, ſo may one excel in the knowledge of the word of faith, who is a great ſtranger to what we call ſcience. It is not criticiſm or philoſophy that brings men to the faith, nor can it build them up in it. I was once commending our friend here as a critic upon the New Teſtament; but what ſort of a Chriſtian teacher, or guide, do you think would he make?

And you may as well ſay, how can an illiterate man excel in faith, hope, and charity? for theſe depend wholly on a true knowledge of the ſcripture; or how can one excel in prayer? wherein I have ſeen a cow-herd excelling learned divines: for, whatever difference be thought of betwixt the gifts of prayer and of preaching, yet both are the gifts of Jeſus Chriſt, who gives paſtors and teachers to his church; and, though theſe may be ſome way aped, they can never be truly attained by all human art or learning.

⊙. I own the ſame things may be ſaid againſt all ſupernatural illumination, and faith itſelf, and eſpecially againſt your ſupernatural charity, which is declared to excel the knowledge of all myſteries. And if no ſupernatural endowment, no gift of God in religion, carrying men further than the force of nature and art, ſhall be admitted, there is an end of the Chriſtian religion.

Thus far I have inquired into the principles and way of your ſect; if I ſhould inquire more particularly into their church-order and worſhip, I ſuppoſe you would refer me to the New Teſtament, as their only directory, and perhaps ſuſpect me of intending to join them.

X. And when you condeſcend to examine their order and manner

manner of worſhip by the New Teſtament, you will find them ready to drop every thing that you can ſhew them not to be founded there, and as ready to hearken to you pointing out any thing in that book, that is yet overlooked by them; and for this they are willing to bear the reproach of changeableneſs and inſtability. And indeed I wiſh you never do worſe than become one of them.

Θ. Upon the whole, I muſt acknowledge, if there be any true Chriſtianity in the world, this muſt be the profeſſion of it.

A. But it is a whim at beſt, that cannot ſubſiſt long, and I cannot vindicate you from being whimſical, in troubling your head ſo much about it as you have done.

Θ. If they purſue theſe principles, and ſtand to them, they will put me to think.

X. I wiſh they may, for your ſake.

A Plea for PURE and UNDEFILED RELIGION.

With an Anſwer to ſome Objections moved againſt it by a Friend: In a Letter to that Friend.

2 Cor. viii. 9. *For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.*

[Firſt publiſhed in the year 1741.]

To the Honourable

Colonel JAMES GARDINER.

THIS plea for pure and undefiled religion, as a teſtimony of gratitude and reſpect, is dedicated by,

His much obliged, and
moſt humble ſervant,
JOHN GLAS.

The PLEA.

THE goſpel of Jeſus Chriſt ſtains the pride of man's glorying, and excludes boaſting on his part, when it proclaims the glory of the divine perfections in his ſalvation. And the preaching of peace by Jeſus Chriſt, is a declaration of war againſt the luſts of this world in our hearts, from which Chriſt came to ſave us, and that, not merely as they tend to the diſturbance of ſociety, and to our diſquiet in this life, but chiefly, as they are oppoſite to the love of God, and inconſiſtent with the regard due to the life and immortality that is brought to light, and with conformity to Chriſt, and ſubjection to him in his kingdom that is not of this world.

This

This pride and love of the world, to which the gospel is so opposite, is the true cause of infidelity. And the praises infidels are pleased to bestow on some of the laws of the gospel, proceed from a mistake of these laws, as if they carried in them some such flattery of the pride of our own virtue and merit, as we find in the moral philosophy, and as if these laws had been made for such a society as a kingdom of this world.

And all the perversions of the gospel, by them who found their interest in professing some belief of it, have flowed from the same source with infidelity; as they all serve, one way or other, to exalt the wisdom, the merit, and the power and authority of man, against the mercy and grace of the righteous Father, the righteousness of the Son of God, and the office he bears in his church, and the work of his Spirit; and as they all likewise serve some way to indulge, or even approve us in fulfilling the lusts of this world, except in ways that are openly hurtful to a worldly society; for a kingdom of this world cannot flourish without such a fulfilment of these lusts as is plainly condemned in the gospel.

This is visible in the grand perversion of the gospel, and corruption of Christianity, that was beginning to work in the very time of the apostles, and displayed itself in form when Christianity became the religion of the empire, and will continue in some shape or other in the world, till the Lord Jesus destroy it by the brightness of his second coming.

Many instances might be brought from the laws of the gospel, to shew that they are designed unto quite another and higher end than the happiness and prosperity of a nation of this world; and so to manifest, that the author of the Christian religion did not appoint it to be the religion of any nation of this world, but of a people whom God is pleased to take out of every nation, for his name, Acts xv. 14.—17.

The description of *covetousness*, in the law of the gospel against it, is one instance, which, if well understood, may serve abundantly to clear this, though there were no more.

Jesus Christ treats this subject expressly in his discourse to his disciples before the multitude, Luke xii. 15.—40. The occasion of that discourse was, one of the multitude of his hearers saying to him, "Master, speak to my brother, "that he divide the inheritance with me," ver. 13. It seems this

this man thought his brother ought, in conſcience, to grant what he deſired, and not did doubt but Chriſt's judgment in the caſe, to which he ſuppoſed his brother would yield, would be for him. It is like, both the brothers had ſome reſpect to Jeſus as the Meſſiah, whom the Jews were expecting as a judge and a divider over them, under whoſe government they would be a happy nation: and ſo he was giving him employment, as a judge and divider over him and his brother. This his notion of the Meſſiah was not very agreeable to the doctrine Jeſus was preaching immediately before, but agreeable enough to that faith concerning Chriſt, which is conſiſtent with the love of this world, and which abounds every where, in the nations called Chriſtian to this day.

Our Lord points out to him his miſtake about the office of the Meſſiah and his kingdom, when he ſays, "Man, who "made me a judge or a divider over you?" ver. 14. and, in place of granting his requeſt, begins a diſcourſe againſt covetouſneſs, which cloſely accompanies that miſtake about the Meſſiah's kingdom among the Jews to this very day, and is indulged where-ever any ſuch thought of Chriſt's kingdom is entertained, as if it were of this world.

Though Chriſt declines the part of a judge in the queſtion betwixt this man and his brother, about the inheritance, he judges of the diſtemper of his mind, that ſhewed itſelf in his petition, and applies himſelf to the cure. For he ſhewed himſelf uneaſy at his ſituation, in compariſon with his own brother, and not contented with what he had; and therefore, deſirous to better his condition in the world, and to poſſeſs more abundance, in a method that was juſt and equal in his eyes; and this in connection with his being a follower of Chriſt. This is the plain import of his petition to Jeſus Chriſt. And he is not ſingular in this: there are ſtill abundance of ſuch followers of Chriſt, who, if he would grant this deſire of poſſeſſing a little more abundance, to eaſe their minds of the fears of ſtraits that may come on them and theirs, that they may be preſerved from the miſery of being poor and burdenſome to others, would be content to follow him as far as he will. But the Lord's anſwer to this petition, is, "Take heed and beware of cove-"touſneſs: for a man's life conſiſteth not in the abundance "of the things which he poſſeſſeth." And this anſwer points out to that man, and all that are of the ſame mind with him, the true cauſe of their uneaſineſs, *viz. covetouſneſs*; and, if we would hearken to it, direct us how our

minds may be more eaſed than they can be by the greateſt poſſeſſions.

When he ſays, "Take heed and beware of covetouſneſs," he ſignifies, that, in this ſhape wherein he condemns it, it is covered over with the faireſt pretences, which makes it the more dangerous. We are ſurrounded with temptations to the fulfilment of this luſt in all the ſituations wherein we are placed in the world; and we muſt watch againſt it, as a moſt crafty enemy lying in wait to ſurpriſe us, and take away our life: for we can never be truly happy without the victory over it.

The Lord diſcovers the nature of this evil, and the principle that ſupports it, when he ſays, "For a man's life "conſiſteth not in the abundance of the things which he "poſſeſſeth." The life that Chriſt came to give his people, was prefigured by the temporal happineſs the Iſraelites hath in the abundance of the things which they poſſeſſed in the land of Canaan; but the true life conſiſts in the poſſeſſion of "all ſpiritual bleſſings in heavenly places in Chriſt." Unto this the patriarchs looked, and would not be ſatisfied with the type of it: "They deſired a better country, that "is, an heavenly." The pſalmiſt declares, that life lies in God's favour, not in the abundance of corn and wine, but in the light of his countenance. This is the life that Jeſus Chriſt gives to men; and when he came to bring it clearly to light, he ſet aſide the type of it, which was as a vail over it, and declared plainly, that a man's life conſiſts not in it. And if man's life conſiſt not in the abundance of the things which Iſrael poſſeſſed in the land of promiſe, which was the life promiſed to that nation in God's covenant with them, how much leſs doth it conſiſt in the abundance of any other poſſeſſions of this world?

Every vitious inclination of our hearts is ſupported by ſome falſe principle, ſome error ſo deeply rooted in our minds, as to determine our choice, even though the judgment of God, againſt what we chuſe to do, be manifeſt in our conſciences. Therefore ſin is called darkneſs, and a ſtate of ſin the power of darkneſs. Now, the error that influences the covetous man in the fulfilment of his luſt, in all caſes, is this, That a man's life conſiſts in the abundance of the things which he poſſeſſeth, even as the pride of life goes upon this principle, That a man's life conſiſts in the gaiety and bravery, the honour and power

power of this world; and the luſt of the fleſh is founded in this perſuaſion, that a man's life lies in the pleaſures and eaſe of the fleſh. He that walks in the pride of life, and has his bias that way, values his poſſeſſions only as they contribute to that which is his life; and he can hazard his bodily life, to preſerve or attain more of that wherein he imagines his life conſiſts. And the ſenſual man loves poſſeſſions for the ſake of his ſenſual pleaſures, and he can part with his poſſeſſions, and endanger his bodily life for the pleaſures of the fleſh, without which it would be no life to him. But the covetous man's life, the eaſe of his ſoul, conſiſts in the abundance of poſſeſſions; and though he delights alſo in worldly honour and power, and in the pleaſures of the fleſh, yet more in poſſeſſing abundance; for his greateſt fear is want; and this keeps him moderate and ſober in the purſuit of honour and pleaſure.

The goſpel that declares the mercy and grace of God in Chriſt to us miſerable ſinners, and brings the true life and immortality to light, bears very hard on the luſt of the fleſh and the pride of life, and requires the mortification of theſe luſts in the doing of good works and almſdeeds to all the needy, eſpecially to thoſe of the houſehold of faith, that ſo we may imitate the grace of the Lord Jeſus manifeſted in our ſalvation, and declare our lively hope of that eternal glory and pleaſure that is promiſed by him to them who thus obey him. In the parable of the rich man and Lazarus, Luke xvi. 19. we ſee the rich man damned for ſpending that on his pride and vanity, and his luxury, that ſhould have relieved poor Lazarus. The trade of the worldly ſociety might be promoted by his wearing purple and fine linen, and faring ſumptuouſly every day; and the working poor, whoſe labour was turned to the ſervice of his luſts, had benefit by him; and ſo he might be conſidered as an uſeful member of ſociety; but Lazarus, who was incapable to miniſter to his luſts, had little help from him. This Lazarus would have been a very fit perſon for the public care, or for being laid on ſome of thoſe hoſpitals and mortifications, which are ſacrifices to the pride and vanity of the mortifiers: and ſo he might have been removed, as a grievance, from the ſight of the rich man, whoſe daily work it ſhould have been to pity and relieve him. By this parable we are alſo taught, not to look on worldly plenty and proſperity, as any evidence of the divine favour, nor on the

deepeſt poverty and diſtreſs, as a token of his wrath. Yea, fulneſs of poſſeſſions proves a curſe, and ſerves to damn us, without that almſgiving which the goſpel requires; and poverty a bleſſing, when it ſerves as a mean to wean our hearts from this word, and turn our affections to heavenly things.

As the goſpel calls the man of pride and vanity to be mortified to his life, and the ſenſual luxurious man to his, in the doing of good works and alms, it no leſs requires the covetous man to be mortified to his life, or to that pleaſure and eaſe his ſoul would take in abundance poſſeſſed, and that this mortification, and his hope of the better and more enduring ſubſtance, ſhould appear in the giving of alms. But however far he may agree with the goſpel againſt luxury and pride, (as others will join in condemning his covetouſneſs), yet he will not agree to the ſayings of Jeſus Chriſt on this matter, till they be ſo far explained away, as to leave him room for ſome eaſe to his ſoul, in poſſeſſing worldly ſubſtance, as a guard againſt his greateſt fear, *viz.* want that may come in this life.

Our Lord deſcribes covetouſneſs farther in the parable of the rich man, whoſe ground brought forth plentifully, ver. 16.—21. And here he draws the picture of a covetous man agreeably to what he was juſt before ſaying of covetouſneſs, but very unlike what is commonly thought.

He ſuppoſes the man coming to wealth, not by any indirect or unlawful means, nor by pinching and churliſh ſaving; for he gets it by the providence of God ſending him an extraordinary crop far exceeding his living. And when it comes thus to his hand, he appears to be no miſer as to enjoying the good of his labour, when he has the proſpect of abundance remaining to ſerve him in many years of greater ſcarcity that might come afterward: but he would have his ſoul eaſed of the fears of future ſtraits, by poſſeſſing enough to ſupply him for many years, through laying up, as conveniently and ſafely as he could, upon the earth, what God had now provided for him. Thus he placed his life in the abundance of the things he poſſeſſed; and in the view of this his life, he eats, drinks, and is merry.

The employment of the huſbandman is much like the labour of the ants and bees, and he has his food and raiment, as the fruit of his labour, returning to him at a certain period. Jeſus Chriſt doth not charge covetouſneſs upon this; but ſuppoſes it, and ſo puts the caſe, of his

his ground casting up far more to him than is sufficient for his maintenance and present living; and then the question is, How that should be bestowed? The man's covetousness resolves him what to do with his well-gotten goods, that so far exceed his yearly living by his ground, as to be a stock for many years to come. He resolves to lay them up in store for himself on the earth, and so makes not rich toward God.

But God says to him, "Thou fool, this night thy soul "shall be required of thee: then whose shall those things "be which thou hast provided?" Here that which is accounted great wisdom among men, is declared to be folly with God, who calls this man a fool, for providing in this manner against evils that might happen to him in times to come in this life, a great uncertainty, and not providing for death; a fool in neglecting to do good, and give alms, while he had opportunity, and it was in his power, and that on supposition of what might happen after the time when (for what he knew) his soul might be required of him; a fool in not securing his treasure better, for the ease of his soul, but laying it up where it might be lost, or he taken from it, where it could afford him no ease after death, and where he could not be certain how, or by whom, it should be used or bestowed after his removal.

The wisdom of Joseph, in providing for the years of famine to come, is by some set in opposition to those words that Jesus Christ puts here in God's mouth. But when we consider Joseph as directing the government of a kingdom of this world, and providing against an evil certainly coming on that kingdom, and so as good as present, this no way answers the case in the parable. And if we consider Joseph as the type of him who is here speaking, and is appointed head over all things to his church, to provide for it as to this life and that which is to come; and observe, that what he here teaches us, serves to bring us into entire dependence on him as such; we shall easily perceive that our covetousness can find little encouragement from the history of Joseph. And when we really depend on the true Joseph as our provider, then we shall be under his direction, and take care to do what he is here injoining us.

Our Lord's reflection on his parable, is, *So is he that layeth up treasure for himself, and is not rich towards God.* The parable shews us what we are to understand by a man's *treasuring*,

treasuring, or laying up in store *to himself*; and the following part of this discourse puts the meaning of *becoming rich towards God*, as a depositary, beyond all doubt: for he says, ver. 33. 34. *Sell that ye have, and give alms*; * *provide yourselves bags which wax not old, a treasure in the heavens, that faileth not:----for where your treasure is, there will your heart be also.* In this manner should the rich man in the parable have *bestowed* his *fruits* and his *goods* which he had to bestow, if he would have been rich toward God; but, in place of this, he would become rich by them in this world, and take the keeping of them into his own hand. These two very different ways of laying up our substance, and making rich, are here opposed to one another; and bestowing in alms all the fruits and goods that we have, or that exceed our living, is required of us, as *making rich towards God*, in opposition to *laying them up to ourselves on the earth*, as in the parable: for, if we be at any such pains to find out how to bestow our goods in alms, as worldly covetous men are at to find how to lay up in store on earth for themselves, our Lord does not so much as suppose that we can be at any loss for room where to bestow them.

They who are influenced by the gospel to bestow their goods in this manner, are acting a wise part in the sight of God, laying up to themselves treasures for eternal life, and providing daily against that certain evil, death, as mortals should do. And both the Old Testament and the New point out this as the best way of providing against wants that may come in this life, as well as it is the only way of laying up worldly substance for eternal life. See Psal. xxxvii. 3. 25. 26. 1 Tim. vi. 17. 18. 19.

The 11th chapter of Ecclesiastes, from the beginning to the 7th verse, agrees remarkably with the doctrine of the New Testament, and with this discourse of our Lord. There the wise man exhorts to almsgiving in this manner: He says, with an allusion to his trade by sea, *Send* † *thy bread on the waters,----give a portion to seven, and also to eight.* And he compares this *giving* to *the clouds full of rain, emptying upon the earth*; even as, Matth. v. 45. Christians are commanded to imitate their Father, who *sendeth rain on the just, and on the unjust.* He likewise commends it

* Compare Prov. xix. 17.

† שלח signifies *to send*, not so properly *to cast*.

to

to us under the notion of *ſowing*, when he ſays, *In the morning ſow thy ſeed, and in the evening with-hold not thine hand.* And this is referred to, Gal. vi. 8. 10. where doing good to all men, eſpecially to the houſehold of faith, as we have opportunity, is called *ſowing to the Spirit.* His motives to this are, *Thou ſhalt find it after many days*; like the profits of his Indian or African trade. Compare Luke xvi. 19. and Gal. vi. 6. 8. 9. 10. where laying up to ourſelves treaſures on the earth, or beſtowing them to gratify and fulfil any of our worldly luſts, is called *ſowing to the fleſh*, of which we *ſhall reap corruption*; and almſgiving, *ſowing to the Spirit*, of which we *ſhall, in due time, reap life everlaſting, if we faint not*, and be not *weary in* this *well-doing*: and as many as think and act as if it were otherwiſe, *deceive* themſelves, and *mock God*; as do all they who pretend to be ſpiritual, while, in place of this well-doing, they are ſowing to the fleſh, by making rich in this world. He ſays next, *For thou knoweſt not what evil ſhall be upon the earth*, or, Thou ſhalt not know the evil that ſhall be upon the earth. And the reaſon for which the covetous lay up their treaſures on the earth, is the very ſame that Solomon gives here for almſgiving. He ſays further, *If the tree fall toward the ſouth, or toward the north; in the place where the tree falleth, there it ſhall be.* Compare Matth. xxv. from ver. 31. to the end, Luke iii. 9. 10. 11. and Rev. xiv. 13.---*Their works do follow them*; and theſe words in the parable, *Thou fool, this night ſhall thy ſoul be required of thee*; *whoſe then ſhall theſe things be?* Laſtly, he ſays, what may ſerve to obviate the objections ariſing in our covetous hearts againſt the alms required in the goſpel, when he tells us, "He that obſerveth the wind, ſhall not ſow; and he that "regardeth the clouds, ſhall not reap;" and, "Thou know-"eſt not the works of God who doth all.---Thou knoweſt "not whether ſhall proſper, either this or that, or whe-"ther they are both alike good."

Our Lord's diſcourſe following his parable, in the 12th chapter of Luke, coincides with a part of his ſermon on the mount, Matth. chap. vi. ver. 19.—34. which ſeems to point againſt the covetouſneſs of the Phariſees, and to explain the fourth petition of his prayer, even as what he ſays, ver. 14. and 15. explains the fifth. That fourth petition is oppoſed to thoughtfulneſs for the future, and is inconſiſtent with our reckoning any thing we have our own, while the children of God, with whom we pray for daily

daily bread, are in want of that bread: for, if we have preſent ſufficiency for ourſelves and for them, and ſuffer them to want this day, how can we pray with them, *Give us this day our daily bread?*

The Lord ſuppoſes the different conditions his people may be in, as to the things that ſerve to ſupport their life in the body. Some may be ſo ſituated, as not only to have food and raiment ſufficient at preſent, but alſo to be capable to lay up ſuch things as may be ruſted, mothed, or ſtolen, before there be neceſſity for them to themſelves; and the beginning of his diſcourſe ſuits beſt with this ſort: for there is not ſuch occaſion to exhort them, not to lay theſe things up in ſtore to themſelves on the earth, who have ſcarce food and raiment at preſent, and ſo cannot lay up for the future. What he ſays, from verſe 26. downward, applies better to thoſe who have difficulty to live to-day, and ſee not how they are to live to-morrow. Though the firſt ſort be not excluded there either: for it is ſtill the fear of future evils in this life, that moves them to lay up ſuch things to themſelves on the earth, who have it in their power, that ſo their minds may be eaſed of anxiety and diſquieting fear about theſe evils.

We muſt notice here, in the firſt place, what are the *treaſures* that the Lord ſpeaks of, when he directs us about laying them up. And it is moſt plainly told us, that they are treaſures of ſuch things as may be mothed, ruſted, or ſtolen, if laid up on the earth: ſo that we are not left to our own imagination, as to what ſhould be meant by the *treaſures*. And to deny them to be treaſures of ſuch things, would be uſing too much freedom and boldneſs with his words.

It muſt likewiſe be obſerved, that he does not abſolutely forbid us to lay up treaſures of theſe things to ourſelves. On the contrary, he bids us lay them up. But that which he forbids is, laying them up on earth; where they may be ruſted, mothed, or ſtolen; while he commands us to lay them up in heaven, where no ſuch thing can befal them.

And we are not left at any uncertainty as to what ſhould be the meaning of *treaſuring treaſures* of theſe things *in heaven:* for, if we explain the ſcripture by itſelf, and do not follow our own fancy, to make it ſay any thing we pleaſe, we muſt take it to ſignify the giving of theſe things in alms, as appears moſt evidently by comparing Luke xii. 21. 33. 34. See likewiſe Luke xvi. 9. Gal. vi. 6.—10. and 1 Tim. vi. 17.

17. 18. 19. And the apoſtle ſpeaks of wealth and riches in the matter of alms, 2 Cor. viii. 2. and chap. ix. 6.—11. This is agreeable to what was ſaid in the Proverbs, chap. xix. ver. 17. *He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.* Almſgiving, then, is lending to the Lord, who hath obliged himſelf to repay what is ſo lent, and is *able both to give bread for our food, and multiply our ſeed ſown, and increaſe the fruits of our righteouſneſs:* and ſo it is a laying up with our Father in heaven, the things which, being laid up on the earth, might be mothed, ruſted, or ſtolen, but cannot be loſt with him who is abundantly able to perform all that he has promiſed.

This is a good work much inſiſted on in the goſpel; yea, it is that which is ordinarily intended where we read of *good works* in the New Teſtament. Doing *good to all men, eſpecially unto them who are of the houſehold of faith,* is the great fruit of the grace of God beſtowed on us by Jeſus Chriſt, the evidence of our faith and knowledge of his grace, who for our ſakes became poor, that we through his poverty might be rich, and the proof of the ſincerity of our love. By this we ſhew the ſubjection of our confeſſion to the goſpel of Chriſt, whereby God is glorified, 2 Cor. ix. 12. 13.; and by this the purification of the heart through faith, ſhews itſelf in its excellency above the Phariſaical purification, Luke xi. 41. *But rather give alms of ſuch things as you have,* or give the things you have in alms *; *and, behold all things are clean unto you.* When the apoſtle James calls us to be doers of the word, and not hearers only, deceiving our own ſelves, he points out this to us as the doing of the word, and calls it *pure and undefiled religion,* in diſtinction from that fiery zeal and thoſe flaming ſpeeches about the word, wherein thoſe place their vain religion who are hearers only, and not doers, and whoſe unbridled tongues keep no meaſures with their practice. James i. 27. "Pure religion, and undefiled before God "and the Father is this, To viſit the fatherleſs and "widows in their affliction, to keep himſelf unſpotted from "the world."

Chriſt's peculiar people are *zealous of good works:* yet how rare is this diſtinguiſhing zeal even among them that

* Τὰ ἐνόντα δότε ἐλεημοσύνην.

would be esteemed zealous Christians? There is indeed a great noise made about charity and alms in the Roman church: but, as in that worldly kingdom they are far enough from keeping themselves unspotted from the world; so, by the merit that is there placed in almsdeeds, these are stated in opposition to the mercy and grace of the Father, and the righteousness of his Son Jesus Christ; and the fatherless and widows in their affliction are not the chief objects of their alms; but the enriching of that worldly church, and cherishing the swarms of sturdy holy beggars, is the great work of their charity. At best, the Roman alms savour more of the Pharisee than the Christian. They who separated from that antichristian church, contending for free justification, by grace, through the redemption that is in Christ's blood, against the Popish merit of good works, did a notable service to Jesus Christ, and to the salvation of sinners by him. But the pure and undefiled religion of the gospel should have been more insisted on, and warmly pressed upon the professors of faith in Christ's righteousness, and the zeal of good works should have been more stirred up, in opposition to that sort of religion and works wherein that society, so greatly polluted with the world, had placed merit. If this had been done with as much zeal as the other, there had been no room left for shunning the almsdeeds of the gospel, under pretence of flying from self-righteousness. How much need is there for that warning the apostle gives us, 1 John iii. 7. "Little "children, let no man deceive you: He that doth righ- "teousness is righteous, even as he is righteous?" The doing of alms, as the gospel requires, at the rate of keeping ourselves unspotted from the lust of the flesh, the lust of the eyes, and the pride of life, and that before him who hath shewed his mercy and grace to us at an infinite rate, is reckoned by some but a low evidence of faith, in comparison with the impressions they feel on their hearts by the word; a lower evidence of the love of God to us, than that which is in faith itself without works: for they do not duly consider that faith without works is dead; and that to hear the word with the greatest feeling, without the practice of this pure and undefiled religion, is to hear it and not do it, and so to deceive our own selves. The influences of the Spirit upon mens minds by the word (which are all that many have to shew for the fruits of the gospel) are but as the pains taken on ground, by dressing and watering, to make it

fruitful.

fruitful. But the saving influences of the gospel are distinguished from the common, by the fruits, even the practice of pure and undefiled religion, Matth. xiii. 18.—23. Heb. vi. 4.—11. Phil. iv. 17. And the sealing work of the Spirit, witnessing with our spirits that we are the children of God, is the consequent of our bringing forth fruit in obeying the commandments of the Lord Jesus, John chap. xiv. which is therefore a far greater rarity than the first influences, that are as the dressing and watering of ground to make it fruitful. It is most certain, that without faith in the blood of the Son of God, through whom alone God is accessible to a sinner, it is impossible to please him with any works; but the faith by which we know the only true God, and come to him through Christ's blood, the only atoning sacrifice, shews itself in good works and almsdeeds, which are sacrifices of thanksgiving offered to God by him, well-pleasing to God, and of a sweet smell and savour, Heb. xiii. 15.-16. Phil. iv. 18. When Paul says, 1 Cor. xiii. 3. "Though I bestow all my goods to feed the poor, and "though I give my body to be burned, and have not cha-"rity, it profiteth me nothing;" he speaks not of this as a low outward evidence, or small attainment; for he places it beyond speaking with tongues, prophesying, understanding all mysteries and knowledge, and the greatest faith of miracles; but he signifies that this may possibly be where true charity is wanting; and in that case, it proceeds from pride, to which the description of charity in that passage is especially opposed. Yet that charity, or love of the truth, which is there declared to be greater than the greatest spiritual gifts, yea, a greater grace than faith and hope, shews itself in good works and almsdeeds, especially to the household of faith, and appears in ministering to them, or in humble services to them, as the apostle says, Heb. chap. vi. where, after signifying that men might be illuminated, taste of the heavenly gift, be made partakers of the Holy Ghost, and taste the good word of God, and the powers of the world to come, and, after all, fall away irrecoverably, and be as ground oft rained on, bringing forth thorns and briers, rejected, nigh unto cursing, whose end is to be burned, he says, ver. 9. 10. 11. "But, beloved, "we are persuaded better things of you, and things that "accompany salvation, though we thus speak. For God is "not unrighteous to forget your work and labour of love "which ye have shewed toward his name, in that ye have

" miniſtered to the ſaints, and do miniſter: And we deſire " that every one of you do ſhew the ſame diligence, to the " full aſſurance of hope unto the end." Thus true charity ſhews itſelf, and thus it will appear in the judgment at the laſt day, Matth. xxv. 31.—46. where we ſee good works and almſdeeds expreſsly connected with that eternal life which was given us in Chriſt before the world began, as they are likewiſe, Gal. vi. and 1 Tim. chap. vi.

The practice of this pure and undefiled religion, then, is laying up for ourſelves treaſures in heaven; yea, the giving of our money, our food, and our raiment, to all the poor, eſpecially ſuch as are of the houſehold of faith, is ſuch a way of laying up againſt all real ſtraits we may be in while this life laſts, as ſecures what we lay up effectually againſt the ruſt, the moth, and the thief: for it has God's faithful promiſe of ſupplying our need of theſe things, Matth. vi. 32. 33. " Your heavenly Father knoweth that you have need " of theſe things. But ſeek ye firſt the kingdom of God, " and his righteouſneſs, and all theſe things ſhall be added " unto you." See Prov. xxviii. 27. and Pſal. xli. 1. 2. 3. Whereas, in treaſuring up theſe things on the earth, we have no ſecurity given us, that they ſhall not be loſt to us before the evils come againſt which they are provided, while, at the ſame time, they are no proviſion for eternal life; but piety, or pure and undefiled religion, is *profitable unto all things, having promiſe of the life that now is, and of that which is to come*, 1 Tim. iv. 8. If then we would indeed lay up for a time of infirmity, and for old age, or for our widows and fatherleſs children, let us keep ourſelves unſpotted from the world, in doing good, and giving alms to the infirm and the old poor, and to the widows and orphans in their affliction; and let us ſtudy to be as diligent in this, before him who has ſhewed mercy and ill-deſerved goodneſs to unworthy miſerable us, as we ſee others diligent in laying up treaſures on earth in a lawful way (as they call it) for ſickneſs, old age, and for their wives and children after them, as they profeſs, but really to gratify their own luſt of covetouſneſs; for the indolent, and they who are far from induſtry, love themſelves and their wives and children, and would deſire to be eaſy in old age, no leſs than they; but they have their preſent eaſe, the luſt of the fleſh and the pride of life, to gratify, to which all other things muſt give place.

This way of making rich, and laying up treaſures in this life,

life, as well as for eternal life, looks indeed very odd; but the reaſons why it is ſo ſtrange to us, and why we are ſo much eſtranged from it, can be no other but ſuch as theſe: 1*ſt*, We do not, at bottom, believe God's word, that *he that giveth to the poor ſhall not lack* *. And ſo we have more truſt to put in a ſufficient man's bond or bill, or ſuch ſecurities as we have for what we lay up on the earth, than we have to put in the ſecurity that the Lord of heaven and earth, who keepeth truth for ever, is pleaſed to give us in his moſt faithful word; and yet we would take it very ill to be reckoned infidels. 2*dly*, He who lendeth to the Lord, and lays up his treaſures with him, commits himſelf to his care, as a child to his father, and depends on him for repayment according to his promiſe, with reſignation to his will as to all the concerns of this life; but we are not willing to be thus at his diſpoſal; and being full as much intent upon this life as life eternal, we do not like that we and ours ſhould have no more of the wealth, honour, and eaſe of this world, than God has promiſed to his children; and ſo we do not incline to fall into his hand; we chuſe rather to venture ourſelves and our treaſures into the hands of men, if thereby we may attain to that moderate or competent portion (as we call it) of the good things of this life, that we propoſe as moſt proper for ourſelves and our wives and children. 3*dly*, We have not been ſo far changed into the image of the divine mercy and grace in Chriſt, as to love mercy more than our money, and more than the gratifying of our worldly luſts thereby. Now, "if any man love the "world, the love of the Father is not in him: for all that "is in the world, the luſt of the fleſh, and the luſt of the "eyes, and the pride of life, is not of the Father, but is "of the world. And the world paſſeth away, and the luſt "thereof; but he that doth the will of God, abideth for e-"ver;" even he that practiſes pure and undefiled religion. 1 John ii. 15. 16. 17. and chap. iii. 16. 17. 18.

But we muſt return to our Lord's exhortation, Matth. chap. vi.

He there ſtates a direct oppoſition betwixt theſe two ways of laying up treaſures of the things that are liable to the moth, the ruſt, and the thief, upon the earth; and he expreſsly forbids the one, and commands the other: ſo that, when a man has not only bread to eat, and raiment to put

* Prov. xxviii. 27.

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on, but, beyond the expenſe of the maintenance of his family, has likewiſe to lay up in ſtore againſt wants and neceſſities that may happen to him or his in times to come; if the queſtion be put in this caſe, What ſhall he do with that which he has to lay up? our Lord's anſwer comes plainly to this, Lay not up to yourſelves treaſures of theſe things on the earth, where they may be loſt to you before the evils come againſt which you laid them up; but lay up to yourſelves treaſures of theſe things, by almſgiving, in the hand of your Father in heaven, to whom you pray daily, *Give us this day our daily bread;* and with him, as a depoſitary, they will be ſafe, and certainly forthcoming, as he ſhall know your need in all times; and ſo you will lay up in ſtore for yourſelves a good foundation againſt the time to come, that you may lay hold on eternal life.

He preſſes his exhortation further upon us, by this argument, *For where your treaſure is, there will your heart be alſo*, ver. 12. He is not ſaying, as ſome would have it, Though you lay up to yourſelves treaſures on earth as well as in heaven, yet ſet not your hearts on that which ye lay up on earth: for he forbids us to lay up treaſures on earth, for this reaſon, Becauſe this will be an evidence of our hearts being ſet on the earth, and an effectual mean to draw our hearts thither, and to detain them there; and he commands us to lay up treaſures with our Father in heaven, becauſe, in that caſe, our heart will be there; as if he had ſaid, Your heart, your truſt, and your affection will be where that is which you lay up in ſtore for yourſelves as a foundation againſt the time to come; therefore let not that which ye lay up be on earth, that your heart be not there; but let what ye lay up be with your Father in heaven, that your heart may be with him alſo. This argument ſerves to ſupport the ſenſe that has been given of the foregoing exhortation, that is inforced by it. The oppoſite ſenſe that is put upon that exhortation is variouſly expreſſed, but it comes all to this, "Set not your heart on the things that are on "the earth, but ſet your heart on the things which are a-"bove, and heavenly things." And ſo this argument would have no more in it but this, *For where your hearts are ſet, there will your hearts be ſet alſo.* Therefore this gloſs, that leads us quite off from the particular ſcope of the exhortation, by giving us a fair general in the place of it, cannot be admitted, becauſe it deſtroys the argument, and leaves it without any ſenſe at all; nor can the argument ſtand with this

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turn that has been given to the exhortation, " Lay not up " to yourſelves treaſures on earth ONLY, but lay up to " yourſelves treaſures ALSO AND CHIEFLY in heaven?" for the argument that enforces it would then turn to this, " For ſo will your heart be not only on the earth, where " that is which you lay up there, but alſo and chiefly in " heaven, where your treaſure is chiefly laid up." But if the argument goes not upon the evil of our hearts being on the earth, and ſo not in heaven, it goes on nothing at all: and when earth and heaven ſtand in competition for our heart, as in this paſſage, can it be ſaid to be there where it is not chiefly? This gloſs, that would give us ſome encouragement to divide our treaſures and our hearts betwixt theſe two, cannot be reconciled with the account that the Lord gives of them, in directing us where to lay up our treaſures: for, if we had money to lend, and a friend in whom we truſted ſhould tell us of two hands that offered, that the one was a good ſure hand, and the other a bad one, with whom it would be in great hazard, would we make any queſtion, in that caſe, about dividing it betwixt the two?

But leſt we ſhould yet imagine, that he has left ſome room for us to lay up treaſures to ourſelves on earth, as well as in heaven, or to divide our work of laying up ſome way betwixt the two, he takes pains to ſhew us that our hearts, in that caſe, will be divided, and certainly cleave at laſt to this earth, in oppoſition to the Father in heaven: he ſignifies, ver. 22. 23. our *eye* will not be *ſingle;* whatever reſpect we may pretend to the Father in heaven, and to heavenly treaſure, we will have an eye to this earth, and to the things we lay up on it, whereby we ſhall be effectually darkened as to the heavenly treaſures to which this *eye* is *evil:* for this *evil eye** being oppoſite to bounty in almſgiving,

* The *evil eye*, in the ſtyle of the ſcripture, which our Lord's hearers knew, is oppoſed to the good or *bountiful eye*, in this manner, Prov. xxii. 9. " He that hath a bountiful eye ſhall be bleſſed; " for he giveth of his bread to the poor." Deut. xv. 7. 8. 9. 10. 11.——" And thine eye be evil againſt thy poor brother, and thou " giveſt him nought."———Prov. xxviii. 22. " He that haſteth " to be rich, hath an evil eye, and conſidereth not that poverty ſhall " come upon him." See likewiſe chap. xxiii. 6. And ſimplicity here aſcribed to the eye, is put for liberality, Rom. xii. 8. " He " that giveth, with ſimplicity." See likewiſe in the Greek, 2 Cor. viii. 2. and ix. 11. 13.

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that is connected with the heavenly riches, will darken us in it, and make us go about it grudgingly, and sow sparingly. Whatever might be said when God promised store of temporal blessings in earthly places, as a type through which his people were to look, as through a vail, to the spiritual blessings in heavenly places; yet no such thing can be pleaded now, when the Lord has mercifully removed that vail, that we may behold heavenly more clearly, and look directly to the heavenly inheritance, discharging us, at the same time, to set our affections on earthly things, or to mind them, even as they might be minded by them who had them in the covenant under which they were, as types of the things that are above, where Christ now sitteth on the right hand of God.

He pursues this same purpose further, ver. 24. and sets God and the wealth of this world (which he calls *Mammon)* in opposition to one another, as two masters that cannot be served together; so that if we will indeed serve any one of them, we must of necessity despise and hate the other. So far is he from saying, we should not only serve *Mammon*, by making rich in this world, but also and chiefly serve God.

In his reflection on the parable of the unjust steward, whose wisdom is commended (Luke chap. xvi.), he calls the riches of this world, *the mammon of unrighteousness*, or the unrighteous *mammon*, with reference to the unrighteous steward, who made a living to himself out of his lord's goods, when he was put out of his stewardship for wasting them: for we are indeed but stewards to God, as to what we possess of the wealth of this world, and it cannot be righteously bestowed by us, but according to his will who intrusts us with it, that it may be forthcoming to him: so far, then, as it is not applied to his service as he appoints, it becomes an idol to us, and we are unrighteous in all the use we make of it. And thus it is the *mammon of unrighteousness:* not only unrighteous, as being deceitful to them that trust in it, as the steward to his lord, but properly unrighteous with respect to the common use that is made of it, both in gathering and spending it; yea, it is the grand instrument of unrighteousness among men, and a great temptation to all the unrighteousness that is in the world. Our Lord bids us imitate the wisdom (not the injustice) of the unrighteous steward, in making to ourselves friends of the unrighteous *mammon*, that when we fail, they may receive us into everlasting habitations. *i. e.* Give it to the poor, and through

through God's gracious promiſes, their bills or ſecurities, you ſhall be received into the heavenly manſions when your life in this world fails. This is what Jeſus calls, being *faithful in the unrighteous mammon*, when God intruſts us with it; and if we be not thus faithful to our truſt as to it, he lets us know we need not pretend that we are truſted with the true wealth, and that if we are not faithful in the falſe riches, we cannot pretend to be faithful in the true. Then he concludes, as in Matth. vi. 24. "No man can ſerve "two maſters: for either he will hate the one, and love the "other; or elſe he will hold to the one, and deſpiſe the o-"ther. Ye cannot ſerve God and Mammon." Luke xvi. 13. The Phariſees, who were covetous, and yet, perhaps, gave more alms than many great pretenders to Chriſtianity now give, when they heard theſe things, derided our Lord, becauſe his doctrine of alms, and of the inconſiſtency of ſerving God thereby, and ſerving *Mammon* by laying up the falſe riches, ſerved to manifeſt the vanity of their pretences to the ſervice of God: for, it ſeems, they thought it very ridiculous for one to inſinuate, that a man could not both make rich in this world and in the world to come. But he tells them, upon their ſneering behaviour, which proceeded from the pride of their own merit and religious character among men, ver. 15. "Ye are they which juſtify yourſelves "before men; but God knoweth your hearts: for that "which is highly eſteemed amongſt men, is abomination "in the ſight of God."

Yet this way of thinking was not quite ſo inexcuſable in the Phariſees as it is among Chriſtians, who have the New-teſtament revelation full and clear. We may indeed wonder, when we read the New Teſtament with attention, how it could be a prevailing principle among the profeſſors of Chriſtianity, to lay up treaſures on earth and in heaven alſo, if we do not conſider what the apoſtle ſays, 2 Theſſ. ii. 10. 11.—— "Becauſe they received not the love of the truth, —— God "ſhall ſend them ſtrong deluſion, that they ſhould believe a "lie;" even this lie, that we can ſerve Mammon without hating or deſpiſing God, and that the friendſhip of this world is not enmity with God. When we obſerve the belief of this lie lying at the bottom of the grand perverſion of the goſpel, and corruption of Chriſtianity, we need not wonder that our Lord ſpends ſo much diſcourſe on this ſubject.

This his doctrine, with the practice of his followers, re-

corded in the New Teſtament, explains a prophecy of Iſaiah, concerning the kingdom of the Meſſiah, Iſaiah xxxii. 5. to 8. "The fool" (Nabal) "ſhall no more be called liberal, "nor the churl ſaid to be bountiful: for the fool will ſpeak "folly, and his heart will work iniquity, to practiſe hypo-"criſy, and to ſpeak error to the Lord, to make empty the "ſoul of the hungry, and he will cauſe the drink of the "thirſty to fail. — But the liberal deviſeth liberal things, "and upon liberal things ſhall he be eſtabliſhed." Here the wiſdom of him that layeth up for himſelf, and is not rich toward God, or who with-holds from the poor what he carefully layeth up on the earth, is declared to be folly, in oppoſition to the liberal, his deviſing liberal things; and all the ſhifts and pretences of the ſparing almſgiver, are pointed out as the goſpel manifeſts them to be, wicked, cruel, or unmerciful, and deceitful. The prophet foretels there will be ſuch almſgivers in the goſpel-day, but ſuch will the liberality of the goſpel be, that their alms ſhall not be accounted alms, whatever reckoning might have been made of them before. Agreeably to this, we find the apoſtle ſpeaking of *covetouſneſs* and *bounty* in almſgiving, 2 Cor. ix. 5. And the prophet makes all the religious profeſſions of them who have not this liberality, to be but hypocriſy and lies ſpoken to the Lord. Compare Iſaiah chap. lviii.

Our Lord, in like manner, by this his doctrine, drives on the purpoſe that was begun in the miniſtry of John the Baptiſt, at the dawning of the goſpel-day. He ſaid, Luke iii. 9. "Now the axe is laid to the root of the trees: every tree "therefore which bringeth not forth good fruit, is hewn "down, and caſt into the fire." And when the people inquired what this fruit ſhould be, he anſwered, ver. 11. "He that hath two coats, let him impart to him that hath "none; and he that hath meat, let him do likewiſe." This is what he calls fruits worthy of repentance, without which he told the Phariſees, who were covetous, that the things upon which they valued themſelves would go for nothing, and be no evidence of their intereſt in the kingdom of heaven. We may even ſee how Daniel called Nebuchadnezzar to repentance, Dan. iv. 27. and we may obſerve how the Lord calls his people to repentance; and this fruit of it, as that, without which, all faſting, and the greateſt diligence in the ordinances of worſhip, ſignify nothing, Iſaiah chap. lviii. But for any to pretend evangelical repentance, and the bringing forth of the fruits of the goſpel, without this

this fruit called for by John the Baptiſt, is indeed to practiſe hypocriſy, and ſpeak lies to the Lord. And can we perceive ſincerity in giving this always as one of the cauſes of the public faſts, *viz.* barrenneſs and unfruitfulneſs under the goſpel, and means of grace, if this be the fruit that is intended?

Jeſus Chriſt, coming after John, purſues this purpoſe in his doctrine in ſuch a manner, and to ſuch a length, as to be derided by the Phariſees, who paid tithes of all, and gave alms upon honour; ſo that to preſs more liberality than theirs, was ridiculous to them; yea, he aſtoniſhed his own diſciples, when he put covetouſneſs to the laſt trial, in the young man who was extremely intent upon eternal life in the way of his own righteouſneſs, by calling him to ſell whatſoever he had, and give to the poor, and take up the croſs and follow him, Mark x. 21. when, upon this trial, it plainly appeared, that he would not part with his poſſeſſions for that eternal life; and that therefore he truſted in theſe poſſeſſions, and thought, at bottom, that his life conſiſted in them, ver. 22. Jeſus aſtoniſhed his diſciples, by ſaying, ver. 23. "How hardly ſhall they that have riches enter in-"to the kingdom of God!" And they were yet more aſtoniſhed, when they heard him ſay again, ver. 24. —— "Children, how hard is it for them THAT TRUST IN "RICHES, to enter into the kingdom of God! It is eaſier "for a camel to go through the eye of a needle, than for "a rich man to enter into the kingdom of God." Surely it could not increaſe their aſtoniſhment to hear no more but this, that it is impoſſible only for thoſe rich men who truſt in their riches, to enter into the kingdom of God; for it could not be any of the principles of their education, that *truſting in riches* (which was ſo plainly forbid and condemned in their law, Pſal. lxii. 10. and lii. 6. 7.) was any good ſign of a man's ſtanding in the faireſt way for entering into the kingdom of God; but it was natural enough for them, who had been educated in the hope of a temporal kingdom of God, and taught to look on riches as a promiſed bleſſing, and on the obſervers of the law that enjoyed them, as highly favoured of God, to be aſtoniſhed out of meaſure, when they found their maſter ſaying, It is as hard for a rich man to enter that kingdom, as it is for him to be rich without truſting in his riches. And they could not well underſtand him otherwiſe, conſidering the occaſion of his ſpeaking. They ſaw a rich young man, who was

loved by their master for the extraordinary regard to God's commandments, which he shewed in that obedience which had the promise of national happiness to Israel annexed to it, at the same time fearing he lacked something to intitle him to eternal life, and willing to do any thing that Jesus should direct him to, for the obtaining of that life which he earnestly desired. They had just seen this rich man going away *grieved* from his guide to eternal life, when he laid it in the balance to him with his possessions; and this was the reason of his going away, *for he had great possessions*. This, with what their master said upon it, let them see plainly what they never thought of before, and now saw with amazement, how hard it is for a man to be rich, and yet not trust in his riches. And knowing that trusting in riches is a great hinderance to salvation, they expressed their surprise at the discovery of the connection betwixt having riches, and trusting in them: for when, by means of this connection, (appearing with such evidence in the leading instance of the young man), he shewed them how impossible it is for a rich man to enter the kingdom of God, "they were astonished out of measure, saying among them-"selves, Who then can be saved!" Though the gospel does not put this so far to the trial in every one as in this young man, yet we see the apostle grafting an exhortation upon this connection betwixt having riches, and trusting in them, that was taught by our Lord, 1 Tim. vi. 17. 18. 19. "Charge "them that are rich in this world, that they —— trust not "in uncertain riches, but in the living God; — that they "do good, that they be rich in good works, ready to dis-"tribute, willing to communicate, laying up in store for "themselves a good foundation against the time to come, "that they may lay hold on eternal life." Here is the grand evidence of a rich man's not trusting in riches, but in God, even his becoming rich in almsdeeds; and this is connected with eternal life: so that, let a rich man profess to trust in the living God, and to seek eternal life as much as he will, if that trust in God, and distrust of this world's riches, do not appear in distributing them to the poor, so as to become rich in good works; if that concern for eternal life do not shew itself in his laying up in store to himself a good foundation against the time to come, by doing good, distributing and communicating, his profession is downright hypocrisy and lying to the Lord. Our Lord answers the question of his astonished disciples, by telling them, ver. 27.

27. "With men it is impoſſible, but not with God; for "with God all things are poſſible." Such was the rich young man's eagerneſs for eternal life, that if it had been in man's power to truſt in the living God, and not worldly poſſeſſions, and to part with them for eternal life, he would certainly have done it; but ſo much was he under the power of his covetouſneſs, and love to his poſſeſſions (which we find, in other inſtances as well as this, * connected with ſelf-righteouſneſs), that he went away ſorrowful from Chriſt, and from eternal life. Men may ſacrifice their riches to the pride of their own merit, as well as their life to their honour, and to a name that ſhall ſurvive them in this ſame world: but to forſake all our luſts, and follow Jeſus Chriſt to eternal life, this is above man; and particularly for a rich man to take all his truſt off his own merit, and off his riches, and place it wholly in the Son of God for eternal life, ſo as to become his follower unto that life, bearing his croſs after him; this, though it be impoſſible with men, is the very work of God by the goſpel; for, to the power that made the Son of God of a woman, and raiſed him from the dead, and gave him glory, all things are poſſible; and this power appears where man's power fails, and ſhews itſelf eſpecially in making a rich man bountiful with the bounty of the goſpel, and liberal in almſgiving, as it requires.

After all, many a great pretender to Chriſtianity ſays in his heart, I will make rich and riſe in the poſſeſſions of this world, or at leaſt carefully preſerve all that I have, and yet not ſet my heart upon it. Thus we can take fire in our boſom, and not be burnt! and thus we take heed and are aware of covetouſneſs! Shall we ſtudy to put ourſelves in that ſame ſituation, or ſhall we endeavour to preſerve ourſelves conſtantly in that very condition, wherein our Lord tells us we ſhall moſt hardly enter into his kingdom; and yet, at the ſame time, pretend to ſeek that kingdom firſt, and to truſt the promiſe of adding theſe things unto us which the nations ſeek after?

The nations of this world ſeek what they ſhall eat and drink, and wherewithal they ſhall be clothed in all times to come, and cannot proſper without great induſtry in ſeeking theſe things; yea, the avarice of ſome in making and

* Rom. vii. 7.

hoarding

hoarding money, and the prodigality of others in ſpending it, are the very pillars that ſupport the trade of the nations; and if we can reconcile theſe to the content and moderation that is inſeparable from ſeeking the kingdom of heaven in the firſt place, then indeed we may think of *national Chriſtianity*, and be well perſuaded that Chriſt's kingdom is of this world.

Though all this be more plain and evident in the New Teſtament, than many other things for which men have contended earneſtly, while, in the mean time, they had liberty to gratify their covetouſneſs and other luſts; yet, as the corruption of our hearts has, in many reſpects, corrupted Chriſtianity, by perverting the rule of that moſt holy religion, and accommodating it to our intereſts and purſuits in this preſent evil world, ſo covetouſneſs, which has a peculiar influence to blind the mind, has induced men to endeavour to overthrow the ſcope of the foreſaid diſcourſes of our Lord, and to plead to that purpoſe ſome texts of the New Teſtament.

As, *firſt*, We ſhall hear 1 Tim. v. 8. inſiſted on, as if the apoſtle were there declaring him worſe than an infidel, and a denier of the faith, who doth not provide for his family and children, by laying up for them treaſures on the earth, to make them live comfortably (as they reckon comfort) after he is taken from them, and to keep them from being burdenſome to others.

According to this gloſs on the apoſtle's words, if any man had hearkened to the Lord's diſcourſes on covetouſneſs, or to John Baptiſt calling for fruits meet for repentance, he could not have been ſaved, eſpecially he in whom Jeſus Chriſt put covetouſneſs to the greateſt trial, if he had done what he was called to, would have been worſe than an infidel, and denied the faith; and the apoſtles did very ill in ſuffering the members of the church in Jeruſalem to become worſe than infidels, and deny the faith, by going far beyond what has been pleaded from our Lord's diſcourſes. Yea, it will be hard, according to this ſenſe of the text, to find one among the Chriſtians, of whom we read in the New Teſtament as true followers of Chriſt, who did not deny the faith, and was not worſe than an infidel: for it will not be eaſy to find one among them laying up treaſures on earth for himſelf, or for his children after him.

But it will be manifeſt to them who look on this text with

with any ſingleneſs, that it is rather ſtrong againſt covetouſneſs and for almſgiving. The apoſtle, in that paſſage, is on the ſubject of the relief of deſolate widows, which he calls honour, as he alſo calls that which is beſtowed for the ſupport of the elders; and he ſays, 1 Tim. v. 4. *But if any widow have children or nephews, let them learn firſt to ſhew piety at home, and to requite their parents: for that is good and acceptable before God.* And after the deſcription of a widow indeed, ver. 5. 6. he ſays, ver. 7. *And theſe things give in charge, that they may be blameleſs*; and ver. 8. *But if any provide not for his own, and eſpecially for thoſe of his own houſe* (or, *and eſpecially thoſe of the houſehold* *), *he hath denied the faith, and is worſe than an infidel.* From thence he continues on the ſubject of widows, to ver. 16. where he ſays, *If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows indeed.* From all this it plainly appears, that he is ſo far from calling parents to make rich, and lay up ſtocks for their children, that, on the contrary, he is preſſing the children or nephews of poor widows to be charitable firſt at home, in providing maintenance for them. This he commends as *piety* to *their own houſe*, where they ſhould do alms in the firſt place; and he commends it likewiſe as juſtice or gratitude, *to requite their parents*, who provided food and cloathing for them, when they could not do it for themſelves. Then he declares, that they who neglect this piety to their own, eſpecially if theſe be of the houſehold of faith, do in effect deny the faith, which obliges us to much more almſgiving than that comes to, and which will make us outdo infidels, Jews or Gentiles, in almſdeeds; yea, he is worſe than theſe infidels, who neglects this: for, whatever principle they do it from, they take care of their own poor parents, and relieve their deſtitute relations. The *providing* here ſpoke of, cannot be laying up ſtocks, or making rich in this world: for who imagines that children

* *And eſpecially thoſe of the houſehold*, Καὶ μάλιστα τῶν οἰκείων. This ſeems, as Mr Hallet has obſerved in his notes, to be much the ſame with μάλιστα δὲ πρὸς τὰς οἰκείας τῆς πίστεως, *eſpecially unto them who are of the houſehold of faith.* For *thoſe of the houſehold* here, are ſuch as behoved to be relieved at the charge of the church, if they had not believing children or nephews to do it, and ſo to keep the church from being charged.

or

or nephews are obliged to provide in this manner for their poor widows, and to requite their parents in this way? And in the ſame ſenſe wherein it can be ſaid that theſe deſolate widows muſt be provided for by their children or nephews, theſe ſame children or nephews ought to provide for their own children; as they requite their parents, for the care they took of them, by relieving them with the neceſſaries of life, ſo let them take care of their own children till they be able to do for themſelves.

This is all that can be made of this text by conſequence, concerning proviſion for our children; for it ſpeaks not directly on that ſubject. And could it be believed that any man who has eyes in his head, would gravely plead this paſſage in favour of ſtudying to better our condition in this world, and to make rich in it, inſtead of making rich toward God? Yet there are men in the Chriſtian world, who will readily plead this text for laying up ſtocks to their children, and practiſe accordingly with great induſtry, whoſe practice, at the ſame time, declares they ſee nothing in this text, that ſhould hinder them to live in the ſcandalous neglect of this piety toward their poor parents, and other deſtitute near relations; even as others can ſee nothing in the goſpel that hinders them to make money as faſt as they can, and then feed their vanity and luxury with it, let come of the deſolate widows and their own children what will. Yea, we may hear words of ſcripture brought for the pride of life, and for drunkenneſs and fornication, as well as for covetouſneſs: and it may be a queſtion, if it be altogether conſiſtent with that awful reſpect due to the words of God, to be at pains to refute theſe profane turns upon the goſpel: yet, becauſe ſome ſeriouſly inſiſt on them, to the hardening of themſelves and others in a thing that tends to their deſtruction, we may take ſome notice of another text that is brought to the ſame purpoſe with the foregoing; and that is,

2 Cor. xii. 14. where the apoſtle ſays to the Corinthians, "Behold the third time I am ready to come to you, and "I will not be burthenſome to you; for I ſeek not yours, "but you: for the children ought not to lay up for the pa- "rents, but the parents for the children." From this text it is alledged, that the goſpel lays it on parents, as their duty, or at leaſt allows them, to lay up treaſures on earth, and make ſtocks for their children, as they are able.

But as the apoſtle is here plainly purſuing another ſcope, and

and this comes in only as a ſimilitude applied to that ſcope; one would think it is not very fair dealing with the ſcripture, to oppoſe this to whole diſcourſes treating the ſubject expreſsly, and of ſet purpoſe. That this is common practice in the nations of this world, is as certain as it is certain there are unjuſt ſtewards and judges, that neither fear God, nor regard man, from whom the goſpel takes ſimilitudes for our inſtruction; but they can be no further applied by us, than the goſpel applies them, nor are we warranted to put them to any other uſe beſide what it makes of them. And unleſs it can be made appear, that the ſcripture makes every thing lawful to us, which it uſes as a type, and from which it takes a ſimilitude, the plea from this text, for laying up treaſures on the earth for our children, muſt be very weak.

And if it were the deſign of this text, to command parents to lay up for the children, by the ſame rule, it muſt be underſtood to diſcharge the children to lay up for the parents: but as the ſcripture elſewhere requires parents to take care of and bring up their children, ſo it ſhews that children, when able for it, ought, in piety and grateful requital, to provide for their parents, as in the paſſage before conſidered. The patrons of the covetouſneſs that is condemned in the goſpel, muſt therefore reconcile this text with the former, which they chiefly inſiſt on, before they can make any thing out of it for their purpoſe.

And it is evident, that *laying up*, in this text, can ſignify no other ſort of laying up, but that which the Corinthians ſhould have done for Paul, if he had been burdenſome to them, in taking from them as he took from other churches. And what kind of laying up was that? Were the churches laying up treaſures on earth to make the apoſtles rich in this world? Or, were they not providing only for their neceſſities, as the pooreſt parents are every where doing for their children, and as all ought to do who are in no capacity to make rich?

It is no leſs evident, that the apoſtle, who ſpeaks of himſelf here as a parent to his children in the faith, did not walk with his other children, according to this rule that he here lays down for the Corinthians: for they were inferior to other churches in this, that he took not relief from them as he did from theſe. His children in Philippi, particularly, provided for him, as he will not here allow the Corinthians his children to do, for this reaſon, *Becauſe*

the children ought not to lay up for the parents ; and yet the Philippians are more highly commended for walking contary to this Corinthian rule, Phil. iv. 14.---18. than the Corinthians ſeem to be in this paſſage.

But when we conſider how the apoſtle aſſerts to this ſame church his right to be maintained by them, as well as others, and ſo to live of the goſpel, 1 Cor. chap. ix. ; and when we obſerve that this church took more preſſing to raiſe charity from them, and were not ſo forward in it as other churches ; and when we alſo take notice, that the apoſtle's adverſaries eaſily influenced them againſt him, by inſinuations of his being ready to make a gain of them, whereby it appears they had more of an air of covetouſneſs than other churches, we may eaſily perceive that he is here inſinuating a heavy reflection on them, in giving the reaſon why he will take nothing from them, in oppoſition to his adverſaries, who were ready to catch them on this point. In this view of the caſe, theſe words, *The children ought not to lay up for the parents, but the parents for the children,* ſeem rather to be the language of the apoſtle's adverſaries at Corinth, to which the Corinthians gave a ready ear ; eſpecially ſeeing we find him, in the context, uſing their words ſo as crafty politicians about religion have fathered them upon the apoſtle himſelf, and pleaded them as his words, to countenance them in that which they call *holy guile !* ver. 16. *Being crafty, I caught you with guile.* Satan, who was making uſe of the Judaiſing teachers at Corinth, againſt the apoſtle's miniſtry, knew well the weak ſide of theſe Corinthians, ſoothed their covetouſneſs, and miſrepreſented the apoſtle as ſeeking to make a gain of them ; and theſe inſtruments of Satan took care not to be burdenſome to them, while they got their ready ear to their ſaying, with a reflection on the apoſtle their father in Chriſt, *The children ought not to lay up for the parents, but the parents for the children.* To vindicate himſelf, and chaſtiſe them for being ſo eaſily impoſed on by the ſoothers of their covetouſneſs, he tells them he had not been, and was reſolved not to be burdenſome to them ; and makes uſe of one of the ſayings of theſe teachers to which they gave ear, as if it were a reaſon why he made them inferior to other churches, in not receiving from them what was otherwiſe really his due.

And theſe are the texts of the New Teſtament that are ordinarily brought to vindicate that covetouſneſs which is deſcribed

deſcribed and condemned by our Lord in his ſermons treating expreſsly on that ſubject. As it is uſual with ſome men in ſcriptural controverſies to betake themſelves to the light of nature, when they are ſtraitened, and then give out their own opinions as the dictates of nature; ſo ſome have taken occaſion, from theſe texts, to ſay, That the light of nature taught infidels, and teaches all parents, to make rich in this world to their power, and to lay up ſtocks for their children. What has been before ſaid, ſerves to ſhew how little occaſion they have, from theſe texts, for ſaying ſo. And if, by the light of nature, they mean the diſcovery of God that is made to the minds of men by the works of creation, and the knowledge of his law, and his judgment againſt ſin, in their conſciences, it will not be eaſy to ſhew, that this light, which ſets death, the wages of ſin, before the ſinner, and ſerves to fill him with the fear of that death, can manifeſt to ſinful mortals, That it is their duty to ſeek to riſe in the poſſeſſions of this world, and lay up treaſures on the earth for themſelves and their children. It will be a vain attempt to ſeek countenance to this practice, or to the diſpoſition of heart from which it proceeds, from the light of nature, as it appears either in innocent or fallen man. The principle that influences men to this practice, took place in man's mind, when he found himſelf not eaſy and content in all that he poſſeſſed, and began to think of poſſeſſing the *tree* that was *pleaſant to the eyes*, being perſuaded to think that he ſhould *not ſurely die*. But then the *darkneſs*, that *comprehends not the light*, had entered the mind of man; and, under the power of this darkneſs, he has *found out many inventions* to hide his ſhame, and divert the juſt fear of death, and to make himſelf eaſy without God, by fulfilling *the luſt of the fleſh, the luſt of the eyes, and the pride of life*. This darkneſs that rules this preſent evil world, is, in many inſtances, put for light, and paſſes for the light of nature among men; and ſo it is in this caſe. But if, by the light of nature, be meant what nature prompts us to in common with the beaſts, as to ſuckling and cheriſhing our children, defending them, and relieving their neceſſities as our own, till they be able to do for themſelves, none will deny it; but nature itſelf does not teach us to make rich, or, having food and raiment, not to be content therewith, without treaſures laid up for wants that may never happen. And there can be no Mam-

mon to ſerve in a ſtate of mere nature: it is in well-formed ſocieties, that men ariſe peaceably from cow-herds or begging pedlars, to high ſtations of worldly riches and power.

The comparing of them to David, who, under a profeſſion of Chriſtian devotion, are, from the meaneſt condition, climbing as faſt as they can to high ſtations in the world, is an excellent improvement on theſe principles, whereby the kings of this earth are ſet on David's throne, and the nations come in place of that nation of which, as concerning the fleſh, Chriſt came. But that laying up treaſures on the earth which is condemned by our Lord, cannot find refuge in the Old Teſtament, or the practice of the ſaints there, by any other kind of argument, but ſuch as will ſupport polygamy, or any other practice whereby the New Teſtament is diſtinguiſhed from the Old. And even when worldly wealth was a bleſſing, becauſe a promiſe of the covenant with the fleſhly ſeed of which Chriſt was to ſpring, and a type of the true riches, it will be hard to find any ſaint then, on whom God beſtowed largely of theſe typical riches, on whom he did not alſo beſtow largeneſs of heart anſwerable to their wealth; and therefore churls, who are delighted with the increaſe of their gain, and grudge any alms they are obliged to beſtow, ſo as to give in the moſt ſparing manner they can, and far below their power, and yet would glory in what they give, and deſire to be eſteemed and called liberal; theſe, at leaſt, cannot claim likeneſs to any ſaint of the Old Teſtament; nor would they have been eaſy under the commandments of Moſes, or what was injoined by Nehemiah, chap. v. with reſpect to the poor. But the grace of the goſpel makes true Chriſtians liberal to their power, and willing beyond their power. And what ſort of Chriſtians muſt they be, who would fain betake themſelves to the Old Teſtament for ſhelter from the influence of Chriſt's example, and the example of his true followers, as ſet before us, 2 Cor. viii. 1. 2. 3. 9.? "We do you to "wit of the grace of God beſtowed on the churches of Ma- "cedonia, how that, in a great trial of affliction, the abun- "dance of their joy, and their deep poverty abounded un- "to the riches of their liberality; for, to their power, I "bear record, yea, and beyond their power, they were "willing of themſelves. —— For ye know the grace of our "Lord Jeſus Chriſt, that though he was rich, yet for your "ſakes he became poor, that ye through his poverty might "be

" be rich." But we cannot wonder at their hiding themſelves from the light and evidence of theſe examples under the ſhade of the Old Teſtament, who fly from the goſpel of the kingdom that is not of this world, to the Old Teſtament, to ſeek a foundation there for that worldly ſtate of the church by which they have their wealth and power. The Old Teſtament is glorious in its ſubſerviency to Chriſt the *Mediator of the new covenant*, the *ſurety of the better teſtament*, and king of the *kingdom of heaven*. But to ſet it thus in oppoſition to him, is to follow the example of the Jews pleading Moſes againſt him, as exactly as men can follow it under the Chriſtian name, and is, in effect, to deny *that Chriſt is come in the fleſh*.

Jeſus, the *Son of God*, lived in this world in that ſituation from which Chriſtians now fly as they ſhould do from hell; and in the days of his miniſtry, when he was obliged to others, under the direction of his Father's providence, for his neceſſary food and raiment, and for the ſupport of his twelve, even then his little bag lay open to the poor, John xii. 5. 6. and xiii. 29. But great pretenders to Chriſtanity now, whom we muſt, it ſeems, believe to be filled with the Spirit of Chriſt, or provoke the Chriſtian mob, have a ſpirit much fitter for the ſtate of a wealthy and powerful Old-teſtament ſaint, and much better ſuited to the acquiring of the inheritance of the Old Teſtament, than to the rich liberality of Jeſus in his poverty and affliction. Shall we acknowledge that ſuch men are *led by the Spirit of Chriſt?* God forbid.

The goſpel-doctrine of alms againſt covetouſneſs, in laying up treaſures on the earth, cannot tend to ſlacken that diligence in our lawful employments which the goſpel injoins for this end, That we may have to give or diſtribute to the needy, Eph. iv. 28. Acts xx. 34. 35. They who are capable to work with their hands, and can have work, are commanded to keep at their work, as they would keep honeſty, and not caſt themſelves on the charity of any, as if they lacked, or were needy, 1 Theſſ. iv. 11. 12.; for indeed the apoſtle declares, That ſuch perſons, neglecting their buſineſs, let the pretence be what it will, are no fit objects for the alms of the goſpel, 2 Theſſ. iii. 12.—15. There he ſays, *This we commanded you, that if any would not work, neither ſhould he eat*. And he appoints this as a cure for idle profeſſors, buſy-bodies, that when they get no entertainment but admonitions, they may be obliged, *with quietneſs, to work*

work and eat their own bread, and so be preserved from being cast out of the brotherhood. Yet when he thus declares them to be no proper objects of alms, lest the evil eye should catch any occasion from hence, to look too narrowly about the needy, and stop the current of the gospel-liberality, (for the evil eye can scarce see a needy person, a fit object), he says, *But ye, brethren, be not weary in well-doing.*

But we may daily see diligence in the hardest labour, among the working poor, no way connected with any hope or design of mending their condition in the world, or laying up treasures on earth. Necessity indeed drives, but it is the present necessity of food and cloathing, which comes as hard and coarse as their work. And these are the most substantial and useful part of society. *The king is served by the field.* Their labour, and the sweat of their brows, is turned to the ease and pleasure of others. And when a time of scarcity and dearth comes, so that they cannot live by their work, they who are full and easy through their toil, ought, in all reason, to relieve them, and instead of minding the increase of their riches, or even preserving them in such a time, should diminish their stocks to ease them, and so bear burden with them, and take share in the calamity, or else not pretend to humanity, let be Christianity.

And we may see others that work not so hard, perhaps, as the contented poor, who are spurred on to what they do by the desire of mending their condition, and laying up treasures on the earth; and the very end of their work is the possession of abundance, to give them ease from labour and toil. These declare themselves, no doubt, to be acting very christianly in their diligence, when they have the confidence to propose this as an objection against the gospel-doctrine of almsgiving, That it tends to slacken the diligence in our employments that is required in the gospel. But this is the sense of their objection, " If we are not to " raise ourselves, and become richer in the world, by our " labour, but give that in alms whereby we might rise to " more ease, then we shall slacken our diligence, and be " at less pains in our employments." This is not an uncharitable construction of the objection, and yet such men would have us look on their industry as a Christian virtue.

Many things may be said in disputing for a thing we are inclined to: supppositions may be made, inferences drawn, and objections started without end, which yet will not stand against the scripture in our own consciences; many specious pretences

pretences may be found out to cover a frame and diſpoſition of our hearts, whereof we would be aſhamed, if it were fairly laid open; and prevailing cuſtom and common practice, eſpecially among them that are eſteemed in the world for godlineſs and honeſty, is a great bulwark of Satan, and a ſtrong defence to many againſt the goſpel of Chriſt. But as we muſt all be made manifeſt before his judgment-ſeat, and every one of us muſt give an account of himſelf, to him who will judge us by his words in the ſcriptures, which we have read or heard, and as to which we cannot pretend ignorance, whatever our teachers have, or have not told us; let us for once fairly examine this affair of making rich in this world, and ſecuring our riches the beſt way we can on the earth, in oppoſition to the almſgiving that has been deſcribed; let us try it by the ſcriptures before our own conſciences, as in the ſight of God, and examine the frame and diſpoſition of heart from which it proceeds; and let us ſee if we can eaſily ſatisfy ourſelves as to a few queſtions about it.

As, 1. If it be conſiſtent with that earneſt deſire of being made conformable to Chriſt's death, that we may attain conformity to him in his reſurrection, which ought to be in every true Chriſtian, Phil. iii. 10. 11. 15.?

2. If it can be fairly reconciled with that mortification to this world, ſo much preſſed in the goſpel, as Col. iii. 1. to 7. and with the renunciation of the world that we make in baptiſm?

3. If it can ſtand with the contentment in every eſtate, that Jeſus Chriſt teaches his diſciples, Phil. iv. 11. and that is expreſsly oppoſed to covetouſneſs, or the love of money, and deſire to be rich, 1 Tim. vi. 5.—10. Heb. xiii. 5. 6.?

4. If it can be without a tincture of that great error, that a man's life conſiſts in the abundance of the things which he poſſeſſeth, and of this, that we can ſerve God and Mammon; and if it can conſiſt with ſeeking firſt the kingdom of God, and laying hold on eternal life, hid with Chriſt in God, to appear when he appears?

5. If it be agreeable to a mind duly exerciſed with the thoughts of death and eternal judgment? "Thou fool, this "night thy ſoul ſhall be required of thee."

6. If almſgiving, in this caſe, can be an imitation of Jeſus Chriſt and his grace; or, if it require any more ſelf-denial, than the Phariſees alms, who derided our Lord's doctrine concerning alms?

7. If

7. If it can prevail where that truſt in the living God prevails, that is required in almſgiving; and if it can be vindicated from the truſting in uncertain riches, that is oppoſed to good works and almſdeeds?

However we may ſatisfy ourſelves as to theſe, and whatever be the rule of our religion, yet our religion muſt be tried at laſt by this ſcripture-definition of religion, "Pure "religion and undefiled before God and the Father, is "this, To viſit the fatherleſs and widows in their affliction, "to keep himſelf unſpotted from the world;" even from "all that is in the world, the luſt of the fleſh, the luſt of "the eyes, and the pride of life." And all attempts to reform religion will be to no purpoſe; all endeavours to purify the outer court of the Lord's houſe, that has been trodden under foot of the nations, will be in vain, if this religion do not take place as before the man of ſin was revealed: and till this appear, pure religion cannot be ſeen. How comes it then, that while there is ſo great noiſe made in the world with zeal for the purity of religion, we hear ſo little of this religion!

An Answer to some Objections moved by a Friend, against the *Plea for pure and undefiled Religion:*

In a Letter to that Friend.

Dear Sir,

According to promise, I here send you my thoughts on your objections against my plea for pure and undefiled religion.

Obj. 1. You cannot see it more unlawful (if we keep strictly by the letter of the gospel) to increase our worldly substance, or to lay up any part of our profits, gained by lawful industry, for old age, sickbed, famine, or for wife and children, or any such things as these, than it is to lay up for to-morrow, or for a week, or a month to come.

Ans. As to *the letter of the gospel*; if you mean by it the words wherein God has been pleased to express his mind to us, which are written to us in the New Testament, and are to be understood by us as they stand in a consistency together, then you may observe how this letter of the gospel is made of none effect by the Roman church, to establish their tradition and infallible interpretation; and how it is opposed by the Quakers, to set up their spirit or light within; and likewise by the modern Deists, to set up the same thing, their light of nature, which they would say is all that is intended in the gospel, let the letter say what it will: and this is *Christianity as old as the creation.* In opposition to these, and all others who do not take the scripture as its own interpreter, nor hold it as the only rule and standard of Christianity, we ought to keep strictly by the letter of the gospel, if we are to keep strictly by Christianity, whatever the consequence be. Though I must at the same time own, that *the letter of the gospel* is not scripture-style. I see, indeed, the gospel is called the *Spirit*, 2 Cor. iii. in distinction from the law of Moses, which is styled the letter; but the letter of the gospel and the spirit of the gospel is not a scriptural distinction. Or, if you will insist for it, I think I do well to hold by the letter, till I get another revelation to open that letter, and that again behoved to have another revelation to lay it open, and so on endlessly;

for ſtill the diſtinction betwixt the letter and the ſpirit, or meaning, might take place. But, as the apoſtles have uſed great openneſs of ſpeech, not as Moſes, who put a vail over his face, and I am forbid to look for another revelation, I am reſolved to keep ſtrictly by the ſcripture as its own interpreter, and by the words of the Holy Ghoſt, as the fitteſt to expreſs the mind of God to me: for if, by the letter of the goſpel, you mean nothing elſe but the letters and ſounds of words, and conſider them not as ſerving to convey any meaning to our minds, then the letter, in this caſe, cannot make any thing lawful or unlawful.

Now, as to what you ſay of laying up for to-morrow, or for a week, or a month to come, perhaps I do not underſtand it; but it ſeems you mean, that, having food and raiment that may ſerve for a man's uſe next day, week, or month, or may be uſed for that time by another, in caſe of his death, is ſo far the ſame with increaſing our worldly ſubſtance, or laying up any part of our profits for old age, ſickbed, &c. after we are provided with the preſent food and raiment, that if the goſpel condemn the one, it muſt, at the ſame time, condemn the other.

A man may be providing for his family's ſubſiſtence for next day, week, or month, who is daily becoming poorer; yea, and it is daily done by thouſands that have no hope of becoming richer than they are: and I cannot ſay it is a great compliment to the letter of the goſpel, to alledge, that it makes this the ſame caſe, and puts it to the ſame account, with the caſe of a man who not only lives by his induſtry, but, over and above that, is, every year, month, week, or day, if you pleaſe, laying up ſome part of that wherein his profit exceeds his living, for many years, in caſe he ſhould become uſeleſs by age, or for his widow and children, in caſe of his dying ſooner. The letter of the goſpel cannot condemn the firſt caſe, unleſs you would ſuppoſe, that it condemns the Lord himſelf, which is impoſſible: for I reckon you will not deny, that his raiment, which the ſoldiers parted among them, and his coat, for which they caſt lots, might ſerve for next day, week, or month. And the letter of the goſpel cannot be ſaid to make that unlawful, which it allows and ſuppoſes to be lawful. In the 12th chapter of Luke's goſpel, it ſuppoſes the induſtry of the huſbandman who provides ſeed for his ground, that returns to him with profit, not till after ſome months, and when it comes, his living upon it (which I need

need not deſcribe to you) is ſuppoſed and allowed; but, over and above all this, he has an extraordinary profit in a year of great plenty, which may ſerve for many years to come. The letter of the goſpel ſays, he ought to have given this in alms, and ſo made rich with it toward God, and condemns him for laying it up, or treaſuring it up for himſelf on the earth. And this may ſerve to ſhew, that it cannot appear, from the letter of the goſpel, to be as unlawful for a huſbandman to reſerve his ſeed to be caſt into the ground in its ſeaſon, and to have his living off his crop till the next come in, as it is for him to treaſure of it up to himſelf for years to come*. The ſame thing may ſaid as to any other lawful employment. It cannot appear from the letter of the goſpel, that it is no more unlawful for one to make rich by his employment, than it is for him to have the neceſſary materials for labouring in it, or to live by it as it caſts up his living to him. And ſo likewiſe, as to a man who lives on the yearly rent of his eſtate, it would be a very bad inference to ſay, that, becauſe it is unlawful for him to add to his eſtate, by treaſuring up any part of that which is over his living, therefore it muſt be unlawful for him to live by his rent, as it caſts up to him yearly. And if we apply it to widows and orphans, and old infirm perſons, to the naked and the hungry, whom we are bound to clothe and to feed, we will be ſtraitened to find any rule in the goſpel, obliging us to make them rich with our alms, or allowing them to make rich upon alms; nor ſhall we find any rule in the goſpel, to hinder us from giving the naked raiment that may ſerve them for next day, week, or month, or them from taking it; or to hinder us from giving the hungry food that may ſerve them for next day, week, or month, or them from receiving it.

Obj. 2. You cannot underſtand how I ſhould ſay, that if a perſon ſhould thus lay up any part of his profits ſo gained (although at the ſame time in the practice alſo of giving a part to the poor), the ſame is his treaſure and idol, *&c.*;

* If it is only ſetting his heart and affection upon a thing in itſelf lawfully done, that is condemned; then it is true the ſame cenſure might as well have been paſſed upon his reſerving his ſeed, and providing his living out of that year's crop, till the next came in, as upon his laying up of it for years to come. But the Lord cenſures this practice of laying up for himſelf, as proceeding from, and manifeſting that covetous ſet of heart which is no where ſaid to be ſo diſcovered in the other.

and how yet, at the ſame time, I ſhould acknowledge a perſon may retain wife and children, houſes and lands, *&c.* and none of theſe his idol. You do not well underſtand how the one can be an idol, and not the other alſo. You cannot make the difference betwixt a perſon's acquiring, by his lawful induſtry, an idol, as I would make it, and another perſon's retaining an idol handed down to him by his forefathers.

Anſ. You ſeem to lay much ſtreſs, both here and in what you ſay afterward, on the word *idolatry*; which, if we take in its largeſt ſenſe, is to be found in every ſin, and particularly in all the ways wherein men love this preſent evil world, as it is ſet in oppoſition to God in the New Teſtament, telling us, that whoſoever will be a friend of it is the enemy of God; and eſpecially covetouſneſs is expreſsly called idolatry. If this be the ſame that is forbid in the tenth command, it muſt differ both from the idolatry that is expreſsly forbid in the firſt command, and from that forbid expreſsly in the ſecond, by which the nation of Iſrael brake covenant with God.

If we take idolatry in the largeſt ſenſe wherein it ſtands in the New Teſtament, then a perſon may make an idol of any thing, beſide God himſelf, that he has, or is ſeeking after, by ſetting his heart upon it, as it ought only to be ſet on God and eternal life: yea, a man may make an idol of his wife, and of his children (whom the goſpel commands him to love), by loving them beyond the limits of God's law, or with that love that is due to God alone: but a man's retaining his wife (except in the caſe wherein he muſt either give up with God or her) can never be made a proof of his making her his idol; at leaſt, it cannot be a proof of it by the goſpel, which forbids him to put her away, or to leave her. And the caſe may happen, wherein our retaining any part of our poſſeſſions, will prove that what we poſſeſs is our idol. Thus the young man's poſſeſſions were his idol, when he would not part with them all, at Chriſt's call, for eternal life: and yet, before the matter was put to that trial, ſuch was his concern about eternal life, that I dare ſay he would think his heart preferred it to all the world: ſo ready are we to deceive ourſelves about the diſpoſition of our hearts, and our willingneſs to good, before it come to the trial! the caſe of Ananias and Sapphira furniſhes us with another inſtance, that ſerves to ſhew the caſe may happen wherein our retaining any part of our poſ-

ſeſſions

ſeſſions will prove the part retained to be our idol. But the ſcripture no where makes the retaining of any part of what we poſſeſs, in every caſe, to be a proof of idolatry, or that our hearts are where what we have is. Even the communion of goods, as it is called, which was peculiar to the church in Jeruſalem, was not ſo injoined there, but that they might lawfully forbear to ſell their lands, or have the money of them, when ſold, as their own. "Whiles it remained," ſaid Peter to Ananias, "was it not thine own? and after "it was ſold, was it not in thine own power?"

And now, if the ſcripture make laying up, or treaſuring to ourſelves treaſures on the earth, a proof of our hearts being there, this muſt make a very wide difference betwixt retaining any part of what we poſſeſs, and our laying up more, or adding by our induſtry to our earthly poſſeſſions.

The idolatry (as you notice I told you before) lies in the diſpoſition of the perſon's heart who lays up, which is, his inclination to be rich, in oppoſition to contentment in his preſent condition, and in oppoſition to truſt in the living God, and his *love of money*, which is the true ſpring of that induſtry that tends to laying up treaſures on the earth, in diſtinction from the lawful induſtry or diligence in our employments, that tends to no more but our daily bread, and to give to him that needeth, as being content with the preſent food and raiment. Therefore, the treaſure, or that which is laid up, can be an idol, in that way, only to him who is treaſuring it, or laying it up by his induſtry: and when he is turned from that diſpoſition, and repents, and ſo lays up no more, but being content with what he poſſeſſes, gives that in alms which he might now lay up on the earth, and ſo treaſures to himſelf treaſures in heaven; he is then no more an idolater in that way, *i. e.* it no more appears that his heart is on the earth, by his treaſuring to himſelf treaſures there. This may be eaſily underſtood by a parallel inſtance. The ſcripture forbids a man to touch a woman, but his own wife. If a man keep not himſelf within this limit, he is ſo far an idolater, a lover of that fleſhly pleaſure more than God, and ſo far an enemy to God, as he is not ſubject to his law in that matter. But if he repent of fornications, and cleave to one woman as his wife, with whom perhaps he had alſo committed fornication before, he is now no more an idolater in the way of fornication: and yet, in the way that is in itſelf lawful, he may be more devoted to his wife than to God, and ſo be an idolater ſtill; but no man can prove him

him to be an idolater by his keeping to his own wife, and not touching another. Yea, one who turns from treaſuring to himſelf treaſures on the earth, unto almſgiving, and not only gives that in alms which he might lay up on the earth, but alſo part of his living, and yet further, all that he hath, may, after all, be an idolater in giving alms, as acting in it from a principle of pride and ſelf-merit, and not from charity; ſo that the grace of God might ſhew itſelf in ſaving him from his own righteouſneſs and pride, and in making him truly charitable, but I cannot prove him to be an idolater by his abounding in alms. So that the queſtion ſtill recurs, Has the ſcripture declared, that our heart will be on the earth, in oppoſition to heaven, if we be treaſuring to ourſelves treaſures on the earth? or has it declared, that treaſuring to ourſelves treaſures on earth is the ſervice of *Mammon*, as treaſuring to ourſelves treaſures in heaven is the ſervice of God?

As to your compariſon and judgment concerning them in whom the grace of God ſhines moſt; it is beſt for us not to truſt too much to the ſenſe we may ſometimes have of our own willingneſs, as an evidence of the grace of God, while that willingneſs is not put to the proof, and while we are not exerciſed in deeds and works that manifeſt it. The grace of God ſhines in turning men every one from that luſt to which he is moſt devoted, to ſerve the living God, eſpecially in oppoſition to that. And the ſcripture is the only rule by which we ought to meaſure the appearance of God's grace. As to covetouſneſs and almſgiving; Zaccheus had been moſt devoted to riches, and we ſee how the grace of God ſhined in him. The Lord inſtitutes a compariſon betwixt the widow's mite, and what the rich gave of their abundance, and gives the preference to the mite. And if he makes ſo little of the alms that men give of their abundance, what then will he make of the alms of thoſe who, over and above their abundance, are alſo laying up and making themſelves more abundant in riches? The apoſtle declares, how much the grace of God ſhined in the churches of Macedonia, and ſhews how much God would be glorified by that imitation of them, and of the Lord Jeſus, to which he exhorts the Corinthians, and calls it God's unſpeakable gift. The grace that is beſtowed on us ſinners, ſhined originally in him who knew no ſin, in that, while he was himſelf miniſtered unto, he gave to the poor, from the little

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bag that ſerved for his daily living, John xiii. 29. and that was ſometimes empty, Matth. xvii. 27.

Obj. 3. You ſay, "If there be an inſeparable connection "betwixt a perſon's ſo increaſing his ſubſtance in this world "and idolatry, then I cannot ſee how believers under the "law can be freed from having been idolaters, ſeeing many "of them were in this practice of laying up or increaſing "their ſubſtance, idolatry being plainly forbid under the "law as well as under the goſpel."

"*Anſ.* Here I think you are doubling on the word *idolatry* (as I hinted before), and not conſidering the great difference betwixt the Old Teſtament and the New, in this, as in ſeveral other things.

Polygamy and divorce, except in caſe of fornication, is declared by our Lord, in the New Teſtament, to be contrary to the primitive inſtitution of marriage, when he diſcharges it, and yet it was allowed in Iſrael, and Moſes gave them a precept about divorce.

They were commanded to defend the kingdom of God by arms, and curſed if they did not arm againſt the enemies of the Lord, and come out to fight, where he helped them to overcome and kill them; and by faith ſome of the Old-teſtament ſaints ſubdued kingdoms, waxed valiant in fight, and turned to flight the armies of the aliens. But I reckon you will not from this infer, that this defence of the kingdom of God is now lawful under the New Teſtament, or conſiſtent with the nature of God's kingdom now, and with our Lord's dying teſtimony, and the following of him, and with the faith and patience of the ſaints.

Elias called for fire from heaven to deſtroy mens lives, and was countenanced highly in the anſwer to his call; but you ſee what the Lord ſays to his diſciples, when they propoſe an imitation of him in that.

Believers under the law were circumciſed, and circumciſed their children in faith, and in obedience to the command that had the threatening of cutting off annexed to it; yet the New Teſtament teſtifies, that if we be circumciſed, Chriſt ſhall profit us nothing; which is as ſtrong as any thing that has been ſaid about making rich in this world: And you would not infer from this, that Chriſt profited the Old-teſtament ſaints nothing.

They were in bondage under the elements of the world, and obſerved days, and months, and times, and years, yea, and obſerved them in faith, and in obedience to God's commands,

mands, and ſo likewiſe they ſerved the tabernacle; but if we ſhould follow them in that, the apoſtle ſays to us, "I "am afraid of you, leſt I have beſtowed on you labour in "vain;" and, "We have an altar whereof they have no "right to eat which ſerve the tabernacle."

In God's earthly kingdom, there was occaſion for thoſe whom he made wiſe for managing the affairs of that kingdom, (as Solomon), to glory in their wiſdom, and for their mighty men of valour to glory in the ſtrength he gave them for their worldly warfare, and for thoſe who enjoyed his promiſe of wealth (as Solomon did in the higheſt degree) to glory in their riches; but now all occaſion for this is removed with the ſetting aſide of that worldly kingdom, according to the prophecy of Jeremiah: "Let not the wiſe "glory in his wiſdom, neither let the mighty man glory "in his might; let not the rich man glory in his riches; "but let him that glorieth, glory in this, that he under-"ſtandeth and knoweth me, that I the Lord, which exer-"ciſe loving-kindneſs, judgment, and righteouſneſs in the "earth: for in theſe I delight, ſaith the Lord." And this knowledge of the mercy, judgment, and righteouſneſs that God exerciſed in the death and reſurrection of Chriſt, ſhews itſelf in doing juſtly, and loving mercy, (or pure and undefiled religion), and walking humbly with our God.

No doubt, they who did not make uſe of the promiſed wealth, as a type of the true riches of the heavenly inheritance, were idolaters in the large New-teſtament ſenſe of idolatry; but when earthly wealth is no more a type of the heavenly, nor promiſed in the new covenant under which we are, and which, on the contrary, connects conformity to Chriſt, in his humilation and ſelf-denial in this life, with conformity to him in his glory in the life to come; in this caſe, to be affected toward riches, as the Old-teſtament ſaints were, is the ſame as to be affected like them toward the worldly ſanctuary, the ſacrifices, and the worldly kingdom. It would not have been eaſy to perſuade a ſaint of the Old Teſtament, that it was right for him to ſell his part in the promiſed land, or to take joyfully the ſpoiling of his goods there, by the enemies of the Lord; and yet you ſee, to the contrary, what effect the pouring out of the New-teſtament ſpirit had upon the firſt Jewiſh converts, putting the greateſt difference betwixt them and the unbelievers, who, in their zeal for the old covenant, and love of wealth, were the moſt bitter enemies to Chriſt, as their poſterity are to this day, though

though without the temple, and the land of Canaan, yet having the old deſire after riches, and proſpering in the purſuit of them, under the curſe of God.

Obj. 4. Again, you ſay, "What is become of all thoſe "ſince Chriſt came in the fleſh, and that ſome of them "were, and others of them yet are, in their own eyes, and "in the judgment of charity of others, looked on as di-"ſciples of Chriſt; and yet ſome of them were, and others "of them yet are in this practice? Sure, conform to this "doctrine, thoſe of them that are dead have died in a ſad "deluſion, as thoſe of them are in that are ſtill alive; and, "in place of being diſciples of Chriſt, or Chriſtians, no-"thing but idolaters."

Anſ. The diſciples of Chriſt, whoſe practice is recorded for our imitation in the New Teſtament, the only rule by which we are to judge of Chriſt's diſciples, do not come into this reckoning; not one of them can be found to have been in this practice. The myſtery of iniquity was indeed working in their time: and there were ſome going under the Chriſtian name, even teachers, ſtudying to reconcile Chriſtianity and Judaiſm, and minding earthly things, oppoſing the bleſſed purpoſe of conformity to Chriſt's humiliation and death, in Chriſt's true diſciples; and ſome ſuppoſed that gain was godlineſs; but ſuch were the forerunners of Antichriſt, who denies that Jeſus Chriſt is come in the fleſh.

In the third century, I find Cyprian complaining of this as a great fault among the profeſſors of Chriſtianity, and a cauſe of God's wrath and diſpleaſure againſt them, that *they were ſtudying to augment their patrimony.*

After this, when the man of ſin was fully revealed, the outward profeſſion of Chriſtianity could not be meaſured by the rule of God's word, and the woman was hid from the face of the ſerpent in the wilderneſs, where ſhe was nouriſhed (as Elijah) for a time, times, and an half: and, during that time of confuſion and diſorder in the viſible profeſſion of Chriſtianity, it would be hard to reaſon from the practice of any profeſſor of it, in order to ſhew the lawfulneſs of any thing that the letter of the goſpel makes unlawful.

Yet, even in the fifteenth century, I find the brethren of Bohemia declaring their offence againſt the Waldenſes for this practice, and condemning them, by the 6th chapter of Matthew, for laying up to themſelves treaſures on the earth for a time of perſecution. The Waldenſes are ſtill

looked on as diſciples of Chriſt; but the practice of the reputed godly can never make that lawful, which the only rule of godlineſs makes unlawful, yea, though they were really what they are reputed.

But it is not every one who, in his own eyes, and in the charitable judgment of others, is looked on as a diſciple of Chriſt, that can be called a diſciple according to the New Teſtament. And I muſt obſerve, that you ſeem to forget what the Lord ſaid of the moſt highly eſteemed for godlineſs in his day, on occaſion of their ridiculing his doctrine concerning alms, and the impoſſibility of ſerving God and Mammon: "He ſaid unto them, Ye are they which juſtify "yourſelves before men, but God knoweth your hearts; "for that which is highly eſteemed amongſt men, is abomi-"nation in the ſight of God." And, at the ſame time, I think I may warn you to beware of that evil that the apoſtle points out to Chriſtians, 2 Cor. x. 12.

By your argument, from the practice of ſome reputed diſciples of Chriſt, I might undertake to prove that there is no idolatry in the worſhip of the church of Rome, and that the worſhippers in that church are not idolaters; and yet you will not deny, that the worſhip of that church is idolatrous in the ſtricteſt ſenſe; for I can tell you, with as great confidence as you can ſay that Chriſt's people have made rich, that the Lord's people have lived and died in the communion of that church; and I am ſure you would not vindicate the worſhip of that idolatrous church by the practice of the Waldenſes who attended it, and yet are famous among Proteſtants to this day, as diſciples of Chriſt.

Obj. 5. You want to know, why I ſhould refuſe an explanation of Matth. vi. ver. 19. 21. and yet ſee a neceſſity to explain ver. 20. as alſo other texts quoted by you; and you think our Lord himſelf explains the 19th and 21ſt verſes, and ſome other verſes following, by the 33d verſe of that ſame chapter, where it is ſaid, "But ſeek ye firſt the king-"dom of God," *&c.* or, as Luke has it, "But rather ſeek "ye," *&c.*; and you ſay the two verſes quoted by me, and ſome of the following verſes, plainly explain what *thoſe things* are that are there promiſed to be added.

Anſ. Though I refuſed your explanation of the 19th and 21ſt verſes of the 6th chapter of Matthew, becauſe to me it appears to deſtroy the text, and diſagrees with the parallel paſſage in the 12th chapter of Luke; yet I inſiſt for an explication of them, and a ſenſe that appears to me neceſſa-

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rily imported in the words, both as they ſtand in the Greek and in our tranſlation, and perfectly agreeable to the ſtrain of the New Teſtament, and the practice of the Lord, and of all his followers, recorded in the ſcriptures.

You know I ſhew what are the things we are forbid to lay up on earth, and commanded to lay up in heaven, from what is ſaid of the moth and ruſt corrupting, and of thieves ſtealing; and that I plead theſe words, *Lay not up for yourſelves treaſures upon earth*, or, *Do not treaſure to yourſelves treaſures on the earth*, cannot be taken to ſignify no more but this, "Do not make that which you lay up on the earth "your treaſure;" or, "When you lay up corruptible "things that may be ſtolen on the earth, do not ſet your "hearts on theſe things as your portion." Againſt this gloſs, which appears, at firſt ſight, to offer violence to the text, I pleaded the oppoſite command in the 20th verſe, *But lay up for yourſelves treaſures in heaven*, or, *Treaſure to yourſelves treaſures in heaven*, which I ſhewed, from Luke xii. 33. the ſcripture has not left you nor me either to explain; for it gives the meaning of theſe words expreſsly; to which alſo theſe other ſcriptures agree, Luke xvi. 9. Gal. vi. 6.—10. 1 Tim. vi. 18. 19. And I likewiſe pleaded that motive which the Lord makes uſe of to inforce his exhortation, ver. 21. *For where your treaſure is, there will your heart be alſo;* which, according to your gloſs, can mean no more but this, "Where your heart is, there will "your heart be alſo;" or, "Where you place your trea-"ſure, there will you place your treaſure alſo." And the abſurdity of this needs not be further pointed out.

You alſo, on the other hand, endeavour to fix your ſenſe of, *Lay not up —— treaſures upon earth*, by the oppoſite command, *Lay up —— treaſures in heaven*, which you make to be ſetting our heart and affections on things above, that is, making theſe things our treaſure: and this is all you would have to be intended in the expreſſion. And I again inſiſt for the ſenſe * of that expreſſion which the ſcripture itſelf

* That ſenſe is in our Lord's words, Luke xii. 33. 34. "Sell "that ye have, and give alms; provide yourſelves bags which wax "not old, a treaſure in the heavens, that faileth not, where no thief "approacheth, neither moth corrupteth: for where your treaſure is, "there will your heart be alſo." After this, one would think it very bold to ſay, that our Lord means not *giving alms*, by *laying up*

ſelf gives me in the parallel place, Luke chap. xii. and ſay, That, to lay up treaſures of things that might be corrupted, or ſtolen, if laid up on the earth; to lay up treaſures of ſuch things in heaven, is to give them in alms, to give them to the poor, and ſo lend them to the Lord; and this is ſowing to the Spirit, of which life everlaſting is reaped; this is laying up in ſtore for ourſelves a good foundation againſt the time to come, that we may lay hold on eternal life; and thus we make to ourſelves friends of the mammon of unrighteouſneſs, that, when we fail, they may receive us into everlaſting habitations. If we be thus treaſuring to ourſelves treaſures in heaven, and not treaſuring to ourſelves treaſures on the earth, our Lord ſignifies to us, it will be an evidence that our heart and affection is ſet on things above, and not on things on the earth; and, at the ſame time, a mean of taking our affections off earthly things to heavenly; and the reverſe will be, if we be treaſuring to ourſelves treaſures on the earth: *for*, ſays he, *where your treaſure is, there will your heart be alſo.*

As for the other texts quoted by you, that you alledge I ſaw a neceſſity to explain, I wiſh you had put me in mind of them, becauſe I may miſtake your meaning, and overlook the texts you have in your view. I remember of two texts that you wanted to palm ſenſes upon, that put me upon ſhewing, that the words of thoſe texts, as they ſtand in connection with the reſt of the ſcripture, could not bear thoſe ſenſes; and, at the ſame time, I thought I was vindicating the ſcripture ſtyle and way of ſpeaking, from an imputation that, in my view, was injurious. The texts were, *Take no thought for to-morrow*; and, *Sell that ye have, and give alms.*

As to the firſt, if I remember right, I told you, that neither the Greek word, nor the Engliſh phraſe, *taking thought*, by which that word is rendered, could bear that ſenſe that you wanted to fix upon it; for neither of them ſignify mere ſimple thinking, but thinking with anxiety and careful ſolicitouſneſs, burdening the mind: and to this agrees an expreſſion the Lord uſes on this ſubject in the

to ourſelves treaſures in heaven, but ſomething elſe. And yet when this queſtion, concerning making rich in this world, is duly conſidered, the lawfulneſs of it cannot be ſupported without denying that the Lord means almſgiving, by laying up treaſures in heaven, *i. e.* refuſing his ſenſe of his own words.

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parallel paſſage, Luke xii. 29. *Neither be of doubtful mind*; or, as it is on the margin, *Live not in careful ſuſpenſe*. And, as *taking thought for the morrow* ſtands in connection with the context, it muſt ſignify taking the care and burden of our life, our food and raiment to-morrow, upon our own thoughts, inſtead of caſting it upon our Father in heaven, and in oppoſition to doing our duty this day, in ſeeking the kingdom of God, and his righteouſneſs, and in oppoſition to contentment with the preſent food and raiment he gives us, and to ſubmiſſion to his will as to our life to-morrow, and what he ſhall then ſee needful for us; and, in a word, in oppoſition to that frame of mind that is neceſſary for the buſineſs of laying up to ourſelves treaſures in heaven. This, as I take it, is the literal ſenſe (pardon the expreſſion) of, *Taking no thought for to-morrow* *; but if I miſtake not, the ſenſe you wanted to fix upon it, was, that we ſhould not ſo much as think, let be *to ſay, On the morrow, if the Lord will, we ſhall live and do this or that.* And, I muſt own, this is a treatment of the letter of the goſpel that any author would think himſelf injured by as to his writings.

And, as I took it, *Sell that ye have, and give alms*, was treated much in the ſame manner, to ſhew that it is as unlawful, by the letter of the goſpel, to have that food and raiment wherewith we are called to be content, as to make rich in this world with that which we have to give to him that needeth: for the ſenſe of the words, as you would have it, came to this, that a Chriſtian ought not to have

* *Take no thought.* This prohibition, Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, and μὴ μεριμνήσητε εἰς τὴν αὔριον, is pointed againſt ſtoring up to ourſelves treaſures on the earth, againſt the evil or covetous eye, and againſt the ſervice of Mammon, ver. 19.—23. 24. 25. and Luke xii. 21. 22. and it is ſet againſt the Gentiles ſeeking what to eat and drink, and wherewithal to be clothed, to which our ſeeking firſt the kingdom of God is oppoſed, ver. 31. 32. 33. with Luke xii. 29. 30. 31. And the Lord preſſes this prohibition upon his people, by the peculiar care of their Father about them, without whoſe providence their taking thought can avail them nothing, and by the promiſe to them ſeeking the kingdom of God firſt, that *theſe things* they would take thought about *ſhall be added* to them, ver. 26. 27. 30. 31. 33. 34. with Luke xii. 30. 31. 32. 33.; and as it is thus ſtated, it can be a prohibition of nothing elſe but that very temper of mind that is abſolutely neceſſary to our making ourſelves rich in this world, though it do not always reach that end.

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any thing whatſoever unfold; that he ought not to *have to give to him that needeth*; that no Chriſtian ought to *have this world's good, or life*, from which he can ſhew his bowels toward his brother, whom he ſeeth have need, by relieving him off the life that he himſelf hath; and that every Chriſtian ought to *have lack of* others, and not *eat his own bread*; becauſe, if after a man has been ſome time a profeſſor of the goſpel, and had opportunity to ſell whatſoever he hath, if he hath any thing whatſoever unſold, he is living a life of diſobedience to the goſpel in this letter of it, *Sell that ye have, and give alms.*

And thus, by turning this poſitive precept into a negative, that it may be on a footing with the prohibition to make rich in this world, and forcing the words to ſay more than they can ſay, either in a conſiſtency with the reſt of the goſpel, or as they ſtand in that paſſage, in oppoſition to the evil that is there condemned, you are ſo fond as to think you have evaded the force of what is pleaded from the expreſs law of Jeſus Chriſt, and from the whole ſtrain of the goſpel, againſt making rich in this world. And after this, I need not wonder that ſome of our people's words, on this ſubject, have been ſo much wiredrawn, and abſurd inferences made from them, and theſe faſtened upon them, in order to ridicule the doctrine they were maintaining, that a Chriſtian ſhould fly from the deſire to be rich in this world, and inſtead of that, ſhould make rich toward God by almſgiving. And this ſame doctrine is the more confirmed to me, the more I ſee it oppoſed in this manner. The truth of the goſpel diſdains ſuch a method of maintaining it, and ſcorns this ſort of oppoſition to it.

For my part, who can make nothing of the goſpel without the letter of it, and therefore reſolve to hold by the letter, I am perſuaded that the goſpel commands Chriſtians to *ſtudy to do* their *own buſineſs* or affairs, and *to work with their own hands, that they may walk honeſtly toward them that are without, and may have lack of nothing*, or of no man, and likewiſe that they may *have to give to him that needeth*; and, at the ſame time, I am no leſs perſuaded that the ſame goſpel commands us to *ſell that we have, and give alms*, and ſo to *provide ourſelves bags which wax not old, a treaſure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth*, and that becauſe *where our treaſure is, there will our heart be alſo.* And I think I can direct you to a caſe ſtated by the Lord himſelf,

ſelf, and to which this laſt command has a plain reference; whereby you may perceive that I hold no inconſiſtency in holding by both theſe commands of the goſpel.

The rich man's ground, in the parable, was his living: his buſineſs that he had to do, that he might have lack of no man, walk honeſtly, and give to him that needeth, was about that ground. In keeping this ground, the inſtruments needful for his buſineſs, and his ſeed unſold, and in living on the product of his ground, as it caſt up to him, he did nothing that the goſpel condemns; but when it caſt up more than this, and the queſtion was, where he ſhould beſtow this that he now had, to the beſt advantage? and he laid it up, and treaſured it to himſelf on the earth, then he did contrary to that command of the goſpel, *Sell that ye have, and give alms*, &c. He ſhould, if he had been wiſe, have ſold what he thus had to ſell, and diſtributed it among the poor, and ſo made rich with it toward God, inſtead of treaſuring it on the earth for many years, againſt famine, ſickbed, or old age, that might happen to him; and ſuch as he is every one that treaſureth to himſelf, and is not rich toward God. From the caſe thus ſtated, and this concluſion made upon it, the Lord infers an exhortation to his diſciples, thus, "Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, neither for the body, what ye ſhall put on.——And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind: for all theſe things do the nations of the world ſeek after.——But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you.——Sell that ye have, and give alms," &c. From which you may underſtand, that your *Sell that ye have, and give alms*, and, *Take no thought for the morrow*, muſt lead you again to this, *Lay not up for yourſelves treaſures upon earth; but lay up for yourſelves treaſures in heaven*, and muſt faſten that on you which you wanted to ſhake off, *viz.* the doctrine that condemns our enriching ourſelves in this world, as the ſervice of Mammon; and, inſtead of that, commends almſgiving, as the ſervice of God, that has the promiſe of the life that now is, and of that which is to come. And this ſame doctrine that appears ſo frightful to you, that you would give up with the letter of the goſpel to ſave yourſelf from it, appeared ſo amiable and divine to Grotius, a noted writer for the truth of Chriſtianity, that he ſcruples not to draw an argument from

from it for the truth of the goſpel, and to ſhew to infidels the excellency of Chriſtianity above all other religions.

You will not, I think, come better off with Matth. vi. 33. which you give me as our Lord's own explication of the 19th and following verſes of that chapter, nor with Luke xii. 31. to which I am ready to ſuſpect you refer me, for the ſake of the Engliſh word *rather*; as to which you may ſee Eph. iv. 28. To Luke xii. 31. then, to which you have appealed, you ſhall go. And there, when I aſk, What is the duty that is laid upon us in theſe words, *Seek ye the kingdom of God*, in diſtinction from the nations of the world? the context leaves you not to your own diſcretion as to the anſwer. You will be ready to think you have done enough, when you have told me of faith and prayer, and ſome agreeable motions and deſires of the heart toward that kingdom; and you may enlarge upon theſe excellent things as much as you pleaſe, while, at the ſame time, you imagine we may practiſe as the nations of the world do, as to what they ſhall eat, and drink, and put on, in all time that may come, the furtheſt off as well as the neareſt, and yet have our hearts in the oppoſite diſpoſition to them, and in the firſt place, or rather, intent on the kingdom of heaven. But the text ſpeaks of a practice, whereby our faith in prayer, and the intentneſs of our minds and hearts on God's kingdom, ſhall appear in oppoſition to the practice of the nations of the world. And now ſee what the context ſays, keeping in mind the introduction to it, from ver. 13. and downward, and beginning at the end of ver. 28. —— "How much more you, O ye of little faith." Ver. 29. "And ſeek not ye what ye ſhall eat, or what ye ſhall "drink, neither be ye of doubtful mind." Ver. 30. "For "all theſe things do the nations of the world ſeek after, "and your Father knoweth that ye have need of theſe "things." Ver. 31. "But rather ſeek ye the kingdom of "God, and all theſe things ſhall be added unto you." Ver. 32. "Fear not, little flock, for it is your Father's "good pleaſure to give you the kingdom." Ver. 33. "Sell that ye have, and give alms; provide yourſelves "bags which wax not old, a treaſure in the heavens, that "faileth not, where no thief approacheth, neither moth "corrupteth." Ver. 34. "For where your treaſure is, "there will your heart be alſo."

When you conſider this, it will not be eaſy for you to keep, *Sell that you have, and give alms*, &c. out from being

ing imported in the exhortation, *Seek ye the kingdom of God.* And thus I ſhall own to you, that the 33d verſe of Matth. chap. vi. *Seek ye firſt the kingdom of God and his righteouſneſs,* agrees exactly, though in another way than you thought of, with the 19th, 20th, and 21ſt verſes of that chapter. And in doing as I am there directed, I have the promiſe that God will add to me in time coming, as he ſees I then need, thoſe things that the men of the nations are now adding to themſelves againſt the time to come, and againſt needs they or theirs may be in; and he will provide thoſe things for me, as far as they can be added unto my enjoying the kingdom which I am ſeeking in the firſt place, by giving alms, inſtead of laying up for theſe ſuppoſed needs myſelf on the earth.

And let it not be ſtrange to you, that I hold the practice of almſgiving, in oppoſition to making rich in this world, to be ſeeking the kingdom of God, and his righteouſneſs: for if the ſeeking of that kingdom which it is the Father's good pleaſure to give to Chriſt's little flock, be the ſame with ſeeking eternal life, then you may ſee, from Gal. vi. 6.—10. that doing good to all men, eſpecially unto them who are of the houſehold of faith, is ſowing to the Spirit, and *he that* thus *ſoweth, ſhall of the Spirit reap life everlaſting;* and if we *do not weary* and *faint* in this *well-doing, we ſhall in due time reap.* And you may alſo ſee, from 1 Tim. vi. 6.—12. and 18. 19. that if we would lay hold on eternal life, fighting the good fight of faith, we muſt flee the love of money, and the will or deſire to be rich, being content with the food and raiment which we have; and that, if we have the wealth of this world, we muſt "do good, be rich in "good works, ready to diſtribute, willing to communi-"cate, laying up in ſtore, or treaſuring up for ourſelves "a good foundation againſt the time to come, that we "may lay hold on eternal life." And thus we ſeek the kingdom of God, or eternal life, by almſgiving, as the nations of the world ſeek to lay up a foundation to themſelves for this life, in time to come, by laying up treaſures on the the earth.

Nor let it offend you, that I call this *ſeeking God's righteouſneſs:* for, ſuppoſe that to be the righteouſneſs that is wrought already by Jeſus Chriſt, to which we can add nothing, and which alone can juſtify us, or intitle us to the kingdom, and to eternal life; what is it that the goſpel

calls us to, as our duty with reſpect to that righteouſneſs revealed in the goſpel? Is it not to believe it, and to bring forth the fruits of that faith? Is it not to give all diligence to make ſure to ourſelves an intereſt in it, by theſe fruits of faith? And is not this done by the labour of love, in miniſtering to the ſaints? Heb. vi. 10. 11. And you ſee how our intereſt in that righteouſneſs, or our title to the kingdom, through it, will be manifeſted at laſt, Matth. xxv. 34.—40. Is not he then, who is labouring in the work there ſpoke of, ſeeking the kingdom of God and his righteouſneſs? The pure and undefiled religion mentioned by James, and the fruit meet for repentance, ſpoke of by John Baptiſt, is a very notable part of our conformity to the righteouſneſs of Jeſus Chriſt, and to the Father's love in giving him; and as John ſays, *He that doth righteouſneſs is righteous, even as he is righteous;* he condeſcends on this as the great inſtance of it, ſee 1 John iii. 7. 16. 17. 18. and compare 2 Cor. ix. 9. 10. and Iſaiah lviii. 7. 8. which, if you conſider, ſerves to let you ſee that almſgiving is not ſo foreign to his righteouſneſs as you would be ready to imagine. Yea, and this is it to which God's promiſe, of adding theſe things to us, in the time of our need that may come, which the Gentiles ſeek to add to themſelves, is annexed, both in the Old-teſtament prophecy and in the New Teſtament; ſee Pſal. xxxvii. 25. 26. Pſal. xli. 1. 2. 3. Heb. xiii. 1. 2. 3. 5. 6.

Obj. 6. You ſay, "I think alſo, that there is ſomething "relating to this in what our Lord ſays unto his apoſtles, "when firſt ſending them out to preach the goſpel. Then "he ſays unto them, *Provide nothing for your journey,* "as you have it in Matthew chap. x.; and yet after- "wards ſays (being about to leave them), *When I ſent you* "*without purſe,* &c. *lacked ye any thing? they ſaid, No-* "*thing. But now,* ſaid he, *he that hath a purſe, let him* "*take it,* &c. as you have it in Luke chap. xxii."

Anſ. To this I only anſwer in a word: Look how the apoſtles, after Chriſt left them, and the firſt Chriſtians, did with their purſes; and then ſee what you can make of that word, as they obſerved it, for making rich in this world.

Obj. 7. You ſay, after a commendation of Paul, to which I heartily agree, "When exhorting the church of Co- "rinth to a liberal contribution for the poor ſaints, he "ſays, *I ſpeak not by commandment,* &c. and again only "ſays, *As every man hath purpoſed in his heart, ſo let him* "*give.*

" *give.* By which I think it is plain, the quantity is much " left unto the diſcretion or conſcience of the giver, and " no where that I know of aſcertained by the apoſtle. Nei- " ther do I think that the example of the churches of Ma- " cedonia (as to the quantity of their gift) ſet before the " church of Corinth by the apoſtle, was any command " from him to them, to give as the churches of Macedonia " had done; it being teſtified of them, that they gave be- " yond their power."

Anſ. I own I cannot underſtand what you mean here by its being left to the conſcience of the giver; for, if there be no law about it, I cannot ſee what the conſcience of right and wrong can have to do with it. But as to almſ-giving being left to the diſcretion of the giver, I muſt obſerve you cannot make out that concluſion * from this paſſage, without going upon ſuch miſtakes as I ſee you have fallen into here.

It is not teſtified of the Macedonians, that they gave beyond their power, but that they were willing beyond their power.

And the apoſtle here exhorts to a liberal contribution, in imitation of them, eſpecially in their willingneſs and forwardneſs in it; and wants that they ſhould not act in it, as doing a thing under the conſtraint of a command, to which they were otherwiſe unwilling, becauſe he would have it as bounty, like the Macedonians, and not as covetouſneſs, which gives more ſparingly and grudgingly, or of neceſſity; and ſo he ſignifies to them, he would not be thought to command them to contribute, whether they would or not. That would not have been conſiſtent with

* The concluſion here intended is not, That it is left to our diſcretion, whether we ſhall give alms at all or not, though that might be the ſame way inferred from this paſſage, as is this concluſion, That it is left to the diſcretion of the giver, whether he ſhall ſo give alms, as likewiſe to make rich in this world, or not. If this be not what is meant by leaving the quantity to the diſcretion of the giver, the argument is no way pointed to the thing in queſtion. And indeed it is nothing to the point in queſtion, though the apoſtle had left it free to the Corinthians, what they ſhould give in that particular collection, or whether their charity (that wanted not other channels to flow in) ſhould run out as abundantly in the contribution for the ſaints in Judea as did the Macedonian charity. Could it ever be inferred from this, That he left it to them, whether they would ſerve God, by almſgiving, and alſo Mammon, by making rich, or God alone?

the nature of almſgiving, nor with his call and exhortation to a hearty bountiful contribution, which is true almſgiving, after the example of the Macedonians.

And the goſpel no where conſtrains us with any command to do alms againſt our wills; but it requires hearty almſgiving, juſt as the apoſtle does in this inſtance, as a *proof of the ſincerity of* our *love*, which you have overlooked when you cited the firſt part of the verſe, *viz. I ſpeak not by commandment.* Nor have you noticed, that he requires this bountiful ſowing in connection with the promiſe of reaping bountifully, and that he requires it in connection with the glory of God, and demands it as the profeſſion of their ſubjection to the goſpel of Chriſt. Neither have you obſerved, that theſe words, *Every man according as he hath purpoſed in his heart*, ſtand in oppoſition to *grudgingly, or of neceſſity*, and come in conſequence of his threatening to *ſowing ſparingly*, or covetouſly, and his promiſe to bountiful ſowing; and he concludes it with this reaſon, *For God loveth a chearful giver.*

And you have not conſidered all that the apoſtle ſays to the Corinthians concerning this contribution, when you affirm he only ſays, *As every man hath purpoſed in his heart, ſo let him give*, and this to ſhew, that the quantity is left to the giver's diſcretion. You have not conſidered theſe words, *If there be firſt a willing mind, it is accepted, according to that a man hath, and not according to that he hath not.* Nor have you conſidered what he had ſaid to them of this ſame contribution, 1 Cor. xvi. 2. And I do not ſee how much more particular he could be in writing to them, unleſs he had got a liſt of what every particular perſon had, and was able to give, and given a particular direction to every one accordingly; and that could have amounted to no more than what he does, when he ſays, *According to that a man hath*, and *as God hath proſpered him.*

And, upon the whole, unleſs you can ſay, That the whole obedience of the goſpel is left to our diſcretion, becauſe it muſt all be unconſtrained, and with purpoſe of heart, you ſhall never prove from this, or any paſſage in the goſpel, that almſgiving, as it ſtands oppoſed to making rich in this world, is left to our diſcretion. His commandments are not grievous to his children, that overcome the world by faith; and if the law concerning alms be grievous to us, we might let it alone; but then let us

not

not pretend to be the children of the Father which is in heaven.

Thus I have run over your objections; and if I have left any thing untouched, you may put me in mind. What I have ſaid, I think enough for the time. But then, you are not to think that I entertain any ſuch vain or fooliſh imagination, as to think myſelf ſufficient, in diſputing, to match a luſt of this world, eſpecially that deceitful one of covetouſneſs, ſeeing I find myſelf far from being any thing like a match for the luſts of the world in my own ſoul. The word of God can cleanſe us from them: that weapon is mighty, through God, for caſting down ſtrong holds. And if I have ſaid any thing beſide that, let it be rejected; and ſo, leaving you with theſe two ſcriptures, Matth. vi. 22. 23. John iii. 20. 21. I am, *&c.*

October 6. 1738.

The

The Uſefulneſs of CATECHISMS conſidered:

In a Letter to a Friend.

2 *Tim.* 3. 15. *From a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.*

[Firſt publiſhed in the year 1736.]

SIR,

THIS comes to offer to your conſideration, a queſtion previous to that now on the field, about the Aſſembly's Shorter Catechiſm; and it is this,

What is the uſe of catechiſms?

Moſt part of Chriſtians will readily think this a very needleſs queſtion, and be ſurpriſed, that any man in his right wits ſhould ſeriouſly move it, ſeeing all ſects of Chriſtians have ſeen it needful to uſe catechiſms, and find their great uſefulneſs, by indiſputable experience. The reviſer of the aſſembly's catechiſm, and he who makes remarks upon him, however great their difference may be otherwiſe, are perfectly agreed on this head.

An agreement ſo univerſal, in a matter of this kind, among the oppoſite ſects of Chriſtians, might incline one to think, there muſt be a clearer ground in the ſcripture (the foundation of Chriſtianity) for this, than for thoſe things that are diſputed; but a variety of inſtances may move a ſuſpicion, that their agreement is as little regulated by the Bible, as they are in their differences. It has happened in many caſes, that the Chriſtian and learned world has differed widely on points plainly enough taught in the ſcriptures; and, at the ſame time, agreed perfectly in things that are not, without the greateſt difficulty, if at all, deducible from the ſcriptures. In ſome caſes, it is enough that a thing cannot be proved to be flatly contradicted in the Bible; and it is ſufficient, ſometimes, to make it agreeable, that it cannot appear diſagreeable at firſt view; while other things muſt not be regarded, as having any foundation in the ſcriptures, as long as the leaſt ſhift

or

or evaſion of the evidence that is brought for them can be found out.

Contending parties about church-government are generally agreed on this, That there are general rules in the ſcripture, which warrant us to do what we think moſt orderly, and moſt for edification, according to the times and occaſions, which are not the ſame with thoſe wherein the New Teſtament was written, but vaſtly different; yet, in diſputing about their forms of church-government, they require of one another demonſtrative particular evidence from the ſcripture, for that about which they contend; even while, in theſe debates, all of them are fain ſometimes to have recourſe to the general rules, or they are willing, by agreement, to ſuppoſe them.

Neither is there any conſiderable difference in the Chriſtian world on this, That Chriſtianity is fit to be the religion of a nation, empire, or kingdom of this world; and that the right form of it (*i. e.* every man's own form) ſhould be the prevailing form; and ſeeing the Bible is liable to ſo many falſe interpretations, the true ſenſe of it ought to be expreſſed in a creed or confeſſion, and eſtabliſhed by law, ſo as the power of the nation of this world, where it is ſo eſtabliſhed, may be employed in its defence, againſt all oppoſers. Every party in power is agreed to ſupport the authority of the ſtandard of faith by law eſtabliſhed; and every party out of power is agreed, that the power which upholds the reigning confeſſion, ſhould not be employed againſt themſelves. Even they who think forbearance to diſſenters the fitteſt way to ſupport the eſtabliſhed church, and who inſiſt on the diſtinction betwixt Chriſt's kingdom and the kingdoms of this world, have not got ſo far clear yet of the thought of a worldly kingdom to Chriſtians, as to agree with old Tertullian * and Cyprian †, in what they ſay of patient ſuffering for Chriſtianity, even when it may be in the power of Chriſtians to repel force by force; for, it ſeems, the fathers underſtood the New Teſtament too literally, and with too much of a limitation to the times they lived in.

Parhaps you will think I have gone out of my way, to talk to you of the fathers; but now that I have got at them, you muſt allow me to obſerve, how much the Chriſtian world is, at this day, agreed in rejecting Cyprian's ſenſe and

* Apol. c. 36. 37. † Ad Demetrianum.

application

application of Matth. chap. vi. Luke chap. xii. & xvi. in his exhortation to alms-deeds *; and how unanimouſly they diſapprove of the method of laying up for old age, and for our children, that he would there infer from the ſcriptures. The aſſembly's ſhorter catechiſm expreſſes the general ſenſe of Chriſtians on this head, in the anſwer to that queſtion, *What is required in the eighth commandment?* The anſwer is, *The eighth commandment requireth the lawful procuring and furthering the wealth and outward eſtate of ourſelves and others.* The text of the New Teſtament brought to prove this, is 1 Tim. v. 8. which, it ſeems, did not caſt up to Cyprian among the objections which he ſtates to himſelf againſt his doctrine of almſgiving, though it be in every body's mouth now: it was pretty natural for him to think, that a text which ſerved to preſs almſdeeds, could never be improved againſt almſgiving; and he could not imagine, at that time, that the neglecting to make rich in this world, by means that may be now accounted lawful, was a breach of the eighth commandment. It could not eaſily enter his mind, that Jeſus Chriſt and his apoſtles, and their firſt followers, (who minded nothing leſs, than the procuring or furthering their wealth in this world, by any means), were all guilty or leading a life of diſobedience to the eighth commandment, or of thieving. But if he had lived to ſee national Chriſtianity, he had been of another mind, and would have uſed a leſs literal explication of the ſcriptures concerning alms, ſo as to have allowed Chriſtians a little more liberty to ſee to themſelves and their children in this world, by procuring and furthering their wealth: for how can a nation of this world ſtand, let be flouriſh, without any in it endeavouring, within the bounds of law, to make rich? It is true, ſome will allow, and highly commend, all the length Cyprian goes in the matter of alms, to them that pleaſe; as they will alſo readily agree with him on the merit he pleads in almſdeeds †. But, to bind almſgiving on all Chriſtians, as he does by the goſpel-law, and with ſo ſevere

* De opere et eleemoſynis.

† The ancient church ſojourning in Rome, thought otherwiſe concerning merit, when Clemens wrote their minds to the Corinthians thus: *Καὶ ἡμεῖς ἐν διὰ θελημάτῳ αὐτὸ ἐν Χριστῷ Ἰησοῦ κληθέντες, οὐ δι' ἑαυτῶν δικαιόμεθα, οὐδὲ διὰ τῆς ἡμετέρας σοφίας, ἢ συνέσεως, ἢ εὐσεβείας, ἢ ἔργων ὧν κατειργασάμεθα ἐν ὁσιότητι καρδίας· ἀλλὰ διὰ τῆς πίστεως, δι' ἧς πάντας τοὺς ἀπ' αἰῶνος ὁ παντοκράτωρ Θεὸς ἐδικαίωσεν.*

ſevere reflections on them that ſhift and neglect it, is what few will now admit of. Yet who doth not appeal to this Cyprian on the affair of the government and diſcipline of the church? And I may aſk again, who is perfectly agreed with him even on that? Yea, I muſt tell you, it will not be eaſy to ſubſcribe that ſame exhortation of his to almſdeeds, without renouncing the ſcripture-doctrine concerning merit: and indeed, if we have a mind to cleave to the ſcriptures, we muſt have the courage to diſſent even from the fathers, in many caſes; therefore, I aſſure you, I ſhall trouble you no more with them.

You muſt not think I have loſt my way by this digreſſion. I have another inſtance ready for you, to ſtrengthen the ſuſpicion, that any agreement there is among contending parties of Chriſtians, cannot be owing merely to the influence of the ſcripture, whereby true Chriſtians muſt be united.

All churches and ſects, in their diſputes with one another about the ſenſe of the ſcripture, are much agreed in pleading human authority, where they can plead it, and in magnifying the merit, the wiſdom, and holineſs of the doctor or doctors, or of the church whoſe name is the argument. Chriſtians do not ſeem much afraid of any danger they may be in, of treating their Bible, and even the New Teſtament, as they ſee the Jews did the Old. That people could not be blamed for the want of a zeal of the divine authority of the Old-teſtament ſcriptures, or for the want of care to preſerve them from corruption; but they made theſe ſcriptures of none effect to themſelves, by ſetting up human authority in the interpretation of them; ſo that they put the Meſſiah to death as a deceiver of the people, and a blaſphemer, becauſe he was oppoſite to the interpretation that the moſt wiſe and godly rabbies and fathers had given of the ſcriptures. Though the Jews were thus far miſled, by truſting to theſe interpreters, who, they thought, might well be ſuppoſed to know the mind of God in the ſcriptures, better than themſelves, and better than Jeſus and his diſciples, who had never learned; yet Chriſtians are not very apprehenſive of being miſled by the interpretations of Chriſtian doctors, who are to be eſteemed wiſer and better than themſelves; and they even ſeem to think the humility of the Jewiſh people, as to the interpretation of the ſcriptures, not unworthy of their imitation, with application to their own learned and godly interpreters, and to the tradition of their own fathers. Yea, though Proteſtants readily own,

that the ſcriptures have been much perverted, and Chriſtianity greatly corrupted, by means of the Chriſtian leaders, (and they pleaded, at firſt, the authority of the ſcriptures, againſt the Roman church), yet every ſect of them has now its rabbies and fathers, with their traditions, and ſome of theſe are of note among different ſects; and their interpretations paſs as current for ſcripture, as ever the interpretations of the Jewiſh rabbies did among the Jews. The very infidels have the books they write, to ſeduce Chriſtians, Proteſtants, from the belief of the ſcriptures, ſtuffed with authorities; ſo ſenſible are they of the deep impreſſion that human authority has on the generality of Chriſtian minds! They know how much they are devoted to the authority of their doctors; and ſo bring the very argument againſt Chriſtianity, that the moſt part of Chriſtians have for it.

In the very days of the apoſtles, the diſciples were impoſed on by teachers, who pretended to tell them the mind of the apoſtles; and this was the occaſion of their beginning to write the New Teſtament,* that Chriſtians might be thereby guarded againſt the frauds of tradition, and be able to anſwer the perverters of the goſpel, as Jeſus Chriſt anſwered Satan, *It is written again.* But after the goſpel is fully committed to writing, with a ſevere prohibition of adding any thing to it, there is no keeping of Chriſtians from the influence of tradition; and, in diſputes about the ſenſe of the written word of God, few are ſatisfied with that anſwer, *It is written again.* Human authority muſt caſt the balance; and that determines the queſtion to the generality of Chriſtians.

I might add to this, That whatever differences there have been in doctrine, about ſigns and prophecies that are of a later date than the finiſhing of the New-teſtament ſcripture, the Chriſtian world is pretty much agreed in ſhewing a regard to them; even they who profeſs that the ſigns wrought at the coming forth of the New Teſtament, were a ſufficient confirmation of the miſſion and teſtimony of thoſe by whom it was given out, and that prophecy is completed in the New Teſtament, and who profeſs to believe the ſcripture, where it ſays, *Theſe things ſhould ceaſe*, are yet very ready to demand ſome regard to latter ſigns and prophecies, which they ſcruple not to plead in confirmation of their own form of Chriſtianity; while, at the ſame time, they readily

* Acts chap. xv.

reject

reject all ſigns and prophecies that may be pleaded in confirmation of any other oppoſite form; and there are few zealous Chriſtians of any noted ſect, upon whom this has no influence.

If you have not already forgot the purpoſe for which theſe inſtances have been brought, I will drive it on to you by another inſtance. You know the diſputes that have been in the Chriſtian world, about abſtinence from certain kinds of meats, on certain days and ſeaſons. Amidſt theſe diſputes, the Roman church herſelf, and all the churches ſeparated from her, ſeem to be much at one about this, That the decree which looſes us Gentiles from the yoke of Moſes's law, (Acts xv. 28. 29.), leaves it lawful for us to eat ſtrangled and blood, and renders that as indifferent, and as little neceſſary to be abſtained from, as any other food, from which the law of Moſes obliged Iſrael to abſtain; yet they hold, that the ſame decree makes it neceſſary for us to abſtain from fornication, and from meats offered in ſacrifice to idols of the Heathen: and, at the ſame time, it appears from their *Confeſſions of Faith*, how much they are of one accord in believing, that ſynods and councils, with the obligation of their decrees, are manifeſt from that paſſage.

Once more, while there have been ſharp contentions, even unto blood, about the head of the nation his being the head of the national church, there has been a good agreement upon this, That Chriſtian kings and rulers come in place of the kings and rulers of Iſrael, or of the heads of Zion, Micah iii. 10. 11.

From theſe and ſuch like inſtances, which will eaſily occur to you, it may appear, there is no reaſon to wonder, that the reviſer of the catechiſm, and the remarker, who differ ſo widely in ſome points of the doctrine of the catechiſms, are yet ſo much of one mind, as to the uſefulneſs of the catechiſm. It is true, the remarker ſhows much more regard to the authority of the authors of the catechiſm, than the reviſer does; for he could not contend much more earneſtly for the words of the Bible, than he doth for the words of his catechiſm, nor be much more apprehenſive of the danger of any alteration of the Bible-words, than he is of the leaſt change of the aſſembly's words. The reviſer makes a little more free with the catechiſm, than with the ſcriptures; otherwiſe he would as eaſily have dropt Rom. chap. ix. as what the catechiſm ſays of God's decrees and the election; and he had as ſoon parted with the expreſſions of

ſcripture, touching the corruption of our nature, the demerit of every ſin, our juſtification by Chriſt's obedience, and our condemnation by the diſobedience of Adam, as he parts with ſome of the words wherein theſe things are expreſſed in the catechiſm. But when he goes about to correct the catechiſm, he is ſo ſenſible of the influence of the aſſembly's authority on mens minds, that he ſees need to inform us they were not infallible; yet his performance ſuppoſes their authority, and makes the beſt of it. After all, the uſefulneſs of catechiſms remains a fixed point; for, without that, the reviſer's labour had been uſeleſs: his work is to make the catechiſm more generally uſeful. And, indeed, I am ready to believe, it will be the more generally agreeable to the world called Chriſtian, the leſs agreeable it is to the Bible. But you muſt be no longer diverted from our queſtion about the uſe of catechiſms.

Now, if we ſeek a foundation for catechiſms in the ſcripture, we may indeed ſee there the catechiſer, κατηχῶν, and the catechiſed, κατηχούμενον, Gal. vi. 6. But if I ſhould plead this for makers or explainers of the catechiſms, and for repeaters or ſtudents of them, I would be doing the ſame, as if you would plead παροικία for one of our pariſhes, ἐπισκόπῳ for our parochial or dioceſan biſhops, πρεσβυτερίον for our claſſical preſbytery over kirk-ſeſſions, ἐκκλησίαι τῶν ἁγίων for our churches, or κλήρου for the clergy: for we have got quite new things for moſt of the old ſcripture names; yet our tranſlators have not affixed any thing like the idea of catechiſms to this word, either in this text, or in Luke i. 4. Rom. ii. 18. Acts xviii. 25. and xxi. 21. 24. 1 Cor. xiv. 19. The text ſtands thus in the Engliſh Bible, "Let him "that is taught in the word, communicate unto him that "teacheth in all good things."

As to a teacher, who is not an apoſtle, his buſineſs, with reſpect to the word, or the ſcriptures, is not to compendiſe them, or give us a ſhort abſtract of them; but rather to explain them at large, or to tell the ſame things more largely by mouth; as may be gathered from Acts xv. 30. 31. 32. and Heb. xiii. 22. It can as little appear, that teachers were appointed for compoſing the ſet forms of teaching, which we call catechiſms, as that men gifted for prayer were appointed to compoſe ſet forms of prayer, or exhorters to compoſe ſet homilies. It is true, there is a form of prayer ſet in the Bible; but that form is appointed by him who hath power to furniſh us with the Spirit

Spirit of prayer, and to enable us to ſay it with underſtanding, and ſuitable affections; and the inference would be too wide, from him to any other prayer-maker, as to the capacity to compoſe a proper form of prayer. There are likewiſe ſermons ſet down in the Bible (as little copied after in our ſermons, as the prayer is in our prayers); but theſe preachings were inſpired, and are the rule of faith, which no ſermons or homilies ſince compoſed, can pretend to. We have no catechiſm in the Bible; and though we had, as we have ſomething like ſhort ſums of the firſt principles, we could not infer from thence, that uninſpired men have power to compoſe and impoſe ſet forms of catechiſing. It muſt therefore be ſurpriſing, that they who are ſo much offended with ſet forms of prayer, as in the church of England, and ſet homilies for uniformity of preaching, as in Sweden, ſhould be ſo much attached to a ſet form of catchiſing, which, through ſome diſlike at the word *form*, they chuſe to call *A directory for catechiſing*.

The teacher of the word is to explain the Bible, the words of the Bible, which is the word of God. He is not obliged by his office, he is not gifted by Jeſus Chriſt, for explaining any other form of ſound words, but that which was ſet by the inſpired writers; and, by the way, I muſt ſay, it is intolerable impudence to apply 2 Tim. i. 13. to any form of uninſpired mens ſetting. The teacher's buſineſs is to make the ignorant know the holy ſcriptures, in explaining them by themſelves: for, as Proteſtants profeſs, the ſcripture explains itſelf. The Iſraelites were commanded to teach their children the words of the law, Deut. vi. 6. 7. And when the Levites went about to teach the people, they behoved to take the book of the law with them, and inſtruct them out of it, 1 Chron. xvii. 8. 9. 10. He muſt be cramped in the exerciſe of his gift of teaching the word, who is obliged to lay open the import of the words of a catechiſm, as well as of ſcripture-texts, and to accommodate the one to the other, while the catechumen is burdened with the addition of a human text to the divine, and with the accommodation.

This will be manifeſt, when you conſider, that a catechiſm like the aſſembly's, is an extract of the principal theological theſes from the polemic divinity, where the ſcriptures are metaphyſically explained; and theſe theſes are laid in the catechiſm by the logical art, in oppoſition to the ſeveral condemned errors and hereſies, with as much condeſcenſion to the capacities of the vulgar, as the thing would admit

admit of. Every one of theſe theſes muſt be ſome way explained and proved by the ſcriptures; and the catechumen muſt get ſome notion of them, and of the foundation they have in the ſcriptures, if he be duly taught. But the catechiſt and catechumen both muſt be in great diſtreſs, where the catechiſm ſays what an ignorant perſon cannot perceive to be founded in the ſcripture, in matters of pure revelation. Here the catechumen muſt either give an implicit faith to the catechiſm, and reſt in that, without the ſcripture (according to common practice), or do nothing.

The doctrine concerning the church, of which the ſcripture ſpeaks a great deal, is a matter of pure revelation. The ſhorter catechiſm mentions it not, but, in oppoſition to the ſuppoſed error of thoſe who deny a catholic viſible church, in that queſtion which is alſo intended againſt Anabaptiſm. The queſtion is, "To whom is baptiſm to be adminiſtered?" *Anſwer*, "Baptiſm is not to be adminiſtered "to any that are out of the viſible church, till they profeſs "their faith in Chriſt, and obedience to him; but the infants of ſuch as are members of the viſible church are to "be baptized." Here the teacher muſt make the ignorant underſtand the church to be the whole company of them that profeſs faith in Chriſt, and obedience to him, with their infants; and cannot confine this notion of the church, to any particular aſſembly or ſect of Chriſtians: he muſt ſhew his catechumen, that this church comprehends all on the globe, who profeſs faith in Chriſt, and obedience to him, with their infants; and that all congregations, or any kind of particular ſocieties of theſe, however large, are but members of this catholic body. Next, he muſt let him underſtand, that this church is viſible, by ſhewing him how it may be ſeen; and ſo give him the diſtinction betwixt this church which may be ſeen, and the inviſible church which may not now be ſeen, and is only believed to be. And thus he is put to the trouble of ſhewing his ſcholar a church in the ſcripture, carefully abſtracted from any particular ſociety of Chriſtians, and from the whole company of the regenerated, redeemed elect; which, you may think, muſt coſt him ſome pains: yet this is not all; he muſt perſuade him, that a church, which neither he, nor any other man ever ſaw, or can ſee, is the true viſible church, whereof all particular churches are but members. And, if I miſtake not, (as I am very ready to do upon a point ſo very metaphyſical), the catechumen, if he would be defended from the error on this head, muſt underſtand, that the particular viſible ſociety

ciety of Chriſtians, whereof he is a member, is a church, and muſt be ſo called, for this good reaſon, becauſe it is a member of that general viſible body, the church: and for that ſame reaſon, he may be perſuaded, that he himſelf is a church, *viz.* becauſe he is a part or member of it. And, on the other hand, he muſt perceive, that the catholic body is viſible, becauſe the member of that body, of which member he is a member, is viſible; yea, and becauſe he himſelf is viſible.

I dare ſay you will think, the authors of the catechiſm had done as well, to have let the catechiſt and catechumen alone with their Bible on this ſubject. No doubt they wanted to preſerve them from a dangerous error, by expreſſing a thing clearly and ſhortly to them, which ſeemed intended, in the ſcriptures, about the church, and which even the catechiſt, if left entirely to the ſcripture, might not perceive. But, if the firſt principles, which are the proper ſubject, eſpecially of a ſhorter catechiſm, be not ſo obvious, nor ſo clearly expreſſed in the ſcripture, as the aſſembly of divines could expreſs them, the ſcripture muſt be a dark book indeed! and it muſt follow from this, that the ſcripture is not ſo good a preſervative from error, as the catechiſm, or the interpretation of a ſynod or council; upon which we ought therefore to depend, as on the cleareſt and ſafeſt rule of faith.

Yet you find Paul ſaying to Timothy, *From a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.* I ſuppoſe the ſcriptures that he knew from a child, were thoſe of the Old Teſtament, which were darker than the explication of them in the New, that Timothy learned from Paul, and that is now completely written. But, it ſeems, the catechiſm-makers think their catechiſms more clear for children, and more capable to inſtruct them, than even the New-teſtament ſcripture itſelf. Whatever they think, I cannot perſuade myſelf, that you will impute heterodoxy or error to this propoſition that I would gather from that paſſage of Paul's epiſtle to Timothy, with other texts, and from the nature of the thing, *viz.* "No "words are capable to tell the mind of God, ſo ſhortly "and clearly at once, to young or old, to learned or un-"learned, wiſe or fooliſh, as the words of the ſcriptures "themſelves." Now, if this be the uſe of catechiſms, to give a child, or an ignorant perſon, a ſhorter and more clear

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and diſtinct view of the ſcripture-doctrine, than is given in the ſcripture itſelf, you will not be able to convince me of their uſefulneſs, till you perſuade me, by the ſcriptures, that my propoſition is erroneous.

And would not a child's memory, think you, be as well beſtowed upon paſſages of ſcripture, as firſt upon ſome Mother's Catechiſm, and then on the Shorter Catechiſm, and after that on the Larger, or ſome large catechiſm explaining the Shorter? Or, would you, were it in your choice, have your child's memory filled with the words of men, or with the words of God? Do not think I am here any way pleading for a catechiſm drawn up in ſcripture-words: I have ſeen ſuch catechiſms, where all the anſwers to the queſtions were in ſcripture-words; and yet I found the ſcripture ſo perverted, in the application of it to the queſtions, that I could call the catechiſm nothing elſe, but an imitation of Satan ſaying to Chriſt, when tempting him, *For it is written.* As this did not move our Lord, in the leaſt, to depart from the ſcripture, as his defence (for his anſwer was, *It is written again);* ſo this imitation of Satan ſhould, in nowiſe, move us to depart from the words of the ſcripture, to words of mens framing, as a preſervative and defence againſt error, or to depart from our Lord's example, in his anſwer to the tempter. If we be afraid, leſt our children ſhould be miſled by perverſe applications of ſcripture-words, I am confident we cannot take a better way to fortify them againſt this, than to endeavour to have their mind ſo ſtocked with a treaſure of ſcripture-words, as they may be in a readineſs to anſwer, *It is written again.* And, if they be trained up, at the ſame time, in a regard to the authority of the holy ſcriptures, in oppoſition to human authority, this will be the beſt mean to ſecure them, not only againſt errors that have been in the world already, or that we may have in our view at preſent, but againſt all errors that may caſt up afterward, or all new ſhapes wherein the old may again appear: for what can be called an error in Chriſtianity, but that which is diſagreeable to the ſcriptures? And, if the ſcriptures be not a ſufficient rule to direct us againſt error in religion, can the deficiency be made up by any human writing? When Paul forewarns the Epheſian elders of falſe teachers, and of ſome among themſelves ariſing after his departure, ſpeaking perverſe things, to draw away diſciples after them, and calls them to take heed to themſelves, and to all the flock, he commends them to God, and to the word

word of his grace, even to the whole counſel of God, which he had declared to them (now written to us in the ſcriptures); and with this he leaves them, as a ſufficient antidote againſt all future errors, ſufficient to build them up in the faith, and to give them an inheritance among all them that are ſanctified. And what more could we deſire for our children? Or how ſhall a young man learn to cleanſe his way, but by taking heed thereto, according to God's word?

Take an ignorant perſon with a catechiſm, and another of equal capacity and inclination to learn, with the Bible itſelf; and by the time that the one ſhall be able to repeat his catechiſm, and tolerably underſtand it, and ſee the juſtneſs of the proofs, (for without that he is trained to depend merely on human authority), the other ſhall be able to give a tolerable account of the *ſcripture-hiſtory*, with the character of Jeſus, as drawn in the *goſpel*, and copied, as far as it is imitable, by the firſt Chriſtians, and of the firſt principles of the oracles of God, or of the doctrine of Chriſt, and of the evidence brought in the ſcripture for the truth of them; with this advantage, that he will be habituated to God's words, and ways of ſpeaking, and a regard to them, inſtead of mens; and ſtand fairer, all his days, for improvement in true ſcripture-knowledge, and his knowledge will be more practical, than that of the poor ſtudent of the theſes of polemical divinity.

A catechiſm is deſigned for the inſtruction of the ignorant in the firſt principles of the oracles of God; it exhibits milk to babes. And, if the Aſſembly's Shorter Catechiſm was deſigned to ſet forth theſe firſt principles in the ſhorteſt eaſieſt manner, and make them more clear to the capacities of children, and of the ignorant, than they are in the New Teſtament, it would ſeem, that they who have compoſed catechiſms for children, as introductions to it, and to prepare them for it, are of opinion, that it doth not anſwer this deſign; and is, therefore, ſo far uſeleſs, as their introductory catechiſms are uſeful. And certainly, they have not thought the Shorter Catechiſm clear enough, who ſaw it needful to compoſe a catechiſm by way of an explanation upon it. The pains taken in compoſing theſe introductory and explanatory catechiſms, upon the Aſſembly's, with the general reception theſe have met with, is a fact that ſufficiently manifeſts the common opinion, that the Aſſembly's Catechiſm doth not ſufficiently anſwer the end for which it is ſuppoſed to be deſigned, whatever men may profeſs to

the contrary. Or, you may think, this multiplication of catechiſms to the vulgar, by thoſe who thus ſeek to ſhare in the great regard paid by them to ſuch compoſures, looks alſo very like a plot upon them, to ſteal them away from ſearching the ſcriptures, by filling up, with catechiſms, the little time they have for the peruſal of their Bible. The aſſembly of divines themſelves, who compoſed the Shorter Catechiſm, for ſuch as are of weaker capacity, have alſo compoſed a larger one, for ſuch as have made ſome proficiency in the knowledge of the grounds of religion; and theſe are directories for catechiſing both the weaker and ſtronger. Thus they have taken ſufficient care, that all the time the vulgar can have for ſtudy and ſearch after knowledge, ſhould be filled up with catechiſms, and that the Bible ſhould not be acceſſible to them, but by their interpretation: for, till they get through this long tract of *catechiſing*, (whereby they may be ſufficiently prepoſſeſſed), they make nothing of the Bible, but as it is quoted and applied in the catechiſms. Yea, and we ſee care taken, in the aſſemblies for worſhip on the Lord's day, that the vulgar ſhould hear only ſo much of the ſcripture read to them, as the preachers explain; and, indeed, they are ſo trained to depend on the interpretation of the clergy, that they do not care to hear any more of the ſcripture, but what is explained to them; and the explication is more popular than the text; ſo that our people are far from needing that exhortation the apoſtle gave to Chriſtians in his day, "And I beſeech you, brethren, ſuffer the "word of exhortation; for I have written a letter unto "you in few words." The very children, in learning to read, muſt firſt read the catechiſm, before they be admitted to read the New Teſtament. And thus I fear, our vulgar was effectually trained in to dependence on the church's interpretation, and, by means of teaching them knowledge, as effectually kept from ſeeing the ſcripture with their own eyes here, as in the Roman church.

A catechiſm compoſed by fallible men, is not only their own ſenſe of the ſcriptures, but it alſo determines what are the truths of the ſcriptures, proper for the ignorant to be inſtructed in; and as ſome things muſt be left out, the catechiſm-makers, not only prepoſſeſs the ignorant with their interpretation, but are likewiſe judges for them, what they muſt know, and what they may well remain ignorant of, without hurt to their ſouls. The ſcriptures were written, not only for the wiſe and learned, but full as much for

for the unwiſe and ignorant, who are therefore bound to know as much of them, as they are capable to know, by reading or hearing, by meditating on them with prayer, beſides attendance on the gift of paſtors and teachers: and therefore this cutting and carving on the counſel of God, in compoſing a ſet form of knowledge for the ignorant, muſt be a very hard, as well as a dangerous taſk. A paſtor or teacher, that has the daily inſpection of the vulgar, will find a variety of capacities, and a great variety of occaſions of inſinuating the words of God upon their minds, and ſee the greateſt need of continual dependence on the author of the ſcriptures, for ability rightly to divide the word of truth among them. But, according to the idea I have of one who labours in rightly dividing the word of God among the people, it cannot but appear very ridiculous to him, to carve a common ſtandard of knowledge, out of the ſcriptures, for all the variety of weaker capacities, in all the variety of ſituations wherein they can be placed, for receiving *ſcripture-knowledge.*

I have before given you an inſtance, wherein I alledge the Shorter Catechiſm goes far beyond the capacity of the vulgar, and much farther than the ſcripture goes on that point; and ſeeing there is no lack of metaphyſics in the catechiſm, you will eaſily think of more inſtances. You may find ſome things mentioned there, that are ſcarce named in the Bible; but ſeveral things neglected or negligently treated, that are very much taught and inculcated in the New Teſtament, and therefore moſt neceſſary to be known. Take theſe inſtances.

The kingdom of heaven, which was the great ſubject of the preaching of John Baptiſt in the very dawn of the goſpel, and of our Lord and his apoſtles their preachings, yea, and of his dying teſtimony.

The two covenants, deſcribed and diſtinguiſhed, Gal. chap. iv. and Heb. chap. viii.

The new commandment, John xiii. 34. 35. on which our Lord preached his laſt ſermon to his diſciples, and which is the ſubject of the whole firſt epiſtle of John, and the New Teſtament is filled with it.

The doctrine of ſelf-denial, and bearing the croſs after Chriſt, which is the leſſon he teaches all that would come after him, and which the apoſtles continually teach in all their writings, and recommend by the example of Jeſus Chriſt,

and by their own copying after him, and make it eſſential to the character of a Chriſtian.

The pure and undefiled religion, which is deſcribed by James. *The fruits meet for repentance*, which are required by Chriſt's forerunner *, and much preſſed by himſelf and his apoſtles, and much practiſed by the firſt Chriſtians.

The character of Jeſus Chriſt, which is drawn from the life, by the four evangeliſts, and ſet forth continually in all the writings of the apoſtles, and which ought to be imprinted on the heart of every Chriſtian, who ought to be intimately acquainted with the nature of that obedience or righteouſneſs whereby we are juſtified, and with that pattern to which we muſt be conformed. And ſeeing the New Teſtament takes ſo much pains on the character of church-members, and gives us the character of church-officers, and particularly of the miniſter of the word, once and again, every church-member ought to be very well inſtructed in theſe things likewiſe.

However great the importance of theſe things might be reckoned by the firſt Chriſtians in the ſituation wherein they were placed, the authors of the catechiſm have not, it ſeems, found themſelves, by their ſituation and circumſtances, much concerned to think on them, or to train up their church-members in the knowledge of them. A directory for catechiſing a whole nation of this world, ſubjected to the dominion of the clergy, (which is the thing that every ſect of catechiſm-makers would be at), muſt abſtract from many of the words of God that were abſolutely neceſſary for the people whom God took out of the nations for his name, when he firſt viſited them with the goſpel. The New Teſtament itſelf would be ſtill the fitteſt book for ſuch a people; but a catechiſm ſetting forth as much of the ſcriptures as is judged meet to be the confeſſion of a nation of this world, and in ſuch a manner as is thought moſt fit to be confeſſed by ſuch a nation, is moſt proper for national Chriſtians.

The explication of the ten words in the catechiſm, is very abſtract from the difference betwixt the ſtate of the church of Iſrael, and the ſtate of the New-teſtament church, and is accommodated to any nation of this world, as well as to the nation of Iſrael. It is true, the fourth commandment is explained ſo as to oblige all nations,

* Matth. iii. 8. and Luke iii. 8.—11.

not

not to obſerve the ſabbath there injoined, but the firſt day of the week, the ſabbath-day that remains to the people of God; but as they could not avoid taking notice of the change of the ſabbath, they thus take care to juſtify the compelling of the nations to keep the ſabbatiſm of the people of God, by virtue of the law given on Sinai to the nation of Iſrael. The Gentiles, who had not the law written to them on tables of ſtone, are not to be judged by that law, but by the law written on their hearts, by which, and not by the law of Moſes, the apoſtle convinces them of ſin. But he convinces the Jews of ſin by the law that was delivered to them on Sinai, and written on the two tables: for when God entered into the peculiar covenant with the family of Jacob, which he redeemed from Egypt, as his nation and kingdom, ſeparated from all the nations of the earth unto him, as his peculiar people, he ſummed up their duty in the ten words, which were the words of the covenant. All the ſtatutes and judgments he gave them, were his explications upon the ten words, in a ſuitableneſs to the peculiar relation betwixt him and them, ſo that they were bound, by the ten words, to the obſervation of all theſe ſtatutes and judgments, and diſobedience to any of them was diſobedience to the law written on the tables. The ſanctuary, with all the ordinances of divine worſhip thereunto belonging, directed Iſrael in the obſervation of the firſt table, and without theſe, they could not obey that table, as it was delivered to them. And all thoſe judgments which men have called the judicial law, were not only a directory to Iſrael, in the obſervation of the ſecond table, but likewiſe directed the government and diſcipline of the nation upon the whole ten words: for thereby, cutting off from among the people, or death, was appointed for the preſumptuous neglect of circumciſion and the paſſover, and for the profanation of the inſtituted worſhip, and of the ſabbath. The Lord Jeſus Chriſt, the end of the law for righteouſneſs to every one that believeth, the mediator of the new covenant, hath aboliſhed the peculiar covenant with Iſrael; and the application of the law to the peculiar ſtate of that nation, with all the explications and directions to the obſervation of it, that were adapted to the peculiar ſtate of that nation, and ſuited to the diſcovery of God made to that people, of which Chriſt came, according to the fleſh, and which was a figure of the true Iſrael; and he hath laid the law in the new covenant,

venant, in a ſuitableneſs to the diſcovery of God therein made, and to the ſtate of the true Iſrael, God's heavenly nation, choſen, redeemed, and called, and born again of the incorruptible ſeed of the word, out of every nation of this world, without difference. As this is a new kingdom of God, to which he ſtands related by a new covenant, it has a new heavenly ſanctuary, a new prieſthood, altar, ſacrifice, throne of grace, and new ordinances of divine ſervice, or inſtitutions of worſhip, belonging to it, and a new ſabbath or day of reſt, as well as the new reſt into which Jeſus Chriſt is entered; a new commandment of peculiar love among the new brotherhood, the true Iſrael, and a new government, exerciſed by Jeſus Chriſt, the judge, lawgiver, and king of the kingdom of heaven, who died and roſe again, that he might be Lord both of the dead and the living; with a new diſcipline to be exerciſed in his name, in the churches of his brethren on the earth, which he hath inſtituted, Matth. chap. xviii. and 1 Cor. chap. v. and appointed to be done in the cloſeſt dependence on himſelf, and without any dependence on any authority or power but his alone. Now, if the ſtatutes and judgments, directing the worſhip of Iſrael, and the diſcipline of that kingdom of God, were the explication and application of the ten words of the covenant made with that nation, then certainly the laws of the new covenant, written on the hearts of the heavenly nation, cannot be explained or applied, nor can the people of God be duly directed in the obſervation of them, without the things juſt now mentioned, which are plain enough in the New Teſtament. Thus the deſign of the New Teſtament, in applying the law to the kingdom of heaven, and to the ſtate of the ſubjects of that kingdom, ſojourning among the nations of this world, is vaſtly different from the deſign of the catechiſm in applying the words of the covenant with the nation of Iſrael, to a nation or kingdom of this world, brought under the Chriſtian name. And, if the New-teſtament way of explaining the law be not clear and plain enough, the catechiſm is very far from ſerving to make it clearer; and the ſame thing may be ſaid of all interpretations of it, that ſerve to accommodate it to the ſtate of national Chriſtians.

The aſſembly's account of the inſtitutions of worſhip, is not placed in their explication of the law, tho' they make ſome general mention of them there. Give me leave to

ſay,

ſay, their account of the ordinances of worſhip, as well as of the grace and duty of faith and of repentance, is not ſo well placed; for, whereas the apoſtle Paul, after he had convinced all men of ſin, and of their ſubjection to God's judgment by the law, which they were under, directs them immediately to the righteouſneſs of Jeſus Chriſt, which is imputed to him that worketh not, but believeth on him that juſtifieth the ungodly; the aſſembly, after concluding their explication of the law, with a declaration, that all are ſinners againſt it daily, and that every ſin deſerves God's wrath and curſe eternally, inſtantly give us this queſtion, *What doth God require of us, that we may eſcape his wrath and curſe due to us for ſin?* and, in anſwer thereto, point out the grace or duty of faith, afterward defined, with that of repentance, and the diligent uſe of the ordinances of worſhip, which they call the outward means whereby Chriſt communicates to us the benefits of redemption. I would not have you here to think I am going about to charge the aſſembly of divines with ſhifting in the graces of faith and repentance, as there defined, and the diligent uſe of theſe ordinances, to the room and place that is only due to the righteouſneſs of Chriſt, which is imputed to us, and we receive by faith alone: for their definition of juſtification, and their *Confeſſion of Faith*, on that head, clear them of all charge that can be brought againſt them, of having any ſuch bad deſign. But the reviſer, who thought fit to make ſome alteration in the queſtion on juſtification, has ſeen meet to make none in the point I am now upon; and you will not help the ignorant from being ready to think, upon this connection, as they ſee it ſtanding in their catechiſm, that this ſaving faith and repentance, with the diligent obſervance of theſe ordinances, will deliver them from God's wrath and curſe due to them for ſin, and bring them into favour with God, and ſo to go about, by theſe things, to eſtabliſh a righteouſneſs of their own: yea, further, they will be very ready to think, that ſeeing no man is now able to keep the law, God requires of them, in lieu of the obedience of the law, that they ſeek after theſe graces, faith and repentance, in the diligent uſe of theſe outward means of grace, or ordinances of worſhip; and if they do this, God requires no more of them, and they have done their duty. That men are very liable to deceive themſelves with ſuch imaginations as theſe, is manifeſt from what our Lord ſays of ſome, who will plead thus for themſelves before him,

him, "Thou haſt taught in our ſtreets, we have eaten and "drunk in thy preſence, we have propheſied in thy name," *&c.* However well the aſſembly meant in this matter, I dare ſay, a catechiſt, who wants to keep his catechumen from this grand, but very common miſtake, will have hard work with him, on this part of his catechiſm, to keep him by the words of his catechiſm, and, at the ſame time, to preſerve him from the miſtake.

But, if the ignorant may be led into this dangerous error, beyond the aſſembly's deſign, by their way of introducing the ordinances in the catechiſm, I fear this is managed to the beſt advantage, for the authority of the clergy, in the anſwer to that queſtion, *How is the word made effectual to ſalvation?* Where I muſt ſay, they have taken more care of their own authority, as preachers, than of the authority of God, in the preaching of his inſpired prophets and apoſtles, written in the holy ſcriptures, to be read and heard by us, Luke xvi. 27.—31. Their anſwer to the queſtion is, *The Spirit of God maketh the reading, but eſpecially the preaching of the word, an effectual means of convincing and converting ſinners, and of building them up in holineſs and comfort, through faith unto ſalvation.*

The reviſer of the Catechiſm here drops *but eſpecially*, and ſays, *the reading and the preaching.* This was modeſt enough. I could have forgiven him, though he had turned the *but eſpecially* upon the reading. But the remarker upon his performance, is very angry with him here, for two reaſons.

Firſt, Becauſe he thinks the reviſer ſets the ordinance of preaching on a level with the bare reading of the word.

It ſeems, this remarker thinks not the reading, or bare reading, as he ſays, of the word, an ordinance; yea, it is his opinion, that the preaching of ordinary uninſpired miniſters of the word, is debaſed too much, in being put on a level with the bare preaching of the apoſtles and prophets in the ſcriptures: for, though the ſcripture ſets the gift of the inſpired miniſters of the word above that of paſtors and teachers *, he would rather reverſe that order, than alter a word of his catechiſm, or derogate, in the leaſt, from the high regard that may be paid by any to the preaching of its doctrine. And whatever the ſcripture have to ſay for itſelf on this head, he has the people fully of his opinion

* Eph. iv. 11. 1 Cor. xii. 28.

here.

here. They love not to look on the apoſtles and prophets, without the cloathing of the interpretation of their teachers: and I dare ſay, there is no part of their catechiſm they underſtand better, or conform themſelves more to, than this. They expect little benefit by the reading of the word, in compariſon with what they look for from a ſolemn diſcourſe of a noted preacher: and therefore you ſee the moſt religious of them running together, with the greateſt expectations, twenty or thirty, and many more miles, to a ſolemn occaſion of preaching. I call it preaching, becauſe, you know, if any of them go to the ſacrament-table, the chief thing they lay themſelves open to there, is the fervent diſcourſe or preaching of the ſerver of the table; and, as it is ordinarily ſome impreſſion made upon them by the miniſter's preaching that leads them to it, they chuſe to go to their darling miniſter's table. But call them to hearken to their Bible, (which, through God's good providence toward them, is every where at hand), they will readily anſwer you, as the eunuch anſwered Philip, when he was reading the Old Teſtament, and wanted the New-teſtament revelation to explain it, which Philip came to give him, How can I underſtand what is read, except the miniſters guide me? And the clergy, very tamely, ſuffer the people to hold their ſermons in the ſame place, as to the whole ſcriptures, wherein the New Teſtament ſtands to the Old. Yet, you will ſay, the preachings of our Lord and his apoſtles, in the New Teſtament, may compare, as to ſimplicity, clearneſs, and ſuitedneſs to vulgar capacities, (as far as the things of God can be ſuited to them), with many of their ſermons. But, if the honeſt man, whom you would adviſe to expect more from his Bible, and ſome leſs from his preachers, and to take ſome more pains on his Bible, ſhould not be ſo well verſed in the ſcriptures, as to anſwer you in the words of the eunuch, it is ten to one but he would, Avoid you Satan, and tell you, our catechiſm ſays, *The Spirit of God maketh the reading, but eſpecially the preaching of the word, an effectual means,* &c. And, no doubt, you have obſerved, that when they have not their own preachers at hand, to hear the goſpel from their mouth, they think themſelves better entertained with the reading of their ſermons, wherewith they take care to furniſh them in plenty, than with the company of bare or naked apoſtles and prophets. Yet the apoſtle ſays, "We are of God," (and they inſtructed it): "he that knoweth God, heareth us; he that is

" not of God, heareth not us. Hereby know we the Spirit " of truth, and the ſpirit of error."

Next, the remarker is of opinion, that the alteration made on this queſtion by the reviſer, ſerves to derogate from the public worſhip.

Here he ſpeaks, as if the miniſter's preaching, and the hearing of him preach, were the main thing in the public worſhip, and as if the reading and hearing of God's own words in the ſcriptures were no part of that worſhip. And though the Larger Catechiſm own, that the word may be read publicly to the congregation, according to Deut. xxxi. 9.—13. and Neh. chap. viii. and ix. yet the general practice, and the opinion of the vulgar, agrees fully with him here alſo. The chief thing the people look after in the public worſhip, is the miniſter's preaching; and the miniſters are very far from diſcouraging them in this regard they pay to their preachings, above the preachings of the prophets and apoſtles, in the ſcriptures: for they do not take up their time in the public worſhip, with the bare reading of the word; they take care to fill up that time, as much as may be, with their own diſcourſes, which the catechiſm makes, and the people believe to be, the eſpecial mean of ſalvation. While things are in this ſituation, and the preachings of the apoſtles and prophets, in the ſcriptures, are not ſo much regarded among thoſe that make up the worſhipping congregations, as the miniſter's preachings, I will not deny, that the reviſer's alteration of the words of the catechiſm here, may poſſibly ſerve to derogate a little from the public worſhip, and to ſlacken the diligence of the people's attendance upon it: but, as this is a lamentable ſtate of things, I muſt think, it would no way derogate from the public worſhip, in a congregation of ſuch people as inclined to pay due regard to the words of God, if the *eſpecially* ſhould be turned to the ſide of the reading: for though this alteration in the public worſhip would derogate from the honour or worſhip of the clergy, it would tend the more to the honour of God, and anſwer much better to the end for which he committed his word to writing.

When the apoſtles began firſt to write the New Teſtament, they gave this reaſon for it, *For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day*, Acts xv. 20. 21. And this, compared with Col. iv. 16. 1 Theſſ. v. 27. 1 Tim. iv. 13. 2 Pet. i. 15. manifeſtly ſhows, that the ſcriptures were written,

written, in order to be read in the churches, or worſhipping aſſemblies of Chriſtians; that ſo, when the apoſtles ſhould be removed, they might ſtill be heard preach in their writings, as our Lord ſays of Moſes and the prophets, " They " have Moſes and the prophets, let them hear them. —— " If they hear not Moſes and the prophets, neither will " they be perſuaded though one roſe from the dead," Luke xvi. 27.—31. The ſcriptures that are cited in the proof of the anſwer to this queſtion of the catechiſm, ſpeak of the preaching of the apoſtles, which we have now only in their writings: and therefore theſe very ſcriptures ſerve to ſhow, that the Spirit of God maketh *eſpecially* the reading of the word an effectual mean of ſalvation. And conſidering how the reformation from Popery was brought about, by means of the tranſlating and reading of the ſcriptures to the people in the vulgar languages, is it not a baſe ungrateful requital of this goodneſs of God, in the Proteſtant clergy, to eſtabliſh the authority of their own preachings, upon the debaſement of the reading of the ſcriptures?

From all this we may ſee, that catechiſms have been uſeful to advance the authority of the clergy above the ſcriptures, and ſo to ſet them in the temple of God, to ſhew themſelves as God, exalting themſelves above him: for what leſs can be ſaid, when we ſee them exalting their words above his, and telling us, if it ſhould be otherwiſe, that would derogate from the public worſhip?

As we have been trained up in a way of thinking agreeable to this queſtion of the catechiſm, and I am apprehenſive you may be fortifying yourſelf againſt me on this ſubject by experience, my bias againſt authorities ſhall not hinder me from quoting a paſſage from a famous preacher, and a great obſerver of the influence of the word upon himſelf and others *, wherein I have a fair confeſſion in favour of what I have been pleading for. The paſſage is thus: " One reaſon why the goſpel is ſo unſucceſsful " at this day, is, becauſe the ſimplicity of preaching is " neglected. A due application of ſcripture is beſt preach- " ing; for confirming which, it is remarkable, that though " God may make uſe of the words of man, in letting in " to the meaning of it, yet it is the very ſcripture-word " whereby he ordinarily conveys the comfort or advantage " of whatever ſort; it is this tool of God's own framing, " that works the effect."

* Mr Th. Haliburton's memoirs, p. 141. 142.

The faith or belief of the goſpel of Chriſt, whereby we are ſaved, is more clearly and plainly deſcribed in the New Teſtament, than in any catechiſm; and an ignorant perſon may have a far better notion of that grace, by reading or hearing the New Teſtament, than by the catechiſms. Theſe differ much in their definitions of it, as you may ſee by comparing one of the old catechiſms, framed about the time of the reformation from Popery, with the Aſſembly's Shorter Catechiſm. The definition of faith in that ſhorter catechiſm, is the darkeſt of all, and doth not ſo much as make any expreſs mention of that which the New Teſtament calls faith; and, by this, as well as by the odd deſcriptions of it, and of its various acts, in ſermons, the minds of the people have been ſo confounded about it, that they know not well what notion to frame of it. They ſuppoſe the truth of the goſpel, in their exerciſes about faith, in ſuch a way, as their minds lie not open to the influence of the evidence of its truth; but that which they aim at in this matter, is to be made to feel in themſelves, or to do that (be what it will) that is imported in *receiving and reſting on Chriſt*; and this is what they look for in hearing the miniſters preach and offer Chriſt to them.

When you ſee theſe words in the definition of faith, *As he is offered to us in the goſpel*, you will be ready to think, this is the goſpel written to us in the ſcriptures; but, if you compare this with the queſtion that ſpeaks of the efficacy of the preaching of the word, above the bare written goſpel, you may reaſonably ſuſpect the authors of the catechiſm would have us think, that to believe in Jeſus Chriſt, is to receive and reſt on him as he is offered in the miniſter's preachings. You may vindicate them here, if you pleaſe, by their ſaying plainly in the ſame catechiſm, That the ſcriptures are the only rule to direct us how we may glorify and enjoy God; and that they teach what we are to believe concerning him, and what he requires of us. And this might be ſuſtained in their behalf, if there had never been ſuch a thing in the world, and among divines, as profeſſing the truths of the goſpel, and, at the ſame time, maintaining opinions and practices that ſerve to overthrow them. I have heard the Calviniſt doctrine, and an Arminian application in the ſame ſermon. The very Roman church holds the great articles of the Chriſtian doctrine. And I own to you, I am jealous of the clergy, where their

their own authority is any way concerned, let them profeſs, in words, as much as his Holineſs, when he calls himſelf the ſervant of the ſervants of God.

But, however well the aſſembly of divines may have meant here, the people that are beſt inſtructed out of the catechiſm, take it thus; and in this they are much encouraged by their chief leaders among the miniſtry. There is nothing more ordinary with theſe demagogues, than to aſſume to themſelves all that the apoſtles ſay of themſelves and their office, in theſe texts, Rom. x. 13.—17. 2 Cor. v. 18. 19. 20. They put on all the airs of apoſtles, that they can take to themſelves, without their perſonal qualifications, and their power to inſtruct their commiſſion; and, without theſe, the people are willing to regard them according to their high pretenſions: and how then can they but think, that to believe on Chriſt, is to receive him as they offer him? It were to be wiſhed, that theſe miniſters did but ſtudy the qualities and character of an ordinary miniſter of the word, deſcribed in the epiſtles to Timothy and Titus, and endeavour to recommend themſelves thereby to the people. But their authority does not ſtand on ſuch a foundation; for, as it will not bear examination by the ſcriptures, they decline to ſubmit to ſuch a trial, or even to condeſcend to ſatisfy ſcruplers, as the apoſtles themſelves did not refuſe to do. The following copy of a letter I received lately, gives you an inſtance of this.

SIR,

"SOme few days ago, I had occaſion to meet with a "clergyman of note in this place, performing his "annual taſk of viſiting the families of his charge. I was "looked upon as a member of the family, and accordingly exhorted. He concluded with a ſolemn declaration to "us all in general, of his ambaſſadorſhip, his being ſent "of God to bring the word of ſalvation to the houſe, &c. "I was not a little puzzled to know what for an ambaſſador this was, who pretended to bring me the word of "ſalvation; and you need not wonder, ſeeing it was my opinion, that the ambaſſadors who brought us that word, "had long ago completed their embaſſy, and left their "meſſage written to us, to prevent our being impoſed on. "Accordingly (with due deference, I hope) I propoſed my "ſcruple

" ſcruple to him; he quickly interrupted me, and turned " off with an Apage. Now, Sir, do you think that Chriſt, " the true ſent of God, or his apoſtles, would have treat- " ed one that queſtioned their commiſſion, after this man- " ner? I ſhall be glad to hear your mind, ſince the Re- " verend gentleman himſelf thinks it not worth his while.

" I am,

" S I R,

" Your humble ſervant."

There can be nothing more unlike the firſt Chriſtians, let be the apoſtles, than the diſpoſition of ſuch miniſters, with reſpect to the croſs. The following diſtich was written on occaſion of a miniſter of this kind his applying that motto to himſelf,

Sub pondere creſcit.

In Engliſh.

He grows under the weight of his burden.

Nota, That miniſter, indeed, had once the burden of the church's cenſure in his offer, but refuſing to ſtoop to take it on, it is ſince quite removed out of his reach; but ſtill enjoying all the temporal profits of his poſt, he is now become the very darling of the populace.

Creſcere nil mirum eſt ſub pondere honoris et æris,
Tale tuum prorſus jam tibi pondus erat;
Quod mirum eſt latet hic, ſub pondere creſcere crucis,
Hoc quid ſit ſed adhuc, non tibi ſcire datur.

Engliſhed thus:

Beneath the weight of wealth and fame,
To grow, appears no wonder:
This, hitherto, is all the weight
You have been preſſed under.

But ſtill the myſtery lies here,
Under the croſs to grow;
This, by experience, as yet
You've not been made to know.

The

The people who hold ſuch miniſters as apoſtles, account their preachings the goſpel; and ſince you and I knew the world, their goſpel was the preaching of a miniſter that zealouſly preſſed perſonal covenanting; and then it came to be the preaching of thoſe miniſters who refuſed the oath of abjuration, and after that it was the preaching of ſuch miniſters as contended for the doctrine of the Marrow, and ſet forth every man's right to be perſuaded that Chriſt is his; and there behoved to be likewiſe a zealous cry againſt Profeſſor Simſon, and againſt the church, for not depoſing and excommunicating him. But now the goſpel is the teſtimony to the liberty ſaid to be purchaſed by Chriſt, for the majority of the heads of families in every pariſh, to elect the pariſh-miniſter, in oppoſition to patronages, and to the call of the majority of heritors and elders; and a cry againſt the deluſion of Independency belongs to this goſpel; but a teſtimony to the ſolemn league and covenant, or a prayer for the revival of the covenanted work of reformation, has been all along inſeparable from the goſpel of ſuch miniſters and their people. Now, to receive and reſt on Chriſt, as offered in this goſpel, eſpecially at ſacraments, and in diſcourſes at the ſacrament-table, (for all theſe things have had their place there), is, with many people, the ſaving grace whereby they receive and reſt on Chriſt, as he is offered to them in the goſpel.

I am far from thinking, that the authors of the catechiſm had all theſe things in view, when they ſpake of Chriſt's being offered in the goſpel; but, as I ſaid before, they could not but have the miniſter's preaching eſpecially in their eye, and eſpecially the preaching of thoſe miniſters who ſhould purſue the deſign of the ſolemn league and covenant; for the catechiſm is a part of the uniformity therein deſigned. Accordingly, the people look for the right offer of Chriſt from theſe miniſters who would appear to them to adhere moſt ſtrictly to the covenanted reformation, though they live upon the preſent eſtabliſhment, perfectly inconſiſtent with it. But if their character be found on this point among the people, and they take care to make proper mention of the preſent darling article, they may borrow as much of their ſermons as they pleaſe from Epiſcopal and Independent writers, and take a good note from a Popiſh commentator; yea, let them ſay with or againſt the apoſtles, and cry down brotherly love and charity, as much as ever they cried it up, and

meddle

meddle in politics, encourage seditions and tumults, and study to distress the government of the nation, as much as ever the apostles studied to avoid these things, all will be received by their people as good gospel.

The use of the Shorter Catechism, as a part of the uniformity intended in the covenant, is to afford the ignorant and the weaker sort of the nation, a form of their confession of Christ; because they also must have their share in the national profession of Christianity. In this view it comes in place of the confession of the name of Christ, whereof the scripture speaks, and serves to set it aside. That confession was produced by the teaching of the Bible, and the hearers made it out themselves, from what they heard; they were persuaded by the evidence of the gospel working on their minds, gladly received the scripture doctrine and exhortation, and confessed it freely themselves: but a catechism supplies the ignorant with a confession, which, getting by rote, they who were never influenced by the gospel to confess Christ, may as easily make, as those who are, and is accepted as such by the church that claims a peculiar property in the catechism. And, as it is a part of the foresaid uniformity, it prevents inquiry into the scriptures, and obliges all, from their childhood, to embrace this set of principles, as the true scripture-doctrine; whereas, the confession of Christianity is what a man himself gathers from the scripture, or from teaching in it, and not a form gathered to his hand, and repeated by him.

Thus you have my first attempt on the usefulness of catechisms. If you find me lame on the subject, impute it to the newness of the question, or to my weakness, or to my taking the wrong side of the question, as you please: but I have my aim, if you shall think thoroughly on the subject; which if you do, it shall not displease me, that as many subjects cast up to you, as you see touched in this rhapsody of mine; and it will be a great favour, if you shall please to offer any thing on the question.

I am,

December, 1735. SIR,

Your, &c.

The

The Use of CATECHISMS further considered.

With a more full Account of GOD's AMBASSADORS; of SAVING FAITH, and of the FAITH OF DEVILS.

In a Letter to a Friend.

Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus, 2 Tim. i. 13.

[First published in the year 1737.]

SIR,

MY letter to you on the use of catechisms has made many people very angry, and I hear it has been warmly resented from the pulpit; yet no body, so far as I know, undertakes to answer it: not because, they will say, there would be any difficulty in that; but because it is not worth while. And why then (think I) should it be worth the while of *solemn men* to be so angry at it?

I could not be surprised to find the popular clergy, with their devotees, shewing their zeal against the letter, seeing it touches their authority in a tender point, and in a manner unexpected, and more free than they have been accustomed to. But I have been listening to hear the grounds they give out for the offence they have taken at it; and, so far as I have heard, they come to this, "That the letter "not only sets aside the catechism (the mean of enlight-"ening this land with the light of the gospel), but also "makes the ordinary ministry of the word useless; and "further, it sets up the faith of devils in opposition to true "saving faith."

I understand them well; and indeed I could not expect more ingenuity in an accusation from them. But the charge, as it stands, is very heavy; and, if it could be made good,

would infer the cenſure due to *darkneſs ariſing from the pit*, as ſome have called it, in oppoſition to the light of the goſpel that is come into the world.

But it can never appear, that, chuſing to follow the light that ſhines in the Bible itſelf, without any catechiſm, manifeſts that love to darkneſs rather than the light, for which men will be damned. Nor can it be proved, that the holding faſt of that form of ſound words which was ſet by the inſpired writers, without any form of uninſpired mens ſetting, is a helliſh oppoſition to the light of the goſpel that is come into the world.

We are allowed by our moſt approved interpreter of the Revelation, to ſay, that the kingdom of antichriſt came with darkneſs ariſing out of the bottomleſs pit; and that was a kingdom of clergy or churchmen, compared to locuſts *. Shall we then ſay, that this kingdom came, by holding faſt the Bible itſelf, without any creed or catechiſm? Shall we receive it as goſpel from our pulpit, that this kingdom of darkneſs came by holding faſt the form of ſound words that was taught by the apoſtles, in oppoſition to all other forms?

And as little can it appear, that the letter makes the preaching of ordinary miniſters of the word uſeleſs; except we ſhall hold it proved by ſuch arguing as this, *viz.*

" The letter on catechiſms ſets the gift of the inſpired " miniſters of the word above that of paſtors and teachers " who are not inſpired: therefore it makes the gift of " theſe paſtors and teachers uſeleſs.

" The author will not allow Rom. x. 14. 15. to be " meant of their preachings, and grudges them the title " of ambaſſadors, which he appropriates to the apoſtles: " therefore he makes their miniſtry and their preachings " uſeleſs.

" He will not allow their ſermons to be the rule of faith, " yea nor to be a more eſpecial mean of faith, than the " preaching of Chriſt and his apoſtles in the ſcriptures: " and therefore (whatever he acknowledges concerning pa- " ſtors and teachers, and their work †) he makes their " preaching as uſeleſs as he makes catechiſms."

As this way of reaſoning plainly tells us what our clergy would have, ſo a man who is willing to admit theſe conſe-

* Durham on the Rev. chap. ix.

† Let. on catech. above, p. 133. 139. 144.

quences,

quences, is ready to pay them all the regard that they themſelves can wiſh.

The moving of a ſcruple againſt the application of Rom. x. 14. 15. and 2 Cor. v. 20. and ſpecially of the title *ambaſſador*, to ordinary uninſpired miniſters of the word, has raiſed a great cry. But, conſidering the uſe our clergy have made of that title, there is no reaſon that we ſhould yield it to them, unleſs they can fairly claim it by the New Teſtament. The idolatrous church of Rome claimed the title of prieſts to her clergy; but this was juſtly rejected by our fathers, together with the ſacrifice of the maſs: yet our clergy, when they mean to reflect on any that ſhall pretend to act as miniſters of the goſpel, and to adminiſtrate baptiſm and the Lord's ſupper, without their miſſion, never fail to uſe this text for themſelves, and againſt ſuch invaders of their property, Heb. v. 4. 5. "And no man taketh this "honour unto himſelf, but he that is called of God as Aaron: "So alſo Chriſt glorified not himſelf to be made an high "prieſt!" Our fathers denied, that the claim of this diſtinguiſhing title to the clergy had any ground in the New Teſtament, notwithſtanding any thing that might be alledged from 1 Cor. ix. 13. 14.; yet this text is inſiſted on as the grand foundation for the life our miniſters have by their ſtipends, which they plead the *Chriſtian nation* ſhould afford them, even as the prieſts who attended at the altar, were maintained by the offerings of the nation of Iſrael at that altar *. How far the title *ambaſſador*, aſſumed by the clergy, has been connected with the worſhip paid to them by

* The Lord hath ordained (Matth. x. 10. Luke x. 7.), That they which preach the goſpel, ſhould live of the goſpel, even as they which miniſtered about holy things, did eat of the temple, and they which waited at the altar, were partakers with the altar. This ordinance of the Lord took place in the time of the apoſtles, when the goſpel had the greateſt influence to make the diſciples liberal, and long before there were any legal ſtipends. But there is a vaſt difference betwixt *living of the goſpel*, and living of an act of parliament, which, by its proper conſtraining power, raiſes ſuch livings as the goſpel never raiſed to the apoſtles from Chriſt's ſubjects, or from his willing people; as may appear from the apoſtles manner of living, and from this, that they were ſometimes obliged to work with their hands for neceſſaries to themſelves, and thoſe that were with them. And they who pretend to ſucceed them under the name of *preſbyters* or *biſhops*, but are very clear for a difference betwixt themſelves and

by the nations, or whether there be any idolatry in the religious homage they receive, I leave it to you to consider. But let us see if their claim to this title be any better founded in the New Testament, than is the claim to that of *priest*.

On this subject you must, in the first place, be a critic: for it is observed, "that presbyter, πρεσβύτερος, which is "elder, and the word πρεσβεύω, that signifies to be, or to "act the part of an ambassador, come from the same root, "πρέσβυς, in the language wherein the New Testament "was penned." And from this it is concluded, "there can "be no fault in calling a presbyter an ambassador."

Whether they intend this should hold as to those presbyters who are not at all ministers of the word, commonly called *ruling elders*, I shall not say. But, if this argument be good, these must be ambassadors too, as they are presbyters or elders; yea, the conclusion will be as strong, that every ambassador is a presbyter; and even any Indian ambassador to our king, is doing the office of a presbyter, and may be, properly enough, called by that name.

Yet I cannot tell if it will seem good to them who see the force of this argument, that all the words which come from the same root in that language, should be promiscuously applied. As I cannot pretend to be master of the language, I am willing to learn from them on this head: yea, they would oblige me extremely by letting me know further, if I must affix the same idea to the very same word, as oft as I find it in the Greek testament. Take but one instance: The famous word ὑποστασις occurs only five times; and in our translation, it is thrice taken to signify *confidence*, 2 Cor. ix. 4. and xi. 17. Heb. iii. 14. Once it is rendered *substance*, Heb. xi. 1. and once *person*, Heb. i. 3. Possibly I might affix one idea to this word, that should answer to all the texts where it is found; but do you think they would allow me to

the apostles on this head, should consider that Paul sets himself before the Ephesian presbyters or bishops, as an example to them in this very thing, when he says, "I have coveted no man's silver, or gold, or "apparel. Yea, you yourselves know, that these hands have ministered "unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the "weak; and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive," Acts xx. 33. 34. 35.

deal

deal thus with the word ὑποστασις? Scapula I ſuppoſe underſtood the Greek language, and he thought it no blunder to diſtinguiſh the derivates of πρέσβυς, *legatus*, from the derivates of πρέσβυς, *ſenex*.

But though we ſhould not admit this diſtinction, we can make no more of the matter than this, *viz.* The word *elder* in the Greek comes from a root that ſignifies an old man, becauſe the elder's office is proper for one of age and experience; and *ambaſſador* belongs to the ſame root, becauſe that office requires age and experience. And muſt we infer from this, that the exerciſe of the elder's office is the exerciſe of the office of an ambaſſador, or that elders are all ambaſſadors? Then we ſhall next ſay, becauſe a ram puſhes with his horns, and ſo doth a bull, therefore a ram is a bull.

They proceed in the ſame way of reaſoning, and obſerve, " That, in the two places where the apoſtle ſpeaks of his " ambaſſadorſhip, 2 Cor. v. 18. 19. 20. and Eph. vi. 19. " 20. he takes that title to himſelf, as a preacher of the " goſpel, *beſeeching men to be reconciled to God, and making* " *known the myſtery of the goſpel.* Now, this is not a thing " peculiar to the apoſtles, but common to them with all el- " ders, or biſhops, who are labourers in the word and doc- " trine; and therefore ſo muſt the title *ambaſſador* alſo be, " which is connected with the preaching of the goſpel in all " the texts where it is uſed. Yea, when the apoſtle Peter " calls himſelf *alſo an elder*, it is ſuppoſable, that the apoſtles " were called ambaſſadors, as they were elders labouring in " the word and doctrine: and as ordinary miniſters of the " word ſucceed them in that miniſtry, ſo do they likewiſe " in their ambaſſadorſhip, which they exerciſed as miniſters " of the word."

By this argument thoſe preſbyters who are not at all miniſters of the word, are excluded from ſucceeding to the title *ambaſſador:* but if the abſurdity of ruling the church without the word *, and the neceſſity of holding faſt by the two orders of church-officers againſt Prelacy †, ſhould move any of our Preſbyterians to ſay, that theſe ruling elders muſt, in ſome ſenſe, be *apt to teach*, as every elder ſhould ‡; and ſo

* Matth. xxviii. 20. 1 Pet. v. 1. 2. 3. with Jer. iii. 15. Acts xx. 28.—32.

† Acts vi. 2. 4. Rom. xii. 6. 7. 1 Pet. iv. 10. 11. Phil. i. 1. 1 Tim. iii. 1.—13.

‡ 1 Tim. iii. 2. Tit. i. 5. 9.

be

be ministers of the word in their own way: then certainly they must be ambassadors likewise, as being successors of the apostles, who were elders, and that in some branch of the ministry of the word, which they exercised as elders.

But the whole argument goes upon this supposition, that the preaching of an apostle and that of a presbyter are the same, or that no such difference can be condescended on betwixt an apostle's ministering the word and a presbyter's ministering it, as should make the title *ambassador* applicable to the one, and not to the other. And yet there is no great difficulty in pointing out such a difference.

Though the notion of an ambassador from God to us, cannot appear at all to be proper, while we are only thinking of the infinite disproportion and of our baseness before him as sinners; yet it answers well enough to the infinite condescension that we behold in the Son of God, his *taking part with us in flesh and blood*, and *bearing our sins in his own body on the tree*: for he is pursuing this same astonishing condescension toward us, when he sends ambassadors of peace, beseeching us, by this, to be reconciled to him; and as this is amazing, so must our wickedness appear to be in refusing this message. The apostles kept this divine condescension in view when they acted as God's ambassadors, and acted accordingly: for they did not imagine that their honourable office, as ambassadors, gave them any thing of that superiority over those to whom they were ambassadors, which their pretended successors have drawn out of it. They kept by the notion of an ambassador when they applied it to themselves. But we must point out the foresaid difference, so as to make it appear that uninspired elders or bishops, preach as they will, do not succeed the apostles in preaching as ambassadors.

The apostles were sent as the chosen witnesses of the Lord's resurrection from the dead, which they testified in their preachings, Acts x. 40. 41. 42. and xxvi. 16. with 1 Cor. xv. 8. 9.

They were immediately commissioned and inspired with the Holy Ghost, to declare the import of Christ's resurrection, whereof they were witnesses, and to reveal the whole counsel of God concerning that eternal life which was manifested to them, and which they saw in Jesus Christ, when they saw him alive *from the dead*, 1 John i. 1. 2. 3. Acts v. 20.

They were sent to declare this whole counsel of God, as the true sense and hid meaning, or mystery (Rom. xvi. 25. 26. with Eph. vi. 19.) of the Old Testament, under the infallible

fallible conduct of the same Spirit wherewith the prophets had been inspired, 1 Pet. i. 10. 11. 12. Acts xxvi. 22. 23. and x. 43. 44. 2 Pet. i. 20. 21.

And this, together with the signs and wonders, and divers miracles which they had power to work in the name of Jesus, and the gifts of the Holy Ghost wherewith they were endued, and which were bestowed on men by the laying on of their hands, did instruct their mission, and shewed them to be faithful to the trust committed to them, Heb. ii. 1. 2. 3. 4. So that the belief of their preaching, as the testimony of God, is required of men under the pain of eternal death; and whosoever disbelieves it, makes God a liar, because he believes not the testimony of God which they declared, Mark xvi. 15. 16. John xx. 21. 22. 23. 1 John v. 10.—13.

Their testimony concerning Christ's resurrection, and declaration of the import of it, was the preaching of peace and reconciliation with God by Jesus Christ (Acts x. 36.), delivered for the offences of sinners of all nations, and raised again for their justification; and men are reconciled to God, in believing their testimony concerning the resurrection of Jesus Christ the Son of God from the dead, which is the testimony of God, Rom. iv. 24. 25. Chap. v. 1. and Chap. x. 8. 9. 13. 14. 15. 1 Thess. ii. 13.

God condescended infinitely to the rebellious world, in sending the apostles and inspired ministers of the gospel to them with a message of peace from him. He gave them the ministry of reconcilation, impowering them so to propose his peace, with all the articles of it, to the world, as if he himself were doing it; and so the apostle says, *God hath given to us* (or committed unto us, or put in us) *the word of reconciliation.—Now then we are ambassadors for Christ, as though God did beseech you by us, we pray in Christ's stead, be ye reconciled to God.* Thus the apostles and inspired ministers of the gospel preached the word of reconciliation as God's ambassadors of peace; and this was their preaching that we have written to us in the New Testament.

Now, such is not the preaching of ordinary ministers of the word, who come with no new revelation, nor immediate commission; but, according to the rules laid down by the apostles, (1 Tim. iii. Tit. i.), they are appointed to instruct, exhort, and guide us by the revelation of the word of God's peace, which is fully made already by the apostles his ambassadors; and this, without any power to add any thing to the

the meſſage of the apoſtles, or to take any thing from it, or any way to alter it, Gal. i. 6. 7. 8. Rev. xxii. 18. 19. And God doth not oblige us to hold every thing they ſay concerning reconciliation with him in their ſermons, as his word, or to believe that he is ſpeaking to us all that they ſpeak, and is beſeeching us to all that they require of us: for their interpretations of the preaching of the apoſtles are not infallible, as are the apoſtolic interpretations of the prophets. Their interpretations muſt be tried by the word of the apoſtles and prophets in the ſcriptures, and rejected as far as they are not according to that; but if they be founded in theſe ſcriptures, they are to be received as God's word which he ſent by his ambaſſadors, the apoſtles, 1 John iv. 6. Acts xx. 28.—32.

One would think, that a man who believes the ſcriptures, or believes on Chriſt, through the word of his apoſtles (John xvii. 20.), needs not be told all this, needs not be informed of any ſuch difference betwixt the preaching of the apoſtles and the preaching of ordinary miniſters of the word, as ſhould warrant the calling of the one ambaſſadors, in diſtinction from the other; yet it is fact, that ſome ſtill plead there is no ſuch difference, "becauſe the apoſtles proved "the truth of what they ſaid in their preachings by the "ſcriptures of the Old Teſtament, and the Bereans are "commended for ſearching the ſcriptures daily, whether "theſe things were ſo." And they might add, that our Lord himſelf (who told the Jews, that if they believed not him to be the Chriſt, they ſhould die in their ſins) alſo bade them ſearch the ſcriptures, which teſtified of him.

But, at this rate of arguing and inferring the identity of apoſtles and elders, I might affirm to you, that any private Chriſtian, who inſtructs or exhorts another by the ſcripture, or who gives his ignorant neighbour any information of the way of peace with God through Chriſt, revealed in the ſcriptures, and exhorts him accordingly, is God's ambaſſador, and may be ſo called, as well as the apoſtles: for if his inſtruction and exhortation be according to the ſcripture, which is the word of God, his neighbour is bound to receive it as God's word, from him who is doing his duty as God commands him in his word.

Our preſbyters, I fear, will grudge this application of the title *ambaſſador* to the private Chriſtian; and yet the difference betwixt the elders and the brethren, or the *elder* and

and the *younger* *, cannot appear to be ſo great, even in this matter, as that betwixt the apoſtles and elders; unleſs it could be proved, that the apoſtles were not ſent and impowered to explain the Old Teſtament infallibly, or that elders are infallible interpreters of the ſcriptures.

All this ſerves to let us ſee too manifeſtly, that our preſbyters want to have their ſermons of the ſame account with the preachings of the apoſtles; yea, I may ſay, of greater: for while we muſt receive their explication of the ſcriptures as the word of God, juſt as we receive the apoſtolic explication of the Old Teſtament, the apoſtles only explained the Old Teſtament, but they explain both Old and New.

And as to the miſſion of apoſtles to preach that *word of faith*, which whoſoever believes ſhall be ſaved, they plainly take it to themſelves, when they would have us to underſtand their preaching and their miſſion to be meant by the apoſtle, Rom. x. where he ſays, "The word is nigh "thee:——that is the word of faith which we preach. "——For whoſoever ſhall call on the name of the Lord, "ſhall be ſaved. How then ſhall they call on him in whom "they have not believed? and how ſhall they believe in "him of whom they have not heard? and how ſhall they "hear without a preacher? and how ſhall they preach ex"cept they be ſent? as it is written, How beautiful are the "feet of them that preach the goſpel of peace, and bring "glad tidings of good things! But they have not all obey"ed the goſpel. For Eſaias ſaith, Lord, who hath believed "our report? So then, faith cometh by hearing, and hear"ing by the word of God."

It cannot be denied by Chriſtians, that this is true with reſpect to the preaching and miſſion of the apoſtles. God revealed unto them by his Spirit the deep things of his wiſdom, which none of the princes of this world knew, and which eye had not ſeen, nor ear heard, neither had they entered into the heart of man; and he ſent them to teach theſe things, not in the words of the teaching of

* 1 Pet. v. 5. "Likewiſe ye younger (νεώτεροι), ſubmit yourſelves "unto the elder (πρεσβύτεροις): yea, all of you be ſubject one to ano"ther, and be clothed with humility: for God reſiſteth the proud, "and giveth grace to the humble." From this text we may have a true view of the comely order that God hath appointed in his churches.

man's wiſdom, but in the words of the Holy Ghoſt's teaching (1 Cor. ii.); ſo that it might well be ſaid with reſpect to their preaching, "How ſhall they believe on him of "whom they have not heard? and how ſhall they hear "without a preacher? and how ſhall they preach except "they be ſent?" For the word of ſalvation, through Chriſt raiſed from the dead, was only to be learned at firſt from their mouth to whom God revealed it, ſending them to tell it as good news to the world.

But after they publiſhed the *glad tidings* by word of mouth, they alſo wrote the things they taught, as they ſay, "Theſe are written, that ye might believe that Jeſus is "the Chriſt the Son of God, and that believing ye might "have life through his name," John xx. 31. It muſt be owned, therefore, that thoſe have heard the word of ſalvation through Chriſt, who hear them preach in their writings, and that they who have their writings are not deſtitute of the mean of believing on the Son of God, unto life eternal. Yea, they have a ready anſwer to thoſe queſtions coming from any ſet of uninſpired teachers, with reſpect to their own ſermons and miſſion, "How ſhall they "believe on him of whom they have not heard? And "how ſhall they hear without a preacher? And how ſhall "they preach except they be ſent?"

They can tell them, "We hear of him from his apoſtles, "whom he choſe and ſent to publiſh the good news of "peace, and bring glad tidings of good things; for they "have written to us the things they preached, that we might "believe and be ſaved, in believing what they ſtill preach "to us in their writings. And as they tell us of paſtors "and teachers, elders or biſhops, whom they characteriſe "to us, beſeeching us to ſuffer the word of exhortation, "becauſe they have written in few words, (Heb. xiii. 22.); "ſo if we ſhall underſtand you to be theſe miniſters of the "word, by the characters they have given, and ſpecially "by this, that you hold faſt, in your teaching, that word "of faith which they preached (without adding thereto "any thing, or taking from it), ſo as to be able, by that "very doctrine of theirs, both to exhort and convince the "gainſayers, then we are willing to hear you, and ought "to pay you all the regard that the apoſtles require of us "toward you, and becauſe they require it. But if you "come to us preaching up any other rule or ſtandard of "faith, beſide that very word of faith which the apoſtles

"preached

" preached and have written for us; and if you tell us, at " the same time, that you are sent to bring us the word " of salvation, and signify to us (as your questions plainly " import), that we cannot call on the name of the Lord " and be saved, because we cannot hear of him, and so " cannot believe on him, without your sermons, then we " must tell you, we have ground to look upon you as " preachers of another gospel, or perverters of the go- " spel of Christ; and we are bound to hold by the form of " sound words written by the inspired ministers, and hear " them preach to us, without you or any other teachers, " but such as are formed upon the holy scripture, and " are holding fast the apostolic form in their teaching, so " as to be able thereby both to exhort and convince gain- " sayers."

Jesus Christ sent the apostles as the Father sent him; but the world called Christian is far from being agreed about the mission of those who would be reckoned sent by him, as the successors of his apostles.

The Roman clergy are very confident the Protestants cannot lawfully preach, as presbyters or bishops, because they have not the true mission, by an uninterrupted succession from the apostles; and because they are heretics and schismatics from the holy apostolic church of Rome, which has taken away the ordination that any of them may pretend to have had from her, because they departed from the only terms upon which they received it.

Some Protestants again would assure us, the rest cannot preach nor administer the sacraments, for want of the Episcopal ordination, by an uninterrupted succession, through that same Roman church, from which they themselves stand separated and excommunicated.

In our part of the Christian world, the true gospel must be looked for from them, who, being qualified with academical learning, have been tried and ordained by a classical presbytery, without the lord bishop, upon the terms of the *Formula*, which they subscribe.

But some say further, he that is sent must be popular in his preaching, must have the call of the parish, *i. e.* of the majority, not of the heritors and elders, but of the heads of families who keep the parish-kirk, or of the male communicants *, that so he may *come in by the door* †; and he

* This point is not yet settled among them.

† This is a reference to the very mission of Christ himself.

muſt ſtand up for the covenanted work of reformation, if he would be accounted a preacher of the true goſpel, and not be looked upon as one that runs unſent.

And ſome of theſe juſtified their miſſion (when called in queſtion), by this, that they had not departed from any of the terms of their ordination, and by their adherence to the covenanted Preſbyterian reformation. This ſuppoſes the validity of the miſſion of the firſt reformers, who had no other ordination (as it is commonly called), but from the Roman church. And yet it carries a reflection on their miſſion, becauſe they departed from the terms of their ordination, and had no other ground to ſtand on but the ſcriptures.

Now, all theſe different ſects of pretenders to the apoſtolic miſſion, have a people ready to believe them, and to ſay after them, How can we believe to ſalvation without our ſent preachers? and how can thoſe of any other ſect preach, ſeeing they are not ſent? But if it were granted to them in the firſt place, truly to believe that God ſent the apoſtles, and in good earneſt to hear their writings, they would ſoon find a ſatisfying anſwer to theſe their queſtions.

The apoſtles have their name from their being ſent to preach the word of faith; and why then do not our preſbyters call themſelves apoſtles, as well as ambaſſadors? The argument for the one, is full as ſtrong for the other: for can they not ſay, "The apoſtles had that name from "their being ſent to preach the goſpel, the word of ſalva- "tion: but we are ſent to preach the goſpel, the word of "ſalvation; therefore we ſhould be called apoſtles?" This is the proper inference from theſe queſtions, whereby they crave the title ambaſſador: *Are not miniſters of the word ſent? have they not a commiſſion to preach?* We may therefore be allowed, either not to call them ambaſſadors, or to call them alſo apoſtles. It is true, this is not the name given ordinary paſtors and teachers in the New Teſtament; but neither is the name ambaſſador. And though the apoſtles be expreſsly diſtinguiſhed from elders by that name, yet if our preſbyters had made as free with it as with ambaſſador, the people would have as little grudged the name, as they do the claim to the very thing intended by it, *viz.* that ſame ſending to preach the word of ſalvation, which is ſpoke of, Rom. x. 14. 15.

The general commiſſion, Matth. xxviii. 19. 20. may be ſuppoſed

supposed to include elders, as well as Christ's ambassadors the apostles, from what is said there of baptizing, compared with these words of the apostle, 1 Cor. i. 17. *Christ sent me not to baptize, but to preach the gospel.* But these words lead us to think of some peculiar excellency in his mission and preaching of the gospel, beyond that of ordinary baptizers. And the Lord's promise, of his presence to the end of the world, with his ministers and people serving him, is connected with the instructions and commandments which he gave to his apostles, and which remain to this day in their writings, as we may believe they will do to the end of the world.

Perhaps you may wonder that I have insisted so long on this subject, without taking any notice of *the angel of the church,* Rev. i. 20. and ii. 1.; the name about which the diocesan bishop and the classical presbytery have been so long contending. But I am afraid this title suits my subject as little as it does either of those contenders about it: For I may say, with the consent of a learned Episcopalian*, and a no less learned Presbyterian †, that *the angel of the church* is a name borrowed from the ancient synagogue, where he by whose mouth the congregation made their public prayers to God, was called שליח צבור, *i. e. The messenger or angel of the congregation.* And it is remarkable, that this business was not so confined to the rulers of the synagogue, but that other members were sometimes employed in it; and whosoever was at any time delegated from the congregation to speak their prayers to God, was the angel of the congregation for that time: for the proper signification of the word used in the Hebrew language for an angel, is a *messenger*; and therefore as a messenger from God to the people is an angel of God, so a messenger from the people to God is an angel of the people. In this latter sense only was the name of *angel* given to that minister in the ancient synagogue. If this be the case, I have nothing to do with it in speaking of ambassadors, or even messengers from God; and as little has the diocesan bishop or classical presbytery to do with the mouth of a single congregation to God in prayer, especially where that is not confined to the rulers.

* Prideaux's connect. part 1. book 6.

† Vitringa de synagoga vetere, lib. 3. par. 2. c. 1. 2. 3.

SECT.

SECT. II.

BY this time I ſuppoſe you have forgot a very conſiderable branch of the charge againſt the letter on the uſefulneſs of catechiſms, which was, "That it ſets up the faith of "devils in oppoſition to the true ſaving faith defined in the "aſſembly's catechiſm."

If you would underſtand this charge, and ſee how it is founded, you muſt look to that paragraph of the letter *, where I commend the New Teſtament above the catechiſms, for a more clear and plain deſcription of the nature of ſaving faith, and affirm (ſome think, with great impudence) that one may have a far better notion of that grace from the New Teſtament itſelf, than from the aſſembly's catechiſm, or the ſermons formed upon it.

There I give but a hint of my opinion concerning the nature of faith, as it is pointed out in the New Teſtament, and there diſtinguiſhed from all the other graces that flow from it, and are inſeparable from it. But now, to prevent any ſtrife about words, and avoid being the author of a definition of faith, I ſhall give it you in the words of a pretended ambaſſador, which I find in an account he gives us of the nature of that faith whereby we are united to Chriſt, and bleſſed, in diſtinction from repentance, love, and all the other graces that always attend it †. His words are, "Faith credits the "record of God in his word concerning his Son, as true."

He adds more, that, he ſays, faith does "upon the warrant "of God's own word." But, while I agree with this ambaſſador ſo far as to the nature of ſaving faith, I may plead to be excuſed from adding what he there adds, till he be pleaſed to diſtinguiſh that from repentance, love, and all the other graces always attending it: or, if he mean not tell us the preciſe nature of faith, but to deſcribe it by its neceſſary fruits that ſhew it to be true, when he ſays, "It approves, it "truſts or reſts;" I ſo far agree with him. But here again I would add more, and ſay, "It works good works." And ſo I plead, that this ſhould have ſome place in his deſcription of faith: or, if this cannot be obtained, I muſt inſiſt, that this definer of faith ſhould point it out in its preciſe nature, as diſtinct from all the other graces attending it: and this, be-

* Let. on catech. above, p. 147. 148.

† Mr. William Wilſon's ſermons on Pſal. lxxii. 17. p. 26. 27.

cauſe

cause the scripture not only describes faith by the fruits of it, and particularly good works; but likewise points out to us the nature of it, in distinction from all other graces; and that I take to be, as my author says, "the crediting of the "record of God in his word concerning his Son, as true;" and whatever is produced in us, or done by us through this faith, is done "upon the warrant of God's own word."

From what is said, you may perceive the whole foundation that can be found for this charge against the author of the letter on catechisms. And now I tell you plainly, that when I consider these words, receiving and resting, or coming and embracing, and trusting, as importing more than giving credit to the record of God in his word concerning his Son, I can take them to signify nothing else but love and hope; the love of the truth as it is in Jesus, and the hope of salvation through him; if they do not comprehend the exercise of all the graces of the gospel. But I find the scripture expressly distinguishing *faith* from *love*, and from hope, (1 Cor. xiii. 13.), and yet it makes them inseparable; for *faith worketh by love*, Gal. v. 6. and is *the substance of things hoped for*, Heb. xi. 1. And so doth it connect *good works* with *faith*, which are likewise distinguished from it: for *faith without works is dead, being alone;* and, *Seest thou how faith wrought with his works, and by works was faith made perfect*, Jam. ii. 17. 20. 22. As I dare not, therefore, separate those things which God hath conjoined in his word, so I am afraid to confound the things that he hath expressly distinguished. For this reason I cannot approve of the definition of faith in the assembly's catechism; and hence came the so much complained of *impudence* in finding fault with it.

And this is the cause (on my part) of its being affirmed with great confidence, "That I am in an error, a great "error! a fundamental error! and under strong delusion! "that my faith is the faith of devils, and that I am left of "God."

These terrible words, you know, have a much greater influence, than any argument or evidence of truth can have, with the mob, which you must suppose to be filled with a mortal hatred of error and delusion, and of the devil, with every thing that is declared by the ambassadors to belong unto him, and ready enough to *persecute and take* any one whom they point out to them as *forsaken of God*.

I remember the mob was once excited to act with fury against

gainſt a practice *, which, in other caſes, they bear with patience, by its being recommended to their wrath in theſe words of an ambaſſador's ſermon †, " I am bold to warn " you againſt ſuch an abominable practice; it is, with a " witneſs, a trampling under foot the Son of God, and a " counting the blood of the covenant wherewith we ‡ are " ſanctified, an unholy or common thing."

Theſe words, you ſee, are taken from the deſcription of the unpardonable ſin, in the epiſtle to the Hebrews, chap. x. 26. 29. But however much evil was in that practice, I may be bold to ſay, it was not the ſin againſt the Holy Ghoſt: or, if it had been that ſin, the hands of the mob would have been eaſily held, by the ambaſſador's telling them the words immediately following, which the apoſtle applies to that caſe, *Vengeance belongth unto me, I will recompenſe, ſaith the Lord.—It is a fearful thing to fall into the hands of the living God*, Heb. x. 30. 31. And perhaps they would give more heed to him than they do to the apoſtle ſpeaking in that paſſage, if he were but as bold to warn them againſt mobbing (which he cannot juſtify) by this, that the deſpiſers of Moſes's law died by the hands of men to whom it belonged to execute the vengeance; for *they died under two or three witneſſes*. But the greateſt deſpiſers of the new covenant in Chriſt's blood, fall into the hands of the living God; who ſays, *Vengeance belongth unto me, I will recompenſe*, Heb. x. 28.—31. with Rom. xii. 18.—21. If they were allowed to think on this, they might learn a difference betwixt the law of Moſes and the new covenant, which they would find of more uſe to them, and more to their real advantage, than they are willing to believe. But I muſt not wander from my ſubject.

I was going to tell you, that I made the definition of faith, which I took from my author, no further mine, than as I took it to refer to the 5th chap. of the 1ſt epiſtle of John, from whence the words of it have been at firſt taken by ſome body that has been taking an account of faith from the Bible itſelf; for the aſſembly's catechiſm makes no reference to this paſſage. And I muſt beg your patience till you have my notion of faith, even that ſame faith that is

* This was Wrightſon's picture ſhown at Perth.

† See the forecited ſermon, p. 64. 65.

‡ Here the ſcripture-expreſſion is altered.

connected

connected with eternal life, as it is described there in its nature, and by its causes and effects.

1. And now you shall find me describing faith by *receiving*, but receiving a testimony, as the apostle says, ver. 9. *If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.*

Here you see the *receiving*, which is *believing on the Son of God*, cannot be taken in that large sense wherein it stands in the catechism, or in the sermons formed about it, which tell us what it is to receive Christ into our hearts; for *receiving*, in that sense, takes in the exercise of all the graces that may be found in *them that believe on his name*. And they would make it to signify any good disposition of heart toward Christ that you can name, rather than believing or receiving the testimony of God concerning him.

And thus, while they teach us, that we are united to Christ by faith only, and not by the other graces that always attend it; we must at the same time believe them, that we are united to Christ by all the good dispositions that the gospel works in our hearts toward Christ, or by the whole compliance of our hearts with all that the gospel requires of us toward him, in all the ways wherein it exhibits him to us: for this is the meaning of receiving Christ into our hearts, as he is offered to us in the gospel.

I am not therefore ashamed of my confident boasting in the New Testament against the catechism, with the sermons formed upon it: for the apostle commends himself to me exceedingly above his pretended successors, by his plainness and clearness to the meanest capacity, on a subject wherein the most ignorant of mankind have an infinite concern. They know well, by daily practice and experience, from their infancy, what it is to receive the witness of men, or to take man's testimony. From this the apostle leads us into a notion of the faith demanded in the gospel, only by putting God's testimony in place of that of man; and as God is greater than men, so is his testimony, with our receiving it, differenced from theirs. If this may yet possibly be mistaken, he points it out to us by its opposite, which is, *Not believing the testimony that God hath testified of his Son*, and that is *to make him a liar*. To this agree the words of John Baptist, speaking of Christ, John iii. 32. 33. *And what*

he hath ſeen and heard, that he teſtifieth; and no man receiveth his teſtimony. He that hath received his teſtimony, hath ſet to his ſeal, that God is true. Though it ſhould be granted to our catechiſers, that *receiving* ſtands in their large ſenſe, John i. 12. (*But as many as received him, to them gave he power*, or right, *to become the ſons of God; to them that believe on his name*), no more could be inferred from it, but that they that believe in his name are they that receive him, even as they are they that do his commandments. Yet if they will plead upon the ſupplement EVEN, and affirm that *receiving* and *believing* are utterly the ſame thing in this text; then this *receiving* muſt be the ſame that is deſcribed by the apoſtle and John Baptiſt, when they are giving us an account of believing, and not *receiving* in the large ſenſe: for if, in that large ſenſe, it be the very ſame with believing, then we muſt ſay, that ſinners are juſtified and intitled to ſonſhip, by receiving Chriſt as their king to do his commandments.

II. But let us next attend to the apoſtle, as he deſcribes faith by that which is believed, and that is, "That Je-"ſus (who came by water and blood) is the Chriſt, the "Son of God; and, That God hath given to us eternal "life, and this life is in his Son; he that hath the Son, hath "life; he that hath not the Son of God, hath not life."

The teſtimony of God that we are called to receive or believe, is concerning Jeſus who died on the croſs, whoſe ſide was pierced by one of the ſoldiers, after they ſaw that he was dead already, and *forthwith there came out blood and water*, John xix. 33. 34. 35.

We are to believe concerning this Jeſus, *That he is the Chriſt*, or the Meſſiah that was promiſed and propheſied of in the Old Teſtament, and that all that was ſaid there of that Meſſiah is verified, and holds true only and fully in him; and eſpecially, *That he is the Son of God*, deſcribed by this ſame apoſtle in the firſt chapter of the goſpel written by him, where the Son of God is called *the Word*, (as he is likewiſe in this paſſage), and declared to be the eternal God by whom all things were created, John i. 1. 2. 3. 14. 15. 33. 34.

"And this is the teſtimony, that God hath given to us "eternal life, and this life is in his Son." This *giving* is more largely expreſſed by the apoſtle in this ſame epiſtle, chap. iv. 9. 10. where he ſays, "In this was manifeſted "the love of God toward us, becauſe that God ſent his on-

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" ly begotten Son into the world, that we might live through " him. Herein is love, not that we loved God, but that " he loved us, and ſent his Son, the propitiation for our " ſins." Compare Gal. iv. 4. 5. 6. and Rom. iii. 21.—26. He likewiſe ſhews us how God hath given us eternal life in his Son, when he tells us, that he, and the reſt of the witneſſes of his reſurrection, ſaw this eternal life begun in him, when he ſhewed himſelf alive to them from the dead, by many infallible proofs, in preſence of the diſciples that were with them, and made them his witneſſes of what they thus ſaw, (Acts i. 3. 8.). He ſays, chap. i. 1. 2. 3. " That—which " we have heard, which we have ſeen with our eyes, which " we have looked upon, and our hands have handled of the " word of life; (for the life was manifeſted, and we have " ſeen it, and bear witneſs, and ſhew unto you that eter- " nal life which was with the Father, and was manifeſted " unto us); that which we have ſeen and heard, declare we " unto you, that ye alſo may have fellowſhip with us; and " truly our fellowſhip is with the Father, and with his Son " Jeſus Chriſt."

This, with what is ſaid chap. ii. ver. 19. may let us ſee who are meant by US, to whom we muſt believe that God hath given eternal life, in raiſing his Son from the dead: or, we may underſtand it by theſe words of the prayer made by Jeſus Chriſt in preſence of his apoſtles, John xvii. 9. 20. 21. " I pray for them: I pray not for the world, but for " them which thou haſt given me, for they are thine.—— " Neither pray I for theſe alone, but for them alſo which " ſhall believe on me through their word; that they all " may be one, as thou Father art in me, and I in thee; " that they alſo may be one in us: that the world may be- " lieve that thou haſt ſent me." This is that company which is pointed out to John in the viſion, (Rev. v. 9.), ſaying to the Lamb, " Thou haſt redeemed us to God by thy blood, " out of every kindred, and tongue, and people, and na- " tion."

And thus we may underſtand who they are that *have the Son*, and therefore *have this life which is in him*. They are thoſe of every nation and ſort of men, without difference, who have received or believed this teſtimony of God concerning him; as we may alſo ſee plainly from the 10th and 13th verſes of this chapter, " He that believeth on the Son " of God, hath the witneſs in himſelf.——Theſe things have

" I written unto you that believe on the name of the Son " of God, that ye may know that ye have eternal life."

We may compare this with what Paul says to the Romans, chap. x. 6.—14. " Say not in thine heart, Who shall ascend " into heaven? that is, to bring Christ down: or, Who " shall descend into the deep? that is, to bring up Christ " again from the dead *. —— The word is nigh thee, in " thy mouth, and in thy heart: that is the word of faith " which we preach, That if thou shalt confess with thy " mouth the Lord Jesus, and shalt believe in thine heart, " that God hath raised him from the dead, thou shalt be " saved. For with the heart † man believeth unto righ- " teousness, and with the mouth confession is made unto " salvation. —— For whosoever shall call on the name of " the Lord, shall be saved. How then shall they call on him " in whom they have not believed?" This then is that faith whereby we have Christ, with the life from the dead that is in him; even our taking God's testimony, or believing him, that he hath raised Jesus Christ his Son from the dead; and what else is this but the knowledge and persuasion of this truth by testimony? yea, if it were any thing else, it behoved it to get another name than faith.

III. The apostle speaks of this testimony as it is the ground of this faith, and points it out to us several ways. He says, *There are three that bear record in heaven*, where Jesus, *the Word*, appears gloriously alive from the dead, in the name of all his people, through the merit of his obedience to the death, and thereby declares himself to be the Son of God, in whom there is eternal life for his people; and thereby also *the Father*, who gave him that life, as the due reward of his obedience to the death, declares the same thing; as does likewise *the Holy Ghost*, by whose power he was raised from the dead, and is glorified in heaven as the head of his body the church.

* Say not in thine heart any thing that may import, that the Son of God came not down from heaven to fulfil the law for sinners of all nations; or, that he lies yet under death, as if he had not fulfilled the law, nor given complete satisfaction to the offended Majesty of God, for the sins of his people in his death: for this is the import of the way of thinking, that moves men to go about to establish a righteousness of their own; and this way of thinking and speaking is the very opposite of saving faith, and of the confession of it.

† The heart cannot be taken here to stand in distinction from the persuasion of the mind, but from the confession of the mouth.

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The teſtimony that we believe is expreſsly called the teſtimony of God the Father concerning his Son; and in his teſtifying, he has two other witneſſes concurring with him; *the Word*, or the Son himſelf, who declares his Father's name unto his brethren, Heb. ii. 12. John xvii. 26. For as none knoweth the Son but the Father, ſo none knoweth the Father ſave the Son, and he to whomſoever the Son will reveal him, Matth. xi. 27. *And the Holy Ghoſt*, whoſe work is to teſtify of the Son, John xv. 26. Theſe two concurred with him in the creation of all things, and without them he never did any work.

And theſe three are one. The *Word* and the *Holy Ghoſt*, who bear witneſs with the *Father* in the divine teſtimony, are one and the ſame God with him *; ſo that we believe theſe three when we receive the teſtimony that is greater than that of men, becauſe it is the teſtimony of God. We look on them as three diſtinct witneſſes, and we look on them as one and the ſame God, in believing their teſtimony; and therefore the believers of Chriſt's reſurrection are baptized, (Matth. xxviii. 19.), and bleſſed, (2 Cor. xiii. 14. with Numb. vi. 23.—27.), in the name of theſe three.

The teſtimony of the divine Three who bear record in Heaven, is on earth, in the teſtimony of the three that bear witneſs there: for the apoſtle ſays, "There are three that "bear witneſs on earth, the ſpirit, and the water, and the "blood; and theſe three agree in one." And he lays the main ſtreſs of this upon the ſpirit, when he ſays, "This is "he that came by water and blood, Jeſus Chriſt.—And it "is the ſpirit that beareth witneſs †."

The ſpirit, as it is here diſtinguiſhed from the *Holy Ghoſt*, is not to be taken for his perſon; but it is the word of the truth of the goſpel, concerning the ſufferings of Chriſt, and the following glory, which was preached by the apoſtles, with the Holy Ghoſt ſent down from heaven, 1 Pet. i. 10. 11. 12. And the goſpel itſelf that was preached by the apoſtles, is here called the ſpirit, as it is the ſenſe and meaning, the ſcope and drift of the Old Teſtament, which we find, in diſtinction from the goſpel, called *the letter*, 2 Cor. chap. iii. and *the fleſh*, Gal. iii. 3. The apoſtle himſelf may be underſtood thus to ſhew us, that it is the truth of

* Deut. vi. 4. *Jehovah our Elohim is one Jehovah.* See letter to a biſhop, &c. and Chriſtianity *very near* as old as the creation.

† Καὶ τὸ Πνεῦμα ἐστι τὸ μαρτυροῦν.

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the gospel, that he means by the word *spirit*, as he says, *For the spirit is the truth*, or, *For the truth is the spirit**.

The gospel itself beareth witness to us, as it is the spirit, the true sense and scope of the Old Testament: and therefore we find the apostles setting forth Christ as the "end "of the law," in whom "all the promises of God are yea "and amen;" and declaring that they said "none other "things but what Moses and the prophets did say should "come, That Christ should suffer, that he should be the "first that should rise from the dead, and should shew light "unto the people, and to the Gentiles." And in all their preachings and writings, they still set forth that which they testified, as the sense and drift of the Old Testament. Nothing serves more to convince us that the gospel is the word of God, or to shew us the divine glory shining in it, than when we are made to view it as the spirit of the law of Moses, or of the whole Old Testament: for thus we have the whole strength of the evidence that is carried in the Old-testament revelation, and in the New, before us at once: and therefore nothing could be more proper than the apostle's calling the gospel *the spirit*, where he speaks of its testimony as the ground of faith.

The apostle taught the first Christians to distinguish the New Testament by the name *spirit*, from the Old Testament, which they taught them to call the *flesh* and the *letter*. And this way of speaking was exceeding significant, as it at once expressed the nature of the difference and the connection betwixt the two, and signified the necessity of the New Testament with respect to the Old, with its great excellency above it. But when their pretended successors (seeking a worldly kingdom to themselves, like that of the Old Testament) thought fit to lay aside the apostolic distinction betwixt the New Testament and the Old; this primitive way of speaking concerning these two covenants, which was very plain to the first Christians, contending against the Jews, became very dark, and turned quite obsolete.

We need not wonder at this, when we find our pretended ambassadors maintaining their kingdom, which is of this world, after the example of the kingdom of Israel, (though it be but a very poor imitation of it), by telling us, we must not call these, *two covenants*, as we see the apostle expressly doing, Gal. chap. iv. and Heb. chap. viii. but *two dispen-*

* Ὅτι τὸ Πνεῦμα ἐστιν ἡ ἀλήθεια.

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ſations of one and the ſelf-ſame covenant. And they teach us, that our nation ſhould make a covenant with God, according to the covenant that God made with the nation of Iſrael, when he took them by the hand to bring them out of the land of Egypt, though it be moſt manifeſt, that God, by his apoſtles and prophets, ſays the quite contrary, Heb. viii. 8.—13. with Jer. xxxi. 31.—34.

But however uſeleſs this way of ſpeaking of *letter* and *ſpirit* has been made in this caſe, by the doctrine of our divines; yet it is not quite out of uſe among men in other caſes: for I think I have heard our lawyers ſpeaking of *the LETTER of the law, and the SPIRIT of the law.*

Paul ſhews the excellency of the glory of the New Teſtament, or of the *ſpirit*, which is miniſtered by the apoſtles of Chriſt, above the glory of the miniſtration of the Old Teſtament, or the *letter*. He tells us the glory of that *letter* was the glory that ſhined on *the face of Moſes*, which the Iſraelites could not ſtedfaſtly behold, and which was to be done away; but the glory of the New Teſtament, which is the *ſpirit*, *i. e.* the intent and ſcope of that *letter*, is the very divine glory that ſhines in *the face of Jeſus Chriſt*, and from him into the hearts of his apoſtles, who miniſtered that *ſpirit* ſo plainly, that all believers may by that miniſtration behold the unvailed glory of the Lord, 2 Cor. chap. iii. and chap. iv.

But that which we are eſpecially to notice here, is, that it is ſaid concerning the firſt covenant, "Neither was the "firſt dedicated without blood: for when Moſes had ſpoken "every precept to all the people, according to the law, he "took the BLOOD of calves, and of goats, with WATER, "and ſcarlet wool, and hyſſop, and ſprinkled both the book "and all the people, ſaying, This is the blood of the teſta-"ment which God hath injoined unto you," Heb. ix. 18. 19. 20. with Exod. chap. xxiv. And here it is ſaid of Jeſus, the Mediator of the new covenant, That he *came by water and blood.*

The not breaking of Chriſt's bones, when the bones of the thieves were broken, (John xix. 31. 32. 33.), was a circumſtance of his death, that not only ſhewed him to have been manifeſtly dead, but pointed forth his death as the truth of the ſacrifice of the paſſover, John xix. 36. with Exod. xii. 46. And John, who takes notice of that, declares this other circumſtance of his death, as of no ſmall importance with reſpect to our faith, That when his ſide was pierced, according

cording to the prophecy, (John xix. 37. with Zech. xii. 10.), "Forthwith there came out blood and water:" for he says upon it, "And he that saw it, bare record, and his record "is true: and he knoweth that he saith true, that ye might "believe," John xix. 34. 35. For this blood and this water bring to mind the blood and the water at the dedication of the first covenant, and so they point forth Christ's death as the truth of the sacrifices whereby the covenant was confirmed. Thus our Lord, in the institution of his supper, sets forth his death as the confirmation of the new covenant, as he refers to these words of Moses at the dedication of the first, *This is the blood of the testament;* or, *Behold the blood of the covenant*, when he says, *This is my blood of the new testament*, or covenant, Matth. xxvi. 28.

Now, this blood and water, answering to the blood and the water of the first covenant, testify and declare, that the death of Christ put an end to that first covenant, and by these God signifies to us, that the new covenant of eternal life from the dead, is now in full force by his death, and firmly established with him that died: for to declare the covenant established with him by blood and water on his dead body, was plainly to shew that this covenant was to give him life from the dead. And, as this life could not take place but by his fulfilling and abolishing the first covenant in his death, it is hereby signified that this life is in him; so that *whosoever hath him hath life, and whosoever hath not him hath not life.*

The *blood* is the sign, or symbol, or emblem of the atoning meriting virtue of his obedience to the death; and the *water* is the sign of the efficacious working of the Holy Ghost, John vii. 38. 39. through which also he had *offered up himself without spot*, Heb. ix. 14. By virtue of this *blood* he was brought again from the dead, Heb. xiii. 20. and so declared to be the Son of God, who, *as he had power to lay down his life, had power to take it again*, by his own infinite merit. And he was raised again from the dead by the efficacy of this *living water*, that *springs up unto everlasting life.* And by this blood and this water of the new covenant, all his people are made sharers with him in the eternal life to which he was raised, Rom. viii. 10. 11.

The apostle says, *He came not in water only, but in water and blood.* When he came in the flesh, being made of a woman, made under the law, and was about to enter on the exercise of his office, as *a minister of the circumcision*,

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(Rom. xv. 8.), he came in water, at the baptiſm of John, where he appeared as the Son of God undertaking to fulfil all the righteouſneſs of the law for his people; and the voice of the Father was heard from heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed*, and the Spirit of God deſcended under the emblem of a dove, and remained on him; ſo that John ſaw and bare record, *That this is the Son of God*, Matth. iii. 13.—17. John i. 31.—34. But this is not all that ſerves to ſhew him to be the Son of God; neither did the life from the dead yet appear in him by the baptiſm of John, as it did by the baptiſm (Luke xii. 50.) with water and blood: for when he *came* again from the dead into his kingdom, or when he *came* in the new covenant, he came *not in water only*, as he did under the law, *but in water and blood*. In the *water* that came out of his pierced ſide, importing the life-giving efficacy of the Spirit of God, which ſhewed itſelf in the raiſing of him from the dead unto eternal life. And this could not be without the *blood* that came with it, importing his own infinite merit, the merit of his atoning ſacrifice, which ſhewed itſelf in his reſurrection from the dead: for he was *brought again from the dead in the blood of the everlaſting covenant*, wherein God calls not iniquity again to remembrance, by requiring any more ſacrifice for ſin, Heb. x. 3. 11. 12. 14.—18.

And thus the *water* and the *blood* concur with the word of faith which the apoſtles preached, the *ſpirit* or ſenſe of the Old Teſtament, in teſtifying to us, that we may believe, *that God hath given us eternal life, and this life is in his Son. He that hath the Son, hath life; he that hath not the Son of God, hath not life*. And in believing this, that is thus teſtified to us by the three witneſſing in earth, agreeing in one with the teſtimony of the three witneſſing in heaven, we ſet to our ſeal, that God is true.

IV. The apoſtle declares that this faith is the effect of our being born of God: for he ſays, ver. 1. *Whoſoever believeth that Jeſus is the Chriſt, is born of God*. And however eaſy they may imagine this to be, who are not exerciſed in examining themſelves as to their belief of the truth of the goſpel, nor ſtudying to behold the evidence of its truth, but take it as a tradition from their fathers; yet it muſt be owned by them who would not deny the ſcriptures, that there is ſuch a belief, that cannot be without the new birth. However wicked men, or

their father the devil may believe, we are assured here, there is a belief of the truth, which is the effect of being born again. And this belief that is peculiar to the children of God, as they are begotten of him, must be of a different nature from any belief that is to be found in the children of the devil, however much the one may resemble the other. They who are enlightened, and receive the word with joy, so as to join the children of God in the confession of the faith, and yet draw back to perdition, have not that same knowledge of the truth, nor that persuasion of it upon its proper evidence, that the children of God have, who believe to the saving of the soul: therefore the faith of *them who believe to the saving of the soul*, is called, *the evidence of things not seen*, in distinction from those who *draw back to perdition*, Heb. x. 39. and xi. 1.

This birth, whereof faith is the effect, *is not of bloods, nor of the will of the flesh, nor of the will of man, but of God*, (John i. 12. 13.), who, *of his own will, begat us with the word of truth, that we should be a kind of first-fruits of his creatures* (James i. 18.), *being born again not of corruptible seed*, (as Israel, the children of God according to the flesh, whose birth, though it was by virtue of God's promise to Abraham their father, yet was of corruptible seed), *but of incorruptible, by the word of God, which liveth and abideth for ever*, 1 Pet. i. 23. Thus our Lord points out this spiritual birth to Nicodemus, and distinguishes it from the fleshly, wherein the Jews gloried, John iii. 3. 5. 6. 8. *Except a man be born again, he cannot see the kingdom of God.---Except a man be born of water and spirit* (Is. xliv. 3. 4.), *he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.---The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh:—so is every one that is born of the Spirit.*

The faith of God's testimony concerning his Son, whereby we see the kingdom of God, and enter into it, is not, therefore, *of ourselves*; *it is the gift of God*, who gave his Son, and gave us eternal life in him, when he raised him from the dead, Eph. ii. 4.—8. And it *is given us in the behalf of Christ*, Phil. i. 29. and for his merit, that brought him again from the dead; for we *obtain* it *through the righteousness of our God and Saviour Jesus Christ*, 2 Pet. i. 1. as it is also wrought in us (by means of the gospel) by the power

power of the Spirit of God, which wrought in the raiſing of him from the dead, Eph. i. 19. 20. Col. ii. 12.

V. The apoſtle ſhews us, that this belief of the truth, which proceeds from the new birth, diſtinguiſhes itſelf by its peculiar fruits and effects, as we ſee from ver. 1. to 5. And theſe are, firſt, *love to God*, and to the *children of God*, who *know the truth*, and that *for the truth's ſake which dwelleth in them*, 2 John ver. 2. This again muſt be evidenced in *keeping the commandments of God*, or doing the good works that he requires, ſpecially the works of love one to another, even as Chriſt loved us, according to his new commandment: for hereby the children of God are diſtinguiſhed from the children of the devil. And when we *love, not in word nor in tongue, but in deed*, or work, *and in truth*, then *we know that we are of the truth, and ſhall aſſure our hearts before him*, 1 John iii. 10. 18. 19. And whereas the works of this peculiar love that are commanded by God, make the practiſers of them the objects of the hatred of the men of this world (John xv. 17. 18. with 1 John iii. 13.), and the love of this world prevailing in us, will make theſe commands grievous to us, and the luſts of this world ſtruggle ſo in our hearts againſt the doing of the works of the peculiar love God requires, that we can do them no further than theſe are overcome; the apoſtle ſays, that this faith overcomes the world, ſo as to make his commandments *not grievous* to us. His words are, *His commandments are not grievous. For whatſoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and blood.* The faith that overcomes the world, *looks on him* that was *pierced*, as he *came* from the dead *by water and blood*, having put an end to the covenant of temporal life in Canaan's land, and ratified the new covenant * of eternal life from the dead, or having done away the teſtament of the worldly inheritance, and confirmed the teſtament † of the eternal heavenly inheritance, whereof he himſelf, the firſt begotten of the dead, is the heir, and all his people, of every nation, joint heirs with him. And this has a moſt manifeſt

* It has the notion of a covenant, as it has a mediator, and is ratified by ſacrifice.

† And the inheritance of children, with the confirmation by the teſtator's death, give it the notion of a teſtament.

tendency to wean our hearts from this world, and to give us the victory over it, Col. iii. 1.—5. This teſtimony that we believe concerning the eternal life that God hath given us in his Son, whom he raiſed from the dead, muſt likewiſe influence us, in believing it, to love God, and to love one another, and do the works of love that he requires toward them with whom we look for a ſhare of this life in his Son, that he hath given us; as we may ſee from this whole epiſtle of John.

And indeed we hold this truth in believing it, as we do the principles that guide our inclinations, even the principles of our practice: for all our choice is directed, all our practice influenced, by ſome perſuaſion; and therefore the ſcripture ſpeaks of *living in error*, 2 Pet. ii. 18. and of *walking in darkneſs*, 1 John i. 6. For though we *know that they who commit ſuch things are worthy of death*, yet another principle leads our practice, when we *not only do the ſame, but conſent with them that do them*, Rom. i. 32. And on the other hand, when the truth of the goſpel becomes the principle of our practice, as it does when we really believe it, we are ſaid to *do the truth*, John iii. 21. *to walk in truth*, 2 John ver. 4. and *in the light*, 1 John i. 7. And thus whatſoever the ſcripture aſcribes to believing, is aſcribed, at bottom, to the truth, or to that which is believed, and which is, at the ſame time, the cauſe of faith; and all the power that believers have to will or to do good, is the power of the word which they believe, *which bringeth forth fruit in them*, Col. i. 6. and is *able to ſave* their ſouls, as it is *grafted* in them, James i. 21. Yea, and I would have our catechiſers eſpecially to notice, that we ſhall not ſo eaſily place a merit of our own in our believing the teſtimony concerning the merit and righteouſneſs of Jeſus Chriſt for juſtification, as we can think of our own merit in believing, when we conceive that *believing* to be the good diſpoſitions and inclinations of our hearts toward him, as exhibited in the goſpel; even while, as to theſe good hearts of ours, we may be ſaying, *I thank thee I am not as other men.*

The belief of Chriſt's righteouſneſs, as it is revealed in the goſpel, conforms us to his obedience to the death, eſpecially in love to the brethren whom we have ſeen; and this is ever attended with that love and good-will to all men, even our enemies that hate us, and perſecute us for the truth, which he requires of us, and hath taught us by his example. But this fruit of the goſpel muſt not be look-

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ed on as the ſame thing with natural affection, friendſhip, and the love of our ſpecies, or of the human kind, and the love of one's country: for this love to all men, even the enemies of the goſpel, doing them good for evil, bleſſing them and praying for them, which is the proper fruit of faith, and accompanies brotherly love, is for the ſake of the unknown elect, 2 Tim. ii. 10. Tit. iii. 2. 3. even as God is good to the evil and unthankful world for their ſakes, as Peter tells, 2 Pet. iii. 9. *He is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.* Thus our Lord prayed for his enemies that were ſpitefully uſing him in putting him to death; but he was praying for them that the Father had given him, and his prayer was effectual upon the *remnant according to the election of grace*, that was ſaved from among the Jews by the preaching of the apoſtles on the day of Pentecoſt, and afterward. Stephen imitated his Lord in praying for his ſpiteful perſecutors at his death, and the Lord anſwered his prayer in the converſion of Saul, who ſays, *I did it ignorantly and in unbelief*, 1 Tim. i. 13. And when our Lord prayed for forgiveneſs to his enemies, he ſaid, *For they know not what they do.* So that if any of them that acted ſpitefully againſt Chriſt, in putting him to death, had been firſt illuminated in the knowledge of him, they would have had no intereſt in this prayer; even as Paul ſignifies, that if he had perſecuted the church, and blaſphemed as he did, after illumination, he had not obtained mercy. The goſpel declares, *that the world lies in wickedneſs*, except them that believe, and yet commands us to pray for them that lie in wickedneſs: but the ſin unto death excludes men from that love to all men and to enemies, that is the fruit of faith; for it croſſes the very end and deſign of the goſpel-benevolence, which is for the ſake of the unknown elect, for whom Chriſt died; becauſe by this ſin men appear to be reprobates: therefore the apoſtle ſays, *There is a ſin unto death, I do ſay that he ſhall pray for it;* yea, Paul ſeems to give us an inſtance of a prayer againſt it, 2 Tim. iv. 14. Thus we may ſee how the love that the goſpel requires toward all men, and even the enemies of the goſpel, is connected with that brotherly love that is the great fruit and evidence of faith. And if you take this hint, you will know how to improve it when you happen to hear any of our fine declaimers on charity.

Now, by theſe neceſſary fruits of the belief of the truth that

that the apoſtle mentions, even love to God and the children of God, and the good works that he requires done in the way of overcoming the world, we know that we do indeed believe the teſtimony of God concerning his Son, and ſo *have the Son*; and thus we *know that we have eternal life*, according to the teſtimony that ſays, *He that hath the Son, hath life*; *he that hath not the Son of God, hath not life*. Compare John iii. 36.

SECT. III.

IF your patience be not quite ſpent on this long lecture, you muſt bear with me a little further, till you have my account of the faith of devils.

By the charge againſt the letter on this head, I am referred to the epiſtle of James, chap. ii. ver. 19. 20. where he ſays, "Thou believeſt that there is one God *; thou "doſt well: the devils alſo believe, and tremble. But wilt "thou not know, O vain man, that faith without works "is dead?" Now, I cannot find that James diſtinguiſhes the faith of God's elect here from that of devils, by placing the nature of it in any thing beſide the belief of the truth of the goſpel; but it is eaſy to perceive that he would have us to ſhew our belief of the truth to be of a different nature from their belief, by the fruits of it, good works. He doth not ſay any thing from which we can poſſibly infer, that there muſt be more in faith than the belief of the truth of the goſpel; but he teaches us, that the true ſaving belief of the goſpel, in the ſouls of men that are born of God (Jam. i. 18. 21.), muſt be very different from the devils belief; becauſe it produces good works, fruits of a very different nature from the fruit of the devils faith; and he would have the root diſtinguiſhed by the fruits, as he ſays, "I will ſhew thee my faith by my works." He ſpeaks more particularly of the works whereby he diſtinguiſhes true faith from falſe, where he bids us be *doers of the word*, and forbids us to let our zeal in words and profeſſions outrun our practice in religion. He ſays there, "Pure re-"ligion and undefiled before God and the father is this, To "viſit the fatherleſs and widows in their affliction, and to

* Compare 1 John v. 7. *Theſe three are one.*

"keep

" keep himſelf unſpotted from the world," Jam. i. 21. 22. — 27. Here are fruits very different from what the devils faith produces; and if our zeal in this pure and undefiled religion hold pace with our zeal in words and profeſſions, we need not be much afraid of the faith of devils.

That terror and dreadful horror which James places as the effect of the devils believing, when he ſays, they *believe and tremble*, is very oppoſite to that love whereby faith worketh in bringing forth good works; as John tells us, when he ſays, " There is no fear in love; but perfect love caſteth " out fear; becauſe fear hath torment: he that feareth, is " not made perfect in love," 1 John iv. 18. And I need not tell you that this tormenting fear is very different from that *godly fear*, without which there can be no obedience, and from the " fear of our coming ſhort of the promiſed reſt " through unbelief;" ſince you ſee it is oppoſite to love and good works, and therefore to ſaving faith. We ſee one of the children of the devil *trembling* with this tormenting fear at the preaching of an apoſtle his priſoner, and putting the word away from him, Acts xxiv. 24.—27. And we find the ſlothful ſervant giving this as the reaſon of his neglecting the improvement of his talent, " I feared thee, " becauſe thou art an auſtere man," Luke xix. 20. 21. But ſome of them are ſaid to *receive the word with joy*, Matth. xiii. 20; yet this their joy (however they be *enlightened, and taſte the good word of God)* cannot be that *rejoicing in the truth*, which is the property of charity or love; it muſt be a joy belonging to the love of one's ſelf, aſide from God and his children, in whom the truth dwells: for theſe taſters of the good word of God bring not forth the fruits of the word, the works of love. Compare Heb. vi. 4.—11. with Matth. xiii. 20. 21. And thus, I think, we may ſet aſide all that belief of the goſpel, from the true ſaving belief of it, that doth not produce love and good works, however men or devils be affected with it. What ſhall we then ſay of their belief of the goſpel, who neither rejoice nor tremble at it, let be to do its works?

The coming of the man of ſin, or of Antichriſt, after the working of Satan, is declared to be the righteous judgment of God upon the profeſſors of the truth of the goſpel, who received not the love of that truth: for the apoſtle ſpeaking of that great apoſtaſy from the goſpel, under a form of the profeſſion of it, ſays, " becauſe they received " not the love of the truth, that they might be ſaved; and

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" for this cauſe God ſhall ſend them ſtrong deluſion, that they " ſhould believe a lie, that they all might be damned who " believed not the truth, but had pleaſure in unrighteouſ- " neſs," 2 Theſſ. ii. 9.—12. The *love of the truth*, which you ſee here inſeparably connected with the true belief of that truth, and ſeparated from the falſe, did, from the beginning, ſhew itſelf in patient joyful ſuffering for the truth, (Heb. x. 32.—35. 1 Theſſ. ii. 13. 14. 2 Theſſ. i. 4. 5.), and in the zeal of good works and almſdeeds, denying the luſt of the fleſh, the luſt of the eye, and the pride of life, 2 Cor. viii. 1.—8. 1 John ii. 15.—19. But when men began to profeſs the truth, grudging the croſs, and became cool in the zeal of good works, through the love of this world prevailing in them, this brought the *ſtrong deluſion* upon them *that believed not the truth, but had pleaſure in unrighteouſneſs*.

And the end of it was, " That they ſhould believe a lie, " that they might be damned:" That they ſhould believe that they may follow Chriſt without the croſs, and not that only, but even perſecuting others; that the friendſhip of this world is not enmity with God, and that they can ſerve God and Mammon, and obtain the glory of our Lord Jeſus Chriſt in ſeeking the glory of this world: for, if the goſpel be true, this is a damnable lie. And it is fact, that the belief of this lie has been wrought in multitudes of men called Chriſtians, and is a judgment exceeding well ſuited to the cauſe for which it came.

The oppoſite of this is, " the ſanctification of the Spirit, " and belief of the truth," through which God's elect are ſaved, 2 Theſſ. ii. 13. 14. For they who received not the love of the truth, or who had pleaſure in unrighteouſneſs, however they profeſſed the truth, yet believed it not; becauſe the true ſaving belief of the goſpel is inſeparable from the ſanctification of the Spirit.

And the mean of preſervation from this ſtrong deluſion, is, *ſtanding faſt, and holding the traditions* of the apoſtles that were not yet all written in the epiſtle to the Theſſalonians, but are now fully written in the New-teſtament ſcriptures, where they are only to be found pure and entire; and by theſe the Lord eſtabliſhes his own people *in every good word and work*: yet ſome pretended ſucceſſors of the apoſtles would have us believe it is *ſtrong deluſion* that makes men contend for the neceſſary connection betwixt the *ſanctification of the Spirit*, and the *belief of the truth*, as it appeared

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in the church of the Theſſalonians; and they would have thoſe men reckoned deluded believers of a lie, who pretend to hold faſt the traditions of the apoſtles written in the New Teſtament, without a national confeſſion of faith, or without the catechiſm, which they call the mean of enlightening the land with the light of the goſpel.

But I proceed to give you ſome notes from the hiſtory of the faith of devils.

And, firſt, I find, after that notable manifeſtation of Jeſus his being the Son of God at John's baptiſm, the devil, who could not be ignorant of it, came to him, moving a queſtion about the truth that had been manifeſted, deſiring him to prove it by evidence inferior to that which he had already, and uſing ſcripture to induce him to manifeſt it in an unſcriptural manner; and when he failed in that attempt, he dropt the queſtion, and offered him the kingdoms of this world, and the glory of them, which was moſt conſpicuous at that time in the Roman empire, if he would hold them of him, the *prince of this world*, and the *god of this world*, and worſhip him. This offer our Lord rejected, with the abominable condition, Matth. iii. 15. 16. 17. and chap. iv. 1.—10. Some ages after this, the clergy came to be ſet over that empire; but by what tenor they held it, and upon what condition they keep the kingdoms of this world, and the glory of them, will not be ſo eaſily underſtood.

From the time of Satan's making this attack upon Jeſus, we may ſuppoſe the devils knew him to be the Chriſt, the Son of God, that was promiſed in the Old Teſtament; and they underſtood his authority and power, as "the Son of "God manifeſted to deſtroy the works of the devil," by the works he wrought, and eſpecially his caſting them out of thoſe that were poſſeſſed; and they confeſſed it with *trembling*; as we find them crying out, "What have we to "do with thee Jeſus thou Son of God? Art thou come hi-"ther to torment us before the time?" Matth. viii. 29. Mark v. 7. Luke viii. 28. Thus they believed, and trembled. But whatever way they acted, or ſtirred up men to act, with reſpect to the truth, their deſign was ſtill deviliſh; for we cannot expect to find in theſe deſperately proud, ſpiteful, and crafty ſpirits, that belief of the truth which works by ſelf-denied unfeigned love.

The multitude that was like to take Jeſus by force to make him a king, from whom he fled (John vi. 14. 15.); the

multitude that followed him for the loaves (ver. 26. 27.), hoping to make a fine life of him in this world, as their fathers lived when God was bringing them to their kingdom in Canaan (ver. 31.), shewed a great zeal for him; but they were set on by the devil, the prince of this world. When Christ's doctrine drove them away, and the disciples, who found themselves disappointed in their worldly hopes, had left him (ver. 66.), he inquired at the twelve, whom he knew to be a little tainted with that devilish prejudice of a *worldly kingdom* to the Messiah, *Will ye also go away?* and they answered him, "To whom shall we go? Thou hast the "words of eternal life; and we believe and are sure, that "thou art that Christ, the Son of the living God." Then he tells them, *One of you is a devil.* This was Judas Iscariot, who, at bottom, preferred this life to the *words of eternal life;* and therefore at last betrayed him, when he was no longer able to reconcile the following of Christ with his worldly hope, John vi. 67.—71. When Peter confessed the faith, the Lord sustained his confession, and pronounced him blessed, as a child of God that had been taught of the Father, Matth. xvi. 16. 17. But when this same Peter discovered his thoughts of a worldly kingdom to Christ, and shewed his affection to him on that footing, he called him Satan, and rejected with disdain the zeal he shewed for him, as being inconsistent with his faith, and as opposite to it as Satan is to God, ver. 21. 22. 23.

From all this we may justly suspect that confession of the faith of Christ the Son of God, that is entwisted with mens worldly interests, and has not a connection with the cross *; for this must be a distinguishing effect of the belief of the truth of the gospel, that Christ taught Peter with a severe rebuke, *viz.* "If any man will come after me, let him "deny himself, and take up his cross, and follow me," Matth. xvi. 24.—27.

If Jesus had come to the nation of the Jews in the power of an earthly monarch, it is probable they had owned him with great zeal, and readiness to knock down all his oppossers; but seeing he came in the very opposite manner, they

* These three Greek letters χ, ξ, ϛ, which express the number of the beast's name, Rev. xiii. 17. 18. happen to be the initials of this motto for all his company, χριστιανοὶ ξένοι σταυρῷ, and the opposite number of the Lamb stands in these three letters ρ, μ, δ, Rev. vii. 4. ῥήματος μάρτυρες διωκόμενοι.

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were easily instigated by the devil to oppose him; and they shewed themselves to be the children of the devil (notwithstanding their high pretensions to be the children of God, and his people), by persecuting him to the death, for calling himself the Christ, the Son of God, John viii. 39. to 44. But behold, at the same time, the unclean spirits confessing him to be the Christ the Son of God! "I know thee "who thou art, the holy one of God," says one of them, Mark i. 24. Luke iv. 34. "And they fell down before him, "and cried, saying, Thou art the Son of God," Mark iii. 11. Yet Jesus would have no confession, no testimony from that quarter; he commanded them to hold their peace, and charged them that they should not make him known. He suffered them not to speak, because they knew him, Mark i. 34. And indeed whether men took him for the Christ upon their testimony, or rejected him because they testified of him, their point was gained in both events.

After this, the devil, who stirred up persecution every where against the apostles, offered his testimony to the way of salvation preached by them, and to them as the declarers of it; and urged it upon them, saying, *These are the servants of the most high God, which shew unto us the way of salvation.* The apostles, in like manner, rejected this testimony, and they paid for it; for they were beaten and imprisoned as troublers of the world, and disturbers of the peace, at the instigation of those who made gain by the devil's prophetess, Acts xvi. 16.—24.

Neither you nor I question, that the philosophical opposition which Arius (the product of the first Christian school of learning) made unto the doctrine of the gospel concerning Jesus Christ did proceed from the devil; but perhaps you never dreamed that he had any hand in the Nicene confession of the faith: for as the majority of the bishops of that grand synod, and the emperor by whom it was called, held the right side of the question, in opposition to Arius, what know I but you may have had that much confidence to put in the devil, as to think he would not speak inconsistently with himself? But, though he needs not speak contradictions, for want of logic or metaphysics, the facts I have noted down from the scripture-history, serve to shew you he is in no strait about speaking any way; at least he casts up in so very opposite shapes (driving his point still against Christ) in the gospel-history, that you need not be alarmed, if I call upon you to take a look of

the council of Nice, to see if we can find him even there.

Observe then, in the first place, that, as Arius attacked the truth by philosophy, the fathers of the council opposed to him the fittest words their wisdom could devise, to distinguish it from his error; and these their words stood as the confession and standard of the faith of Christ the Son of God. Thus the deep things of God came to be confessed, not in the words which the Holy Ghost taught, but in the words of the wisdom of the disputer of this world, now established as the standard of the truth of the gospel. You will see little in this; for if the truth at bottom be owned, you are easy about the words. But I cannot so easily pass over this; for those words wherein the truth was now set forth to be believed and confessed, carried another authority in them, than that upon which the truth was at first received in the *form of sound words* set by the inspired apostles; and this was the authority of the catholic council. And from this time the *form of sound words* that was dictated by the Holy Ghost, became of less consideration in the confession of the faith, as less fit to distinguish a true profession from a false, than the forms that men have been framing and imposing ever since that famous beginning in the council of Nice. All heretics own the scriptures, and plead them, it is true; but still the scripture alone must determine to me, who is a heretic, and who not. Here I shall leave to your consideration three queries, that I find in a twopenny pamphlet written against the infallibility of the church of Rome, intitled, *The plain man's reply to the catholic missionaries*, printed in the year 1686; and I would even catechise our catechisers with these same queries: which are,

1. "Suppose a controversy should arise about the canons "of any council, how, and in what sense they are to be "understood? Can such decrees determine themselves, "and explain their own meaning? If so, then,

2. "Why must not the same privilege be granted to the "holy scriptures? Why cannot the writings of God judge "and determine controversies, as well as the writings of "men?

3. "Whether cannot the Spirit of God, by which the "scriptures were indited, express his mind as plainly and "intelligibly, as the fathers of any council?"

And you may likewise consider what Dr Owen says in his Theologumena, *Digress. de philosophiæ cum theologia mistura*,

miſtura, *p.* 509. though he too compoſed a catechiſm.

But let us behold next the confeſſion of the faith of the Son of God, ſet at the top of the Roman empire, and connected with the power and glory thereof. What you will think of this, I know not; but I ſuppoſe this would have pleaſed Peter, when he was ſaying that for which his maſter called him Satan. The multitude, and the diſciples that went back, and Judas who was called a devil, would have been delighted with this; yea, the Jewiſh rulers themſelves had been far from calling Jeſus a blaſphemer for his doctrine, if it had been attended with this power and glory.

The croſs that Jeſus Chriſt joined inſeparably to the true confeſſion of the faith, was ſet at a great diſtance from this confeſſion, and the reverſe came in its place. It is true, the ſtory tells, that the likeneſs of the croſs appeared in the air to Conſtantine, with this inſcription, *Through this thou ſhalt overcome*, i. e. through this thou ſhalt vanquiſh thy rivals, and become Roman emperor; and ſo it came to paſs. Then the ſign of the croſs in the Roman banner accompanied the confeſſion of the faith in its exaltation in that empire. Thus I own the croſs and the faith were connected: but you may let me ſay, this was a new way of taking up the croſs, together with the new confeſſion and ſtandard of faith.

And now the Chriſtian leaders, who were originally enſamples to the flock, of humble dependence on the Lord Jeſus, and of ſelf-denial in conformity to him, came to have the empire ſubjected to them, in dependence on the emperor, and diſtributed among them in ſubordination to one another. The biſhops of each province were dependent on their metropolitan, with a provincial ſynod; and there were biſhops again of capital churches, ſet over thoſe metropolitans and their provinces, as the biſhop of Alexandria over Egypt, Lybia, and Pentapolis, the biſhop of Antioch over the whole eaſt. But there is ſome difficulty about the juriſdiction of the biſhop of Rome in the weſt; for he was not yet come to his ſupremacy; and the council of Nice did not preciſely or clearly enough determine the limits of his juriſdiction. Our clergy have no offence at the ſubjection of provinces and nations, as a flock to the Chriſtian paſtors, in their ſynods and councils ſubordinate to one another; but they ſuſpect the ſubordination of biſhops to metropolitans, and of them again to capital biſhops, to have proceeded from the devil: For they have all their

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ſhare in the government of the world, by ſubordination of ſynods and councils; and though they have no ſcruple at lording over the people, (but are clear for it to avoid confuſion), they are pretty poſitive, that the ſubjecting of themſelves to the juriſdiction of a ſuperior biſhop (to avoid confuſion), is a thing that came of the devil, though it be a thing that was done even by the council of Nice. They will not be called *the clergy*; but they can plead 1 Pet. v. 3. againſt the lordſhip of the biſhop over them, *(Neither as being lords over God's heritage, τῶν κλήρων, but being enſamples to the flock)*, yet they will not allow it to be pleaded againſt their lordſhip over the people; but though nothing elſe that was done by the council of Nice ſhould pleaſe our clergymen, they are well ſatisfied that the making of that creed or confeſſion of the faith of the Son of God for the empire, was a great and a good thing; for therein they ſee the name of the Son of God exalted.

Yet I cannot tell what they will think of this when they conſider it, *viz.* That the name of Chriſt, by this exaltation, and the faith of him, as thus dignified, was dependent on the power that ruled the Roman empire, and held this its ſtation much at the will of the emperor, who ſometimes inclined to the Nicene faith, and ſometimes to Arianiſm, till he was taken out of the way, and the kings, who divided the empire, gave their power to the clergy. And this did not mend the matter: for when the clergy came thus to be the head, they were ruled immediately by the devil, as our reformers thought, and as ſome Proteſtants ſtill think. Compare Matth. iv. 8. 9. 10. with Rev. xiii. 3.—8.

But let us next give our thoughts to this, that the Nicene confeſſion of the faith was made for the empire: it was deſigned to be the confeſſion of the faith of the whole empire diſtributed under the clergy. Now, let even a Popiſh writer *, who cannot be ſuſpected of diſaffection to the ſtate of the church that then was, give us an account of the people who had this faith. He ſays, "As to the manners "of believers, Chriſtianity becoming the common and "almoſt general religion in the Roman empire, we muſt "not be ſurpriſed if there were abundance of perſons "who were only Chriſtians in name, and who led a "life almoſt heatheniſh." Here is a faith without works with a witneſs. The primé national faith, the faith of the

* Dupin.

council

council of Nice, that famous original of all national confeſſions of faith, appears to be a faith without good works: and let James tell us what ſort of faith that is. Some ſhew much zeal for the orthodoxy of the national faith; but James tells us plainly, that, hold off works, the devils can be ORTHODOX.

And here I would aſk them who hold the faith pointed out in the letter on catechiſms, to be no other than the faith of devils, what they take their beloved national faith to be? Can they ſay any more of the perſuaſion of the truth of their catechiſm, but that to have this perſuaſion is to be of good ſound orthodox belief? But the belief of the truth, by their aſſertion, is only the faith of devils; what then do they contend for, in contending ſo earneſtly for ſound principles, and orthodox belief? Surely the deſign of all the ſtir and noiſe they make, cannot be merely this, to make us no better than devils.

Or, do they expect to make the nation ſhew its faith of the goſpel by the works of the goſpel, and to eſtabliſh the nation in *every good work*, together with every *good word*? If this be their meaning, then I ſhould hope they would plead for the inſeparable connection betwixt the ſanctification of the Spirit, and the belief of the truth, and all their believers of the truth will be ſaints. But alas, a national faith, with all the power of the nation eſtabliſhing it, was never able to produce love and good works. The word of the apoſtles did this, and can do it ſtill, by its power working in them that believe it; but they propoſed only to take a people out of the nations for God's name. And to this agree the words of the prophets about the nations, Acts xv. 14.—17.

Let us, in the laſt place, take a view of the fruits of that firſt national faith, and the works that attended it. The firſt fruit of it was perſecution. The apoſtolic faith had been perſecuted; but the power of the empire began to be employed in defence of this faith, as ſoon as it was given forth by the council. The effect of this was diſſimulation in ſome who feared the defending power; and as to Arius himſelf, and two biſhops called *Secundus* and *Theonas*, who would not profeſs the faith, their fate was exile. Thus, perſecution by Chriſtians began as the product of the Nicene faith; and I ſuppoſe you will not be poſitive to deny, that this is the work of the devil. To this you may add the many famous ſtrifes among the clergy, contending who ſhould

have

have moſt of the power and glory of the kingdoms of this world? which contention began then, and continues to this day, where-ever there is any occaſion or opportunity for it, as there will, in all appearance, ſtill be more or leſs, to the end of the world. And as religion was then often the pretext in the clergy's ſtrivings for power and honour in this world, ſo I reckon it will be to the end.

Thus you ſee a faith, not in the words of the Holy Ghoſt's teaching, but in the words of the teaching of man's wiſdom, leaning on human authority, and ſupported with ſecular power, connected with the power and glory of the kingdoms of this world, in ſeparation from the zeal of good works, and from bearing the croſs after Chriſt, and producing perſecution, accompanied with diſſimulation, pride, and ambition, the works of the devil; and you may add covetouſneſs, 2 Pet. ii. 3. If you ſee this, you can ſay you ſee the faith of devils as it may be ſeen among men.

And you can be in no ſtrait to diſtinguiſh this from the belief of the teſtimony of God, in his own word, begot and maintained by the power of God, producing love and good works, with ſelf-denial, mortification to the world, and patient bearing the croſs; which is the faith of God's elect.

This is that faith which owns no ſtandard but the ſcriptures of the inſpired prophets and apoſtles, depends on no authority but that of God in theſe ſcriptures, admits no light but that which ſhines there, and receives no teſtimony but what is given there. As the letter on catechiſms ſerved the cauſe of this faith, I placed the uſage it met with to the account of the word of God, and the teſtimony of Jeſus Chriſt; and as this letter has no other drift, I am ready to do the ſame with it; ſtill allowing every thing in it to be rejected that does not ſerve this purpoſe; yea, if you caſt it into the fire, and cleave wholly to your Bible, you will loſe nothing, and its end is gained.

And this is that faith, in the unity of which the whole body of Chriſt is growing up to a perfect man in him; but his people have been divided, inſlaved to human authority, and confounded with the world, by creeds and catechiſms. I conclude, wiſhing you and yours a ſhare in that prayer which you read, John xvii. 20. 21.; and am,

SIR,

Your, &c.

POST-

POSTSCRIPT.

AS I am perſuaded all that believe on Chriſt through the word of his apoſtles, are one, in ſpite of all the diviſions that have been made among them by the doctrines and commandments of the leaders of the ſeveral ſects among whom they have been ſcattered, I cannot but approve of that way of ſpeaking that is now pretty common, *viz.* That they who are agreed in the main, ought to forbear one another in differences about things of leſſer moment. But I want to know your mind of a remarkable text that has been often cited to ſupport this ſaying; becauſe it ſeems to point out that *main* wherein all true Chriſtians ſhould be agreed.

The text is Phil. iii. 7.—18. Notice theſe words, "Yea "doubtleſs, and I count all things but loſs——that I may "win Chriſt, and be found in him, not having mine own "righteouſneſs, which is of the law, but that which is "through the faith of Chriſt, the righteouſneſs which is of "God by faith: that I may know him, and the power of "his reſurrection, and the fellowſhip of his ſufferings, be-"ing made conformable unto his death; if by any means "I might attain unto the reſurrection of the dead.—— "Let us therefore, as many as be perfect, be thus minded: "and if in any thing ye be otherwiſe minded, God ſhall re-"veal even this unto you. Nevertheleſs whereto we have "already attained, let us walk by the ſame rule, let us "mind the ſame thing."

I muſt own to you I cannot perceive how one can walk by this ſame rule, and mind this ſame thing, in minding a worldly kingdom to Jeſus Chriſt, or in walking up to the principles of uniformity, upon which national churches and national covenants have been built. The principles of the extirpation of heretics and ſchiſmatics to eſtabliſh a kingdom of this world to Jeſus Chriſt, are perfectly inconſiſtent with the minding of conformity to Chriſt in his humiliation in this life, and the deſire of ſo attaining to the reſurrection of the dead.

But when I would think as charitably as I can on this head, I conſider that the diſciples, in the days of the Lord's fleſh, were much under the influence of the then prevailing notion of a worldly kingdom to the Meſſiah; and true Chriſtians now may have received, by tradition from their

fathers, principles inconsistent with this same rule, which (in spite of the influence those principles have upon them) they are most inclined to walk by. For the apostle supposes, that in some things they may be *otherwise minded*, i. e. differently minded from that one rule, and so divided from one another. But the cure of these divisions must be the Lord's revealing this same thing more clearly to them, that they may see its inconsistency with those other opinions that they were entertaining. And till they see this, they can be no further agreed, but in as far as they are walking by this same rule, and minding this same thing, *viz.* the salvation that lies in the sufferings of Christ, and the following glory, and is to be enjoyed in the way of conformity to him in his sufferings in this life, as necessarily connected with, and preparing us for conformity to him in his glory in the resurrection of the dead.

As our Lord said to his disciples, *O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?* it may be said to them that are minding a worldly kingdom to Christ, and seeking after a state of happy security from heretical apostasies, and from persecutions to the church in this present world, O fools, and slow of heart to believe the words that were spoken before by the holy prophets, with the commandment of the apostles of the Lord and Saviour! Ought not Christians to suffer with Christ in this life, and to enter into his glory in the life to come?

The work of providence at this day is to fulfil the scripture, in *filling the antichristian kingdom with darkness*, at which the authors of the *judicial testimony*, with the believers of that testimony, are very much displeased; but if there be any believers of the gospel among them, it is no new thing to see them afflicted with that which is the ground of the greatest joy to them. Even the breaking of the dominion of the clergy by infidelity, now coming in place of the superstition that has supported that dominion since the days of Constantine, gives the believers of the gospel a glorious opportunity to *walk by the same rule*, and to *mind the same thing*, rejecting all the inconsistent doctrines that have divided them.

A LITERAL TRANSLATION of the TRUE DISCOURSE of CELSUS, as far as it can be gathered out of ORIGEN's eight Books againſt him.

[Tranſlated about the year 1753, and now firſt printed.]

TOME I. From ORIGEN, book I.

INTRODUCTION.

THE Chriſtians make conventions amongſt themſelves ſecretly againſt the things by law eſtabliſhed: for of conventions ſome are manifeſt, as many as take place according to laws; but the ſecret are as many as are done againſt the things eſtabliſhed by law.

Their opinion is of barbarian original. And the barbarians are ſufficient to find out opinions; but the Greeks are better to judge, and confirm, and exerciſe to virtue, the inventions of the barbarians.

They do and teach ſecretly the things that pleaſe themſelves. And they do not this in vain, to wit, keeping off the judgment of death impending to them. This danger is like the dangers that happened in philoſophy, as to Socrates. This being common to other philoſophers, is not any grand or new inſtruction.

They think not thoſe, gods, that are made with hands, for this: becauſe it is not agreable to reaſon, that thoſe are gods, which are wrought by moſt vitious artificers and wicked in their manners, and that are often prepared by unjuſt men. Nor is this opinion peculiar to them.

They ſeem to have power with the names of ſome demons and with ſoothing incantations. Theirs is a hidden opinion.

I do not ſay this, that he who holds a good opinion, if he ſhall for it be in danger from men, ought to forſake or feign that he has forſaken, or become a denier of the opinion. There is ſomething better than the earthly in man, near of kin to God. In whom this is well, *i. e.* the ſoul, it wholly affects its relation, I ſay, God; and they always deſire to hear ſomething to be remembered concerning him. But

opinions ought to be received following reaſon and with a rational guide; as deceit comes always to him that does not in this manner give aſſent to ſome. And they that believe without reaſon, are like to the gatherers of tribute to the mother of the gods, and to the obſervers of wonders, and to the celebrators of the rites of Mithra, and of Bacchus, and to any whom one meets with apparitions of Hecate, or another demon or demons. For as in theſe things often wicked men, taking advantage of the ignorance of thoſe that are eaſily deceived, lead them to what they will; ſo likewiſe is done among the Chriſtians. Some of them neither willing to give or receive a reaſon about the things they believe, uſe this, Do not examine, but believe, and thy faith ſhall ſave thee. And they ſay the wiſdom that is in the world is evil; but the folly good.

If they would anſwer me, not as ſeeking information, for I know all, but as having equal care of all; it ſhould be well. And if they will not, but ſhall after their cuſtom ſay, Do not examine, *&c.* it is neceſſary to teach them what ſort of things thoſe are which they ſay, and from whence they have flowed. This ſame Word has an affinity with many of the nations, who began ſuch an opinion. The Word is highly ancient, about which certainly both the wiſeſt nations and cities and wiſe men have always been converſant. The Egyptians, and Aſſyrians, and Indians, and Perſians, and Odryſians, and Samothracians, and Eleuſinians, and Hyperboreans, and Homer's Galactophagi, and the Druids of the Gauls, and the Getæ, theſe moſt wiſe and ancient nations have treated of things akin to theſe. And ancient and wiſe men, who have benefited them that were with them, and by their writings thoſe that came after them, as Linus, and Muſæus, and Orpheus, and Pherecydes, and the Perſian Zoroaſtres, and Pythagoras, have treated of theſe; and their opinions are inſerted in their books, and they are kept to this time.

Moſes, therefore, having learned this Word from wiſe nations, and rational men, hath obtained a divine name. The Jews borrowed circumciſion from the Egyptians. Theſe goatherds and ſhepherds, following Moſes their leader, being enticed by ruſtic frauds, eſteemed God to be one. This one God they thought to be either the Moſt High or Adonai, or the Heavenly or Sabaoth, or howſoever they delight to name this very world; and nothing more knew they. It differs nothing to call the God over all, either by the

the name current among the Greeks, *Jupiter*, or by this (ſay) among the Indians, or that among the Egyptians. The Jews worſhip angels, and give themſelves to inchantment, of which Moſes was to them the interpreter. I ſhall teach afterward, how the Jews alſo were deceived through ignorance, being ſeduced.

But I will firſt ſpeak of the leader of this generation, as far as they are Chriſtians. He, before a very few years, led the way of this doctrine, being eſteemed by Chriſtians to be the Son of God.

SECT. I.

A Jew would ſay to this Jeſus, who feigned his nativity to be of a virgin, (borrowing from the Grecian fables of Danae, and Melanippe, and Auge, and Antiope), that he ſprung from a Jewiſh village, and from a woman of the place, poor and working for her bread, who was put away by her eſpouſed huſband, by trade a carpenter; convicted of having committed adultery, being deflowered by ſome ſoldier, whoſe name was *Panthera;* and having been put away by her huſband, and wandering about ignominiouſly, ſhe privately brought forth Jeſus; and that he, being obliged through poverty to ſerve for hire in Egypt, and there having had experience of certain powers, wherein the Egyptians boaſt themſelves, returned highly conceited of theſe powers, and for them proclaimed himſelf God. Was the mother of Jeſus beautiful? and did God, whoſe nature admits not the love of a corruptible body, mix with her as beautiful? Nor was it probable, that God ſhould be in love with her, who was neither a woman of fortune, nor of royal deſcent; ſeeing ſhe was ſcarce known to her neighbours. And when ſhe was hated by the carpenter, and caſt out, neither did the divine power ſave her; nor the faithful Word. Theſe things therefore are nothing to the kingdom of God.

When thou waſt waſhed with John, the apparition of a fowl from the air, thou-ſayeſt, flew upon thee. What witneſs worthy of credit ſaw this viſion? or who heard the voice from heaven adopting thee Son to God; but that thou ſayeſt, and adduceſt ſome one of thoſe puniſhed with thee?

But my prophet in Jeruſalem ſometime ſaid, that the Son of God will come the judge of the pious, and the puniſher of

of the unjuſt. What more thou than innumerable others, who came after this prophecy, are they of whom he propheſied theſe things? Some enthuſiaſts and ſome impoſtors have ſaid, that the Son of God hath come from above. If thou ſayeſt this, that every man, according to divine providence, becomes the Son of God; wherein then art thou different from another? Multitudes will reprove Jeſus, affirming that thoſe things are ſaid of themſelves, which were propheſied of him.

The Chaldeans were ſaid by Jeſus to have been moved to come to his birth, worſhipping him, yet a babe, as God; and that they ſhewed this to Herod the tetrarch, and that he ſent to kill them that were born at the ſame time, thinking to take him off together with them, leſt, living to a ſufficient time, he ſhould reign. If it was leſt, being grown up, thou ſhouldſt reign in his place; why, after thou art indeed grown up, doſt thou not reign? But thou, the child of God, gathereſt ſo ignobly, hiding for fear, and going up and down to miſery. Jeſus having got to himſelf ten or eleven infamous men, publicans and moſt wicked ſailors, withdrew himſelf with theſe hither and thither, gathering victuals baſely and ſordidly.

But what need was there to tranſport thee, yet an infant, into Egypt, leſt thou ſhouldſt be killed? for it was not like God to be fearful about death. And an angel indeed came from heaven, bidding thee and thoſe of thy family flee, leſt, being apprehended, ye ſhould be ſlain. But was not that great God able to preſerve thee, his own Son, in that ſame place, who had already ſent two angels on thy account?

The ancient fables, attributing divine generation to Perſeus, and Amphion, and Æacus, and Minos, (to which we give no credit), at the ſame time ſhewed their great and marvellous deeds and truly above man; that they might not ſeem improbable. But thou truly, what haſt thou ſhewed us egregious or wonderful in word or deed; though called upon in the temple to ſhew thyſelf the child of God by ſome manifeſt ſign? Suppoſing to be true, as many things as are written concerning healings and the reſurrection, or concerning a few loaves feeding many, of which many fragments were left, or as many other things as the diſciples, ſpeaking marvellouſly, have narrated; come let us believe theſe to be wrought by thee: they are of the ſame nature with the works of inchanters, as promiſing more wonderful things; and with the things performed by them that have learned

learned from the Egyptians, giving for a little money, in the midſt of the markets, the grand things they have learned, and expelling demons from men, and blowing off diſeaſes, and calling up the ſouls of heroes, yea ſhewing ſumptuous ſuppers and tables, and meats differently dreſſed, that are not; and as animals moving, not being truly animals, but to the fancy appearing ſuch. Becauſe they do theſe things, are we therefore to believe them to be ſons of God? or ſhould it not rather be ſaid, that theſe are the arts of wicked and unhappy men?

The body of God would not be ſuch an one as thine. The body of God would not have been ſo begot, as thou, O Jeſus, waſt begot; nor would God's body eat ſuch meats as thou: but neither would the body of God uſe ſuch a voice, nor ſuch a perſuaſion.

Theſe were the things of one hated of God, and of a wretched impoſtor.

SECT. II. From Origen, book II.

THE Jew may alſo ſay to the Jewiſh followers of Jeſus, What ailed you, O countrymen, that you leave the law of your country, and being enticed by him, with whom we have been now diſcourſing, have been moſt ridiculouſly deceived, and become fugitives from us to another name, and to another manner of life? Yeſterday, and the day before, and when we puniſhed him that led you as cattle, you made defection from the law of your country. Or how do you begin at our ſacred things, but in your progreſs deſpiſe them, not having another beginning of doctrine to ſpeak of than our law? For if any foretold to you, that the child of God would come to men, that was our prophet, and the prophet of our God.

Juſtice was done by the Jews upon Jeſus, who had done wickedly, boaſting, deceiving, and lying. Many others might have appeared, ſuch as was Jeſus, to them that would be deceived.

And how ſhould we, who have ſhewed to all men, that one would come from God, puniſhing the unjuſt, treat him ignominiouſly, when he came? Why did we deſpiſe him, whom we have foretold? Was it that we ſhould be puniſhed more than others?

But how were we to eſteem him God, who (beſide other things,

things, as has been heard) ſhewed the performance of nothing that he promiſed; and after we, convicting and condemning him, counted him worthy to be puniſhed, he was taken hiding, and moſt baſely flying, and was betrayed by thoſe whom he called his diſciples. And truly, it neither ſuits with him that is God, to fly, nor to be led away bound; and yet leſs to be deſerted and betrayed by his familiars, and them that partook with him in all things, and that uſed him as their teacher, and accounted him the ſaviour, and the child and meſſenger of the greateſt God. No good general and captain of many myriads was ever betrayed: yea, neither a wicked chief robber, and commanding thoſe more wicked than himſelf, if he appeared uſeful to his companions. But he that was betrayed by thoſe who were under him, neither commanded like a good general; nor did that deceiver procure from the deceived that benevolence, ſo to ſpeak, which robbers have to their chief. Having many true things to ſay concerning the affairs of Jeſus, and not agreeable to thoſe that are written by the diſciples of Jeſus, I willingly paſs them.

His diſciples feigned that he foreknew and foretold all things whatſoever happened to him. In a manifeſt matter, having no evaſion, they deviſed this, that he ſaid and foreknew all. The diſciples ſaid theſe things to excuſe their maſter; as if one, ſaying that one is juſt, ſhould point him out doing unjuſtly; and calling him pious, ſhew him committing murder; and calling him immortal, ſet him forth dead; prefacing to all theſe, that they came to paſs as he foretold. For ye do not ſay this, that he appeared indeed to ungodly men to ſuffer theſe things, yet did not ſuffer; but you confeſs that he ſuffered openly. How is it credible that he foretold? and how is the dead immortal?

Who, either god or demon, or wiſe man, foreſeeing ſuch things coming upon him, would not ſhun them if he could, but would fall into the things he certainly knew before? How, if he foretold both him that betrayed him, and him that denied him, did they not fear him as God, ſo as the one ſhould not yet betray, nor the other deny? but they betrayed and denied, making no account of him. For certainly even a man conſpired againſt and foreknowing, if he forewarn the conſpirators, they will turn away, and take care of themſelves. Theſe things therefore came not to paſs in conſequence of being foretold; for that is impoſſible. But in conſequence of their coming to paſs, their being foretold

foretold is found a lie: for it is altogether inconſiſtent, that they who heard before, ſhould yet betray and deny.

Being God he foretold theſe things; and what was foretold, it behoved by all means to come to paſs: God therefore led about his own diſciples and prophets, with whom he eat and drank, unto this, that they ſhould be ungodly and impious; whom it eſpecially behoved to do good to all men, but in a diſtinguiſhing manner to his own companions! A man was never yet conſpired againſt by his table-companion, but he that eat with God became a conſpirator! and, which is yet more abſurd, God himſelf conſpired againſt his table-companions, making them betrayers and impious!

If theſe things ſeemed good to him, and he was puniſhed obeying his Father; it is manifeſt, that to him, being God, and alſo willing, theſe uſages, according to his mind, were neither troubleſome nor grievous. Why then does he lament, and grieve, and pray, that the fear of deſtruction may paſs away, ſaying thus, O Father, if it be poſſible for this cup to paſs. Neither, lying, could you ſet forth your fictions with a ſhew of probability. Some of them that believe, as being intoxicate, come the length to allow themſelves to change the goſpel from the firſt writing, three ways, and four, and more, and to transform, that they may be capable to deny to them that confute them.

Chriſtians make uſe of the prophets as preaching before the things concerning Jeſus. But the ſayings of the prophets can be applied to innumerable others, much more probably than to Jeſus. The prophets ſay, that he that is to come is a great and mighty Lord of the whole earth, and of all nations and armies. But they did not hold forth ſuch a peſtilent fellow. None would commend God and the Son of God from ſuch ſigns and rumours, nor from ſo ignoble marks. For as the ſun, enlightening all other things, firſt ſhews himſelf, ſo it behoved the Son of God to do.

Ye are ſophiſtical in ſaying, that the Son is (αυτολογος) the very *Logos*. If indeed the *Logos* is to you the Son of God, we alſo applaud. But after promiſing the *Logos* to be the Son of God, ye ſhew us not a pure and holy *Logos*, but a moſt ignominious man, ſcourged and crucified.

Ye pleaſe yourſelves too much, making the genealogy from the firſt-born, and from the kings that were among

the Jews. Surely the wife of the carpenter did not know that ſhe had got ſuch a kindred.

And what noble thing did Jeſus as God, deſpiſing men, and ridiculing and mocking what befel him? He ſaid not, as the Bacchus of Euripides, The demon himſelf ſhall looſe me when I will. But neither did he that condemned him, ſuffer any thing like Pentheus, going mad and torn. When he wore the purple robe, and the crown of thorns, and the reed in his hand, why did he not, if not before, yet now at leaſt, manifeſt ſomething divine, and deliver himſelf from that ſhame, and treat them that reproached both him and his Father, as they deſerved? What! and is the gore from the body of him that was crucified, ſuch as that which flows from the bleſſed gods? He greedily ſwallowed the gall and vinegar, impatient of thirſt. Do ye thus accuſe us, O moſt believing! for that we do not account him God, nor agree with you, that he ſuffered theſe things for the help of men, and that we might deſpiſe puniſhments? He that perſuaded no body while he lived, not even his own diſciples, was puniſhed and ſuffered ſuch things, as not having ſhewed himſelf pure from all evils; nor was he irreprehenſible. Surely ye will not ſay of him, that, not having perſuaded thoſe who are here, he withdrew to Hades, perſuading them that are there. If, finding out abſurd apologies, wherein you are ridiculouſly impoſed on, ye think ye make a true defence; what hinders others alſo to account as many, as being condemned have periſhed miſerably, to be theſe great and divine angels? One could, with the like impudence, alſo ſay of a puniſhed robber and murderer, that this was not indeed a robber, but God; for he ſaid before to his fellow-robbers, that he would ſuffer ſuch things as he ſuffered. Then they that were with him while living, and heard his voice, and uſed him as their teacher, ſeeing him puniſhed and dying, neither ſuffered with him, nor ſuffered for him, nor were perſuaded to deſpiſe puniſhments; but they even denied that they were diſciples. Yet now ye die with him. When he came, he drew no more than ten moſt profligate ſailors and publicans; neither did he perſuade all theſe. If living indeed he perſuaded none, but, when he is dead, they that pleaſe perſuade ſo many; how is not this moſt abſurd?

By what reaſoning were ye induced to eſteem him the Son of God? We were induced by this, that we know his paſſion was for the deſtruction of the father of wickedneſs.

What

What then? Have not many others alſo ſuffered puniſhment, and no leſs ignobly? We eſteem him to be the Son of God, ſeeing he cured the lame and the blind, and (as ye ſay) raiſed the dead. O light and truth! With his own voice he hath expreſsly confeſſed, according as ye alſo have written, Wherefore there ſhall come to you others alſo uſing the like powers, wicked men and impoſtors: and he names one Satan the worker of theſe things. So that he denies not, that theſe things are indeed nothing divine, but the works of the wicked. And being forced by the truth, he hath at once revealed the things of others, and reproved his own things. How is it not then miſerable, from the ſame works to reckon one God, and others impoſtors? For why from theſe things ſhould we rather think others evil than him, uſing his own teſtimony? For he himſelf hath indeed confeſſed theſe things not of a divine nature, but to be the marks of deceivers and very wicked men. By what then were ye induced? Was it becauſe he foretold, how, being dead, he would riſe again? Come, and let us believe indeed that he ſaid this. But how many others have dealt in ſuch wonders to perſuade the ſimple hearers, ſtudying to deceive them? as Zamolxis among the Scythians, called the ſervant of Pythagoras, and Pythagoras in Italy, and Rampſinitus in Egypt, who played at dice with Ceres in Hades, and brought away a golden baſon as a gift from her; Orpheus alſo among the Odryſians, and Proteſilaus in Theſſaly, and Hercules in Tenænis, and Theſeus. But this is to be conſidered, if any being truly dead, aroſe at any time with the ſame body. Or do ye think that thoſe of others are and appear to be fables? But to you his voice, when he expired on the croſs, and the earthquake, and the darkneſs, is found a beautiful and credible cataſtrophe of the drama! Yea, that living indeed, he could not help himſelf, but being dead, he aroſe and ſhewed the marks of puniſhment, and his hands as they had been pierced! Who ſaw this? A mad woman, as ye ſay, and if there was any other of the ſame magical gang, either in ſome ſort dreaming and diſpoſed to be deceived, by fancying an apparition (which has often happened to very many), or rather inclining to aſtoniſh the reſt by ſuch a wonder, and by ſuch a lie to give occaſion to the other impoſtors.

If Jeſus would really declare his divine power, it behoved him to be ſeen to them that uſed him ill, and to him

that condemned him, and indeed unto all. For ſurely he no more feared any man, being dead, and, as ye ſay, being God: nor was he for this ſent from the beginning, that he ſhould abſcond. But if ſo, then he ought, for the manifeſtation of his godhead, to have at leaſt diſappeared directly from the croſs. Who hides himſelf, that is ſent a meſſenger, at any time, when he ought to report the things given him in commiſſion? When he was diſbelieved in the body, he preached to all freely; but when he was exhibiting ſtrong faith, being riſen from the dead, he appears in private to a ſingle woman, and to his intimate companions. When he ſuffered puniſhment, he was indeed ſeen to all; but, riſing, to one; whereof the contrary ought to have been.

If he wanted to be hid, why was the voice heard from heaven, proclaiming him the Son of God? But if he would not be hid, why was he crucified, or why did he die?

From your own ſcriptures then ye have theſe things, for which we make uſe of no other witneſs: for ye fall in your own ſnare.

O moſt high and heavenly! what God coming to men was diſbelieved, and appeared to them that hoped for theſe things? Or why indeed was he not known to them that long expected him?

He threatens and reproaches without gravity, when he ſays, *Wo unto you*, and, *I tell you before*: for in theſe he openly confeſſes, that he cannot perſuade; which neither indeed ſuits with God, nor yet with a prudent man.

We hope ſurely to riſe in the body, and to have eternal life, and that the Sent unto us will be the pattern and firſt leader of this; ſhewing that it is not impoſſible with God to raiſe any man with the body. Where is he then, that we may ſee and believe? Or did he deſcend for this, that we might not believe?

He indeed was therefore a man; and ſuch an one as the truth manifeſts, and what is ſaid ſhews.

SECT. III. From Origen, book III.

THE Chriſtians and the Jews contend with one another moſt fooliſhly; and their diſpute about Chriſt differs nothing from that, called, A fight about the ſhadow of an aſs, according to the proverb. There is nothing

grave

grave in the queſtion betwixt the Jews and the Chriſtians; both believing it to be foretold by the divine Spirit, that one ſhould come a Saviour to mankind, but not yet agreeing, whether he that is foretold be come or not.

What the Jews did to the Egyptians, they themſelves ſuffered from thoſe that were added to Jeſus, and believed him to be the Chriſt; and the cauſe of new religion to both, was ſedition againſt the commonwealth. The Hebrews, being Egyptians, took their beginning from ſedition; and the others, being Jews, about the times of Jeſus, became ſeditious againſt the commonwealth of the Jews, and followed Jeſus.

If all men would be Chriſtians, they would not yet allow of it. In their beginning, indeed, they were few, and were of one mind; but being ſown into a multitude, they are again and again cut and divided; and each of them will have their own parties; for this they wanted from the beginning. And being again divided through multitude, theſe reprove thoſe, yet partaking, if yet they partake, ſo to ſpeak, of one name; and they are together aſhamed that this alone is left: but all beſide they diſpoſe, ſome one way, ſome another. Their connection indeed is the more wonderful, the more it is demonſtrated to be eſtabliſhed on no available principle. But the available principle is the ſedition, and the advantage of it, and the fear of them that are without: theſe eſtabliſh the faith to them.

They uſe every artifice, and forge together objects of terror. May neither they, nor I, nor any other man, reject the old opinion of puniſhing the unjuſt, and rewarding the righteous.

They forging together the miſapprehenſions of an ancient word, prepoſſeſs men with the play and ſound of theſe, as they who dun with noiſe thoſe who are initiated to the myſteries of Ceres.

The matters of their faith may be compared to the practices of the Egyptians, with whom ſplendid ſacred places with groves and temples, with veſtibles and porches, to be admired for extraordinary grandeur and beauty, and ceremonies, very religious and myſtical, will offer to the view of one that comes; but when he enters, he will ſee the object of worſhip a cat, or ape, or crocodile, a goat, or dog. Theſe venerable things of the Egyptians, affirming that there is in theſe brutes, either ſome ſymbol of divinity, or whatever other name the prophets pleaſe to give them,

them, have a certain appearance of no vain myſteries to them that are ſkilled in ſuch things. The Egyptians are laughed at by them, though they ſet forth many, and not fooliſh riddles, ſeeing they teach, that theſe are the honours of eternal ideas, and not (as many think) of animals that ſoon periſh. But they are fools, bringing in nothing more venerable than the goats and dogs of the Egyptians, in their narrations concerning Jeſus. They will not bear, that we ſhould think Caſtor, and Pollux, and Hercules, and Æſculapius, and Bacchus, gods; becauſe they were men, though the chief, and certainly ſhewing many and excellent deeds for the ſake of men: but they ſay, that Jeſus when dead was ſeen by his own companions; they ſay, he was ſeen, and that a ſhade. After Ariſteas the Proconneſian had diſappeared ſo divinely from among men, and again ſhewed himſelf manifeſtly, and many ages afterward, had travelled through many places of the world, and reported wonderful things; and Apollo had choſen Ariſteas to the Metapontins, to abide in the lot of the gods; no body yet eſteems him a god. No body eſteems Abaris the Hyperborean a god, who had ſuch power as to be carried with a ſhot arrow. It is ſaid of Clazomenius, that his ſoul, often leaving the body, went about without the body, and neither have men eſteemed him a god: nor Cleomedes the Aſtypalaian, who, entering into an ark, and taken from within it, was not found within, but flew out by a certain divine fate, when ſome brake the ark to take him. And any one may tell of many others ſuch like.

They who worſhip him that was taken and put to death, do much the ſame with the Getæ, worſhipping Zamolxis; and the Cilicians, Mopſus; and the Acarnans, Amphilochus; and the Thebans, Amphiareus; and the Lebadians, Trophonius. Nor do the honours paid to Adrian's beloved youth Antinous, in Antinoupolis of Egypt, differ any thing from the honour they give to Jeſus. If you would compare Apollo or Jupiter to him, they would not bear it.

Faith, prepoſſeſſing their ſoul, makes this ſort of an aſſent concerning Jeſus. Him, being of a mortal body, they eſteem God; and in this they think they do piety. — But putting off the impure infirmities of fleſh, he will then be God. Why then not rather Æſculapius, and Bacchus, and Hercules? They laugh at the worſhippers of Jupiter, ſeeing his ſepulchre is ſhown in Crete; and nevertheleſs worſhip him

him who is of the ſepulchre, not knowing how and for what the Cretians do that.

Such things are commanded by ſome eſteemed Chriſtians, not the moſt prudent, but moſt unlearned, Let none come, who is learned, none wiſe, none prudent: for theſe things are eſteemed evil among us. But if any be unlearned, if any fooliſh, if any be a child, let him come boldly. Hence, confeſſing that theſe are worthy of their God, they are manifeſt, that they neither will nor can perſuade any other but the fooliſh, and ignoble, and ſtupid, and ſlaves, and girls, and boys.

Otherwiſe, what is evil in being learned, and having carefully ſtudied the beſt reaſons, and in being, and appearing to be prudent? and what hinderance is this to the knowledge of God? yea doth it not rather conduce to it? and by this rather one may be enabled to come to the truth. But we ſee indeed thoſe alſo who are ſhewing infamous tricks and juggling in the market-places, never coming to a company of prudent men, nor daring to ſhew their tricks among them; but where they ſee young people, and a croud of ſlaves and of fooliſh men, there thruſting in and making a fine ſhow. And we likewiſe ſee in their houſes, wool-dreſſers, and leathercutters, and fullers, and the moſt illiterate and moſt ruſtic, not daring indeed to ſay any thing before the more aged and more prudent maſters; but when they take the boys aſide, and ſome fooliſh girls with them, telling ſome wonderful things, as that they ought not to take heed to the father and to the teachers, but believe them, becauſe theſe are delirious and beſide themſelves, and neither ſee nor can do any thing truly good, being prepoſſeſſed with vain trifles; but that they alone know how it is neceſſary to live; and if the boys hearken to them, they will be bleſſed, and the houſe appear happy; and withal ſaying, (if they ſee any of the teachers, and more prudent or even the father coming, the more modeſt indeed of them are ſcared, but the more bold encourage the boys to throw off the reins), whiſpering ſuch things, as, when the father is preſent and the teachers, they will not, nor can explain any thing good to the boys, for they are afraid of the folly and cruelty of thoſe who are altogether corrupted, and have gone to the utmoſt length of wickedneſs, and puniſh them; but if they would, they ought, leaving the father and the teachers, to go with the girls, and the boys, their playfellows, to the womens apartment, or to the leather ſhop, or fuller's ſhop, that

that they may attain perfection; even ſaying theſe things they perſuade.

But, that I may accuſe no more bitterly than as far as truth conſtrains, let any one obſerve theſe alſo. For they who call to other myſteries, proclaim before theſe things, Whoever is pure in hands and prudent in ſpeech; and again others, Whoever is pure from every crime, and whoſe ſoul is not conſcious of any evil, and whoſo lived well and juſtly; and theſe things they proclaim before, who promiſe the purgations of ſins. But let us hear now whom theſe call: Whoever, they ſay, is a ſinner, whoever is without underſtanding; whoever is childiſh, and, to ſay plainly, whoever is wretched, the kingdom of God will receive him. The ſinner then, do ye not ſay that he is the unjuſt, and the thief, and the breaker through of walls, and the poiſoner, and the committer of ſacrilege, and the breaker into tombs? Whom elſe would one proclaiming before, call to be robbers?

They ſay that God is ſent to ſinners. But why was he not ſent to them that are without ſin? What evil is there in not having ſinned? They dictate, that God will receive an unjuſt man, if he humble himſelf under his wretchedneſs; but the juſt, if he look up to him with virtue from the beginning, him he will not receive. Men preſiding rightly in judgment, make them that wail for injuries to ceaſe from piteous moans, that they may not be judged by mercy rather than by truth; but God, then, judges not by truth, but by flattery! This indeed is very true, that mankind is ſome way naturally diſpoſed to ſin. It was neceſſary, then, ſimply to call all, ſeeing all ſin. What then is this prerogative of ſinners? And truly it is every way manifeſt, that none can, not even puniſhing, much leſs ſhewing mercy, wholly change them that are diſpoſed by nature, and accuſtomed to ſin. For to change nature perfectly, is the moſt difficult of all things. But they that are without ſin, are partakers of a better life. They commonly ſay that God can do all things. But he will not do any thing unjuſt. So then, like unto them that are ſubject to compaſſion, God being ſubject to commiſeration of thoſe that plead pity, relieves the bad, and the good doing no ſuch thing he rejects!

A teacher among Chriſtians will ſay,—The wiſe ſhun the things ſaid by us, being made to err, and intangled by wiſdom:—The Chriſtian preacher tells ridiculous things.—— No prudent man gives ear to the word, being ſcared by the multitude

multitude of them that come to it.——The teacher seeks after fools.——The teacher of the things of Christianism does much like one, promising indeed to heal bodies, but dissuading from attending to learned physicians, by whom his unskilfulness might be reproved.——I alone will save you.——They that are truly physicians, corrupt those whom they promise to heal.——A teacher among them does like, as if one drunk, coming to them that are drunk, should accuse the sober as drunk; or like one that sees ill, accusing to the ill-sighted, those who see clearly, as blind.

I indeed blame these things and such like, that I may not enumerate all. And I say they trespass wickedly; being contumelious to God, that they may allure evil men with vain hopes, and persuade to despise the better things, as if they should abstain from them, it would be better for them.

SECT. IV. From Origen, book IV.

SOME Christians and the Jews, the one saying there has descended; the other, there is to descend to the earth some God or Son of God, the justifier of them that are here; this is most base; and the confutation needs not many words. What did God mean by such a descent? Was it that he might learn the affairs of men? for did he not know all? he knew then indeed, but he did not rectify, nor was it possible for him, by divine power to rectify, if some one were not sent, that should be born to this purpose!

If God himself shall descend to men, this will be the consequence, that he must desert his own throne. For if you should change any one thing, even the least here, all things overturned would go upon you to ruin. For surely God being unknown amongst men, and thinking himself at a loss upon this, would wish to be known, and make trial of believers and unbelievers, even as men newly enriched, shewing a manifold and altogether mortal ambition, testify against God.——Not needing to be known for himself, but for our salvation, he will give us the knowledge of himself, that they who receive it, becoming good, might be saved; but they who receive it not, being demonstrated evil, might be punished. Now, therefore, after so long a course of time, God remembered to justify the life of men, but before he minded it not! It is manifest therefore, that they murmur these things concerning God neither holily nor purely.

And they feign theſe things to the terror of the vulgar; neither ſay they true things concerning neceſſary puniſhments to them that have ſinned. So that they are like thoſe who bring forth ſpectres and fearful ſights in the myſteries of Bacchus.

It has come to them alſo, miſtaking theſe things of Greek and barbarian authors, that certainly according to the revolutions of far diſtant times, and the receſſions and conjunctions of the ſtars, conflagrations and deluges will happen, and after that laſt deluge in the time of Deucalion, the period according to the retribution of the whole requires a conflagration. Theſe things have made them, by an erroneous opinion, to ſay, that God will deſcend after the manner of a tormentor bringing fire.

Yet now let us reſume the diſcourſe from above with more arguments. Now I ſay nothing but things eſtabliſhed of old. God is good, and beautiful, and happy, and in the moſt comely and the beſt. If indeed he deſcend to men, there muſt be a change upon him, even a change from good to bad, and from comely to vile, and from happineſs to miſery, and from the beſt to the worſt. Who then would chuſe ſuch a change? And certainly it is natural indeed to that which is mortal to be altered and transformed; but to the immortal to be ſtill the ſame thing, and in the ſame manner. By no means therefore would God admit of this change. Either God is truly changed, as they ſay, into a mortal body, and that is before ſaid to be impoſſible; or he is not indeed changed, but makes the beholders think ſo, and deceives and lies. But deceit and a lie are otherwiſe indeed evil, but only if, as in the part of poiſon, one ſhould uſe them, either to ſick and diſtracted friends, curing them, or to enemies, taking care to eſcape danger. But neither is any ſick or mad a friend to God, nor is God afraid of any, that deceiving he ſhould eſcape danger.

The Jews on their part ſay, that, life being filled with all wickedneſs, one ſhould be ſent from God, that the unrighteous may be puniſhed, and all things purged, analogous to what came to paſs by the firſt deluge. The ruin of the tower is like to that deluge purifying the earth. What Moſes writes of the tower, and confuſion of dialects, is a corruption of the ſtory of the Aloidæ. And what he tells of Sodom and Gomorrah deſtroyed by fire for ſin, is like the ſtory of Phaeton. And the Chriſtians again adding ſome words to thoſe ſaid by the Jews, ſay that the Son of God is already

already ſent for the ſins of the Jews; and that the Jews, puniſhing Jeſus, and giving him gall to drink, drew gall from God upon themſelves.

The Jews and the Chriſtians are like a company of bats or ants coming forth from their holes, or frogs gathered in council about the ditch, or worms aſſembled in a corner of the clay, and contending with one another, which of them ſhould be the greateſt ſinners. And they ſay that God foreſhewed and foretold all things to us; and, leaving the whole world and the heavenly motion, and overlooking the wide earth, manages the government amongſt us only, and with us alone he correſponds, and ceaſes not to ſend and ſeek how we ſhould be ever with him. As worms they ſay that God is, then after him we made by him altogether like God; and all things are ſubjected to us, the earth, and water, and air, and the ſtars; and all things are for our ſakes, and are ordained to ſerve us. Now, becauſe ſome among us have done wickedly, God will come to us, or ſend his Son, that he may burn up the unjuſt, and that we, who remain, may have eternal life with him. Theſe things are more tolerable, ſaid by worms or frogs, than declared by Jews or Chriſtians contending againſt one another.

The Jews were fugitives from Egypt. Theſe men, God's friends, never did any thing worth the ſpeaking of; nor were they ever held in any eſteem, nor in any account. They took in hand to draw their genealogy from the firſt ſeed of magicians, and men that were deceivers, bringing for witneſs obſcure and ambiguous ſayings, hid ſome where in darkneſs, and explaining them to thoſe that are unlearned and without underſtanding. There was never any controverſy in the great time that was before concerning ſuch names; but now the Jews diſpute about them with ſome others.

Severals have laid claim to antiquity, as the Athenians, and Egyptians, and Arcadians, and Phrygians, ſaying, that ſome with them ſprang from the earth, and each of them bringing evidences of theſe; but the Jews in ſome corner of Paleſtine conſpiring, wholly unlearned, and not having heard before thoſe things ſung of old by Heſiod and innumerable other divinely inſpired men, have compoſed, moſt improbably and moſt inelegantly, a certain man formed by the hands of God, and inſpired, and a girl from his ſide, and commandments of God, and a ſerpent oppoſing theſe, and the ſerpent getting the better of God's commands; ſuch

a fable as is told by old wives: and they moſt impiouſly make God ſtraight from the beginning weak, and not able to perſuade one man, whom he had formed. Then a deluge, and monſtrous ark having all things within it, and a dove and a crow meſſengers; adulterating and falſifying Deucalion: for I reckon they had no forethought of theſe things coming to light, but were plainly telling a fable to infant-boys.

The begetting of children out of time—the treacheries of brethren—the father's grief—the wiles of mothers—the wealth acquired by Jacob with Laban—that God gave his ſons aſſes, and ſheep, and camels—that God alſo gave wells to the juſt—the things concerning Lot and his daughters, more unlawful than the Thyeſtian evils—the hatred of Eſau to Jacob—Simeon and Levi going upon the injury of their ſiſter forced by the ſon of the king of Shechem—the brothers ſelling the ſon of Jacob, and the brother ſold, Joſeph, and the father deceived, Jacob, ſeeing he had no ſuſpicion of his ſon ſhewing Joſeph's coat of many colours, but believing them, lamented as loſt Joſeph ſerving in Egypt—the dreams of the chief butler and of the chief baker, and of Pharaoh, and the interpretation of them; conſequently Joſeph was led forth from the priſon, that he might be intruſted by Pharaoh with the ſecond throne among the Egyptians—and the ſold made beneficent to the ſelling brothers famiſhed, and ſent to market with aſſes—and made known again to them—Joſeph, who was ſold for a ſlave, made free, and with pomp returning to his father's funeral, by whom that illuſtrious and divine generation of the Jews, ſown into a multitude in Egypt, was commanded to ſojourn ſomewhere without, and feed cattle in vile places—till their flight: the more moderate both of the Jews and Chriſtians allegorize theſe things, and being aſhamed of them, fly to the allegory; yet theſe are not ſuch things as admit any allegory, but are manifeſtly told as the mereſt fables. The allegories therefore that appear to have been writ concerning them, are much more ſhameful and abſurd than the fables, by a marvellous and altogether ſhameleſs folly putting things together, that can no where no way be fitly connected. I knew of that ſort a diſpute of one Papiſcus and Jaſon, not worthy of laughter, but rather of pity and hatred. I do not therefore let myſelf to confute them; for they are every way manifeſt,

and

and eſpecially if one would have patience and bear to give attention to the writings themſelves.

But I would rather teach this, according to nature, that God made nothing mortal; but whatſoever things are immortal, theſe indeed are the works of God, but the mortal of others. And the ſoul truly is the work of God, but the nature of the body is different. And in this reſpect the body of a bat, or worm, or frog, or man differs nothing: for the matter is the ſame, and the corruptible of them alike. The nature of all the foreſaid bodies is common, and, being one, goes and returns into reiterating change. And nothing begotten of matter is immortal. So much ſuffices concerning this. If any could hear and inquire after more, he ſhall know.

Evils in beings, neither before, nor now, nor afterward, are leſs and more: for the nature of all things is one and the ſame; and the generation of evils ſtill the ſame. The world is unbegotten and incorruptible, and only the things on earth ſuffer deluges and conflagrations, and theſe things do not befal all at once. What ſhould be the nature of evils, is not indeed eaſy to be known to one that does not philoſophize. But it is enough to be ſaid to the multitude, that evils are not indeed from God, but cleave to matter, and govern them that are evil. Now, the circuit of mortal things is alike from beginning to end, and, according to the eſtabliſhed revolutions, there is a neceſſity, that the ſame things always both have been, and are, and ſhall be; nor are theſe things given to man, but each of them comes into being, and periſhes for the ſake of the ſafety of the whole, according to the foreſaid change from others to others. If any thing ſeem evil to thee, it is not yet manifeſt if it be evil: for thou knoweſt not that it is uſeful either to thee, or to another, or to the whole.

Their writings aſcribe human paſſions to God, ſpeaking of his wrath againſt the ungodly, and threatenings againſt ſinners. For is it not ridiculous, if a man indeed, being angry at the Jews, ſhould deſtroy them all to a man, and burn the city, they were ſo naughty; but the greateſt God, as they ſay, being angry, and enraged, and threatening, ſends his Son, and he ſuffers ſuch things?

But that the diſcourſe may not be concerning the Jews only (for that is not what I ſay), but concerning all nature, which I promiſed, I will more manifeſtly ſhew the things before ſaid.

They

, They ſay that God made all things for man. Thunders, and lightnings, and rains are not the works of God. And if one ſhould grant theſe to be the works of God, they are no more for nouriſhment to us men, than to the plants, and trees, and herbs, and thorns. And if you ſhould ſay, that theſe grow to men, *viz.* the plants, and trees, and herbs, and thorns; what more will ye ſay they grow to men than to brute animals the moſt wild? We indeed, working hard and wretched, are ſcarcely and laboriouſly nouriſhed, but all things grow to them unſown and untilled. But if you ſhall ſay this of Euripides, That the ſun and night ſerve mortal men; what more us than the ants and flies? for to them alſo the night is for reſt, and the day for ſeeing and working. If any ſhould ſay, that we are the princes of animals, becauſe we hunt other animals and feaſt on them; we ſhall ſay, Have not we rather been made for them, becauſe they hunt and eat us? But alſo, we have need of nets, and arms, and many men aſſiſting, and dogs againſt the hunted beaſts. But nature hath furniſhed them readily with arms of their own, which eaſily ſubdue us to them. To what you ſay, that God has granted you to be able to take and kill the wild beaſts, we anſwer, that (as it ſeems) before there were cities, and arts, and ſuch commerce, and armour, and nets, men were caught and eaten by the wild beaſts; but the wild beaſts were not taken by men. And in this reſpect God has rather ſubjected men to the wild beaſts. If for this men ſeem to excel the brutes, becauſe they inhabit cities, and uſe the commonwealth, and magiſtracies, and governments, this is nothing to the purpoſe; for the ants and bees do the ſame. The bees then have a ruler, have a following, and ſervice, and battles, and victories, and deſtructions of the vanquiſhed, and cities, and precincts, and ſucceſſion of works, and judgments executed upon the idle and the evil; then they expel and puniſh the drones. And the ants are moſt induſtrious in providing for the winter; — they help one another with their burdens, when they ſee any one fatigued; — to the dead ants the living ſet apart ſome proper place, and this is to them the monuments of their fathers. Yea, and meeting one another they diſcourſe, ſo that they do not wander from the ways. Is not therefore the completeneſs of reaſon with them, and common notices of certain univerſals, and a voice both occaſional and ſignificant? Now then, if one were to look down from heaven upon the earth,

which

which would he think to excel, the things done by us, or thoſe by the ants and bees? But if men value themſelves ſomewhat alſo by magic, yet now, even according to this, ſerpents and eagles are wiſer, ſeeing they know many antidotes againſt poiſon, and remedies of evils, yea, and the powers alſo of certain ſtones for the preſervation of their young, which if men obtain, they think they have a poſſeſſion worthy of admiration. But if man be thought to excel other animals, becauſe he apprehends the divine notice, let them that ſay this know, that even in this many other animals will be oppoſed; and very likely: for what would one call more divine than to know and foreſhew things to come? Now, men learn this from other animals, and chiefly from birds. And as many as perceive the indication of theſe, they are prophets. But now, if birds and prophetic animals whatſoever teach us by ſymbols things foreknown from God, theſe ſeem to be ſo much the nearer to the divine converſation, and to be wiſer and moſt beloved of God. And intelligent men ſay, that they alſo hold conferences, manifeſtly holier than ours; and that they underſtand the things ſaid, and in fact ſhew, that they underſtand them, when telling before, that the birds ſaid how they would go ſomewhere, and would do this or that; they ſhew them going there, and doing the things that they already foretold. But nothing appears to be more obſervant of an oath, nor more faithful toward divine things, than the elephants; moſt certainly; for that they have the knowledge of him. The ſtorks are more pious than men, requiting, and bringing nouriſhments to their parents; and that Arabian bird the Phœnix, after many years coming into Egypt, and carrying its dead father, and burying him in a globe of myrrh, and putting him in the temple of the ſun.

Theſe things therefore are not made to man, as neither to the lion, nor the eagle, nor the dolphin; but that this world as the work of God might be entire and perfect out of all things. For the ſake of this all things have been meaſured, not of one another, but, if not every work, yet of the whole. And the whole is God's care; and Providence at no time forſakes this, nor does it become worſe; nor does God, through time, turn to it; nor is he angry becauſe of men, as neither of apes nor mice; each of whom, in part, has received a portion of it.

TOME II. SECT. I. From Origen, book V.

GOD indeed, O Jews and Chriſtians, and no child of God, neither deſcended nor would deſcend. But if ye ſpeak of certain angels, ſay who theſe are, gods? or ſome other kind? Some other, as it ſeems, demons.

Firſt, then, the Jews may be juſtly wondered at, if indeed they worſhip the heaven and angels that are there; but the moſt venerable and moſt powerful parts of it, the ſun and moon, and the other ſtars, both fixed and planets, theſe they deſpiſe; as if it were poſſible that the whole indeed ſhould be God, but the parts of it not divine; or it were very well indeed to worſhip them that are ſaid to approach any where in darkneſs to thoſe that are blinded by wrong magic, or that dream by obſcure apparitions; but to make no account of thoſe, which propheſy ſo clearly and ſplendidly to all, by which are brought forth rains, and heats, and clouds, and thunders, (which they worſhip), and lightnings, and fruits, and every production, by which God is revealed to them, the moſt conſpicuous preachers of thoſe that are above, the truly heavenly angels. This alſo is their folly, to think, that after God, like a cook, has brought in fire, the whole other kind will be boiled away; but that they alone will remain, not only the living, but alſo they who are ſome time of old dead, emerging from the earth with their ſame fleſhes; plainly the hope of worms! For what ſort of ſoul of man would deſire yet the body putrefied? When neither is this your doctrine common even to ſome of Chriſtians, and they ſhew it to be very impure, and abominable withal, and impoſſible: for what ſort of body altogether corrupted, can return to the nature it had from the beginning, and the very ſame firſt conſtitution from which it was diſſolved? Having nothing to anſwer, they fly to the moſt abſurd receſs; That every thing is poſſible to God. But neither indeed can God do dirty things, nor wills he things contrary to nature; nor if thou ſhouldſt deſire, according to thy wretchedneſs, any thing abominable; could God do this? and ought it to be believed directly that it ſhall be? for God is not the patron of vitious appetite, nor of erroneous indecency, but of right and juſt nature. And he could indeed give eternal life to the ſoul; but carcaſes, ſays Heraclitus, are more fit to be thrown out than dung. Surely God neither would nor could

could unreaſonably exhibit the fleſh eternal, full of things not fit to be mentioned: for he is the reaſon of all beings; he can therefore work nothing unreaſonable nor againſt himſelf.

The Jews then beginning a proper nation, and making laws according to the country, and obſerving theſe diligently yet now amongſt themſelves, and keeping a religion ſuch as they ought, ſeeing it is that of their country, do like things to other men; becauſe all of them follow the cuſtoms of their country, however it be. Now, it appears ſo alſo to be uſeful, not only becauſe it came into mind to different perſons to make laws differently, and the things publicly enacted ought to be kept; but alſo, becauſe, it ſeems, the different parts of the earth, having from the beginning been diſtributed to different inſpectors, and divided according to certain limits of juriſdiction, by that ſame are alſo ſeparately inhabited. And certainly the things done by this with each of them, would be rightly practiſed, where it pleaſed thoſe; but it would not be holy to diſſolve the laws enacted from the beginning in reſpect of places.

But in the ſecond place, I will now aſk theſe, whence they came? Or what law of the country have they leading them? They will ſay none. Truly they themſelves both proceeded from thence, and bring their teacher and prelate from no where elſe. But yet they have made defection from the Jews.

One might uſe for this a witneſs, Herodotus ſaying thus: For truly the inhabitants of the city Marea and Apis of Egypt, on the confines of Lybia, they thinking to be Lybians and not Egyptians, and not being able to endure the religion, deſiring not to be reſtrained from cows, ſent to Ammon, ſaying, There was nothing common to them and the Egyptians: for they dwelt without the Delta, and did not conſent to them, and they deſired it might be lawful for themſelves to eat without reſtriction. But the god did not ſuffer them to do ſo, ſaying, That is Egypt which is watered by the Nile, and the Egyptians are thoſe, who, dwelling below the Elephantine city, drink of that river. Herodotus narrates theſe things. But Ammon is nothing worſe for adminiſtering the affairs of demons, than the angels of the Jews: ſo that it is far from being unjuſt, that each people ſhould religiouſly obſerve their own inſtitutions. To be ſure we ſhall find the greateſt difference of

theſe according to the nations; and yet they think each of them that they eſpecially have good laws; the Egyptians inhabiting Meroë, worſhipping Jupiter and Bacchus only; but the Arabians Ourania and Bacchus, theſe alone; and all the Egyptians indeed both Oſiris and Iſis; but the Saitæ, Minerva; but the Naucratitæ not long ago have named Serapis; and the reſt according to the provinces, ſo each of them. And ſome abſtain from ſheep, reverencing them as ſacred, ſome from goats, ſome from crocodiles, ſome from cows; but they abſtain from ſwine, abominating them. To the Scythians truly it is comely to feaſt even upon men. Yea there are ſome of the Indians, who, even eating their fathers, think they are doing funeral piety; and Herodotus himſelf ſomewhere ſays it. But I will again uſe his own words, for the ſake of belief. Now, this he narrates. For if any would propoſe to all men, bidding them chuſe the beſt laws out of all the laws; having looked through them, certainly each of them would chuſe their own; ſo much do every one of them think their own laws to be the beſt. It is not indeed likely, that any other than a madman would ſet ſuch things to the ridicule. But that all men think in this manner concerning the laws, with many and other evidences, this alſo may now be conſidered. Darius having called the Greeks that were in his dominion, aſked, for what reward would they eat their dead fathers? But they ſaid, they would not do it for any thing: but Darius after this having called the Indians, named *Callatians*, who eat their parents, aſked, (the Greeks being preſent, and learning the things ſaid by an interpreter), for what reward would they admit the burning of their defunct fathers with fire? But they being greatly aſtoniſhed, bade give them good words. So indeed now theſe things are in cuſtom. And Pindar ſeems to me to do rightly, ſaying, that the law is the king of all. If truly, according to theſe things, the Jews would diligently obſerve their own law, this were not blameable in them, but rather in thoſe who leave their own things, and pretend to thoſe of the Jews. But if, as knowing ſomething more wiſe, they boaſt and turn away from the communion of others not equally pure; they have already heard, that they do not ſay a peculiar opinion concerning heaven; but, that I may paſs all, what was held of old alſo by the Perſians, as Herodotus likewiſe ſomewhere ſhews. For he ſays, It is their cuſtom, going up to the greateſt heights of mountains,

mountains, to make ſacrifices to Jupiter; calling all the circle of heaven, Jupiter. I reckon then it differs nothing to call the Moſt High, Dieſpiter, or Jupiter, or Adonai, or Sabaoth, or Ammon, (as the Egyptians), or Pappai, (as the Scythians). Neither truly, according to theſe, would they be holier than others, that they are circumciſed; for ſo were the Egyptians and Colchians before: nor that they abſtain from ſwine; for ſo likewiſe the Egyptians, and further from goats, and ſheep, and oxen, and fiſhes; and Pythagoras and his diſciples from beans and all animals. Neither indeed is it at all like, that they are well eſteemed with God, and beloved any thing differently from others, and that angels ſhould be ſent from thence to them alone, as indeed having obtained ſome region of the bleſſed: for we ſee both them and their region, of what things they ſhould be worthy. Let that company therefore go bearing the juſt puniſhment of vain boaſting; not knowing the great God, but ſeduced and deceived by the magic of Moſes, and having learned that, not to a good end.

And indeed let us paſs by whatſoever things are confuted concerning the teacher, and let him be thought of as truly ſome angel; but whether came he firſt and alone, or others alſo before? If they would ſay alone, they would then be convicted ſpeaking falſely things contrary to themſelves: for they ſay that others alſo came often, yea, and together ſixty or ſeventy, who truly became evil, and were puniſhed with chains, being caſt down below in the earth, from whence alſo their tears are warm fountains; and that indeed there came alſo to his own ſepulchre an angel, ſome ſay one and others two, anſwering the women, that he was riſen, (for the child of God, it ſeems, was not able to open the ſepulchre, but needed another to remove the ſtone); further, an angel came alſo to the carpenter for Mary's being pregnant; and for the infant's being ſnatched away to fly, another angel; and what need exactly to ſpeak of all, and enumerate thoſe ſaid to be ſent, both to Moſes and to others of them? But he alone is not ſtoried to have come among the human kind, as alſo they, who, by the pretence of the name of the doctrine of Jeſus, have turned away from the maker of the world, as from the leſſer, and have come, as to a greater, unto a certain God and Father of him that came, ſay, that alſo before him there came ſome from the maker of the world to mankind.

Is not then the ſame God both to the Jews and to them?

thoſe who are of the great church, manifeſtly confeſſing this, and admitting as true, the things of that generation of the world adduced by the Jews concerning the ſix days and the ſeventh. They ſay, that the firſt man is the ſame as alſo the Jews ſay, and draw the genealogy of ſucceſſion from him, juſt as they. And they tell the ſame ſtory with the Jews, of the conſpiracies of brethren againſt one another, and of the going down to Egypt, and the flight from thence. Let none think me ignorant, that ſome of them indeed conſent, that they have the ſame God with the Jews; but ſome, another, to whom he is contrary, and that the Son came from him; and a third kind of them that name, ſome the natural, and the reſt the ſpiritual, and ſome profeſſing to be Gnoſtics, and ſome receiving Jeſus, ſo for this boaſting themſelves Chriſtians, but yet willing to live according to the law of the Jews, as the multitude of the Jews; and ſome are Sybilliſts; I know alſo ſome Simonians worſhipping Helena, or a teacher Helenus; and the Marcellianites from Marcellina, and Harpocratians from Salome, and others from Mariamne, and others from Martha, and the Marcionites having Marcion for their leader; ſome one teacher and demon and ſome another, wickedly erring and turning about in much darkneſs, more unlawfully and more filthily than the companions of Antinous in Egypt. And theſe reproach one another with the moſt grievous things to be uttered and not to be uttered. And they would not yield, not in any reſpect to unanimity, being utterly diſaffected to one another. Some are named by Chriſtians, ſeared of the ear, ſome are called Riddles. But you will hear all theſe, who differ ſo much and confute their own ſelves moſt ſhamefully by contentions, ſaying this, The world is crucified to me, and I to the world.

SECT. II. From Origen, book VI.

THoſe Chriſtians who have made progreſs in learning, ſay, that they know more than the Jews. Come then, though they have no principle of their opinion, let us examine the doctrine itſelf. Now, we muſt firſt ſpeak of ſuch things as they have corrupted, miſunderſtanding them through ſtupidity; fooliſhly in the beginnings directly boaſting themſelves of things they do not underſtand: and they are theſe——

Theſe

Theſe things are better ſaid by the Greeks, and without that commination and denunciation from God or the Son of God. Plato ſays in ſome of his epiſtles, The firſt good is altogether inexpreſſible, but by having much familiarity about that matter, and by living with it, ſuddenly as from flaming fire, light being kindled in the ſoul, it now nouriſhes itſelf: and in the ſame epiſtle, If it appeared to me that theſe things, both written ſufficiently and ſpoken, are for the multitude, how could we be better employed in life than to write what is of great benefit to men, and bring forth nature to light unto all?

Plato's writings declare, that the Good is known to few. There are many, with wrong placed contempt, being filled with a high and not ſolid hope, as having learned ſome grand things, that ſay ſome things as true; becauſe Plato, who had ſaid theſe things before, does not withal ſpeak of prodigies, nor ſilence thoſe who would inquire what it is that is propoſed, nor does he of himſelf require beforehand to believe, that ſuch is God, and he has ſuch a Son, and he deſcending hath diſcourſed with me. Plato ſpeaks in this manner. It has come into my mind, yet to ſpeak at greater length of theſe things: for perhaps if I ſpeak of them, ſomewhat of the things ſaid would be more manifeſt. For there is a certain true reaſon, contrary to any that dared to write of ſuch things, and which therefore has been often and before ſpoke of by me, but it ſeems that it ſhould now alſo be ſaid. There are three that belong to each of theſe things by which it is neceſſary to acquire ſcience, and itſelf is the fourth; but that muſt be placed the fifth, which indeed is knowable and alſo true, of which one is the name, and the ſecond the reaſon, and the third the image, and the fourth ſcience.

You ſee how Plato, though he had aſſerted, that it cannot be explained, at the ſame time, that he may not ſeem to retreat to inconvincibility, gives a reaſon of that difficulty: for perhaps not one thing may be explicable. Plato does not vaunt and lie, ſaying, that he has found ſome new thing, or that he is come ſent from heaven, but confeſſes from whence theſe things are. But they ſay, Believe him whom I ſet forth to you, that he is the Son of God, though he was bound moſt ignominiouſly, or puniſhed moſt ſhamefully, though yeſterday and the day before, in the eyes of all, treated moſt reproachfully; yea, believe the rather for this.

If ſome ſet forth him, and others another, and yet this be common to all and at hand, Believe if you will be ſaved, or be gone; what ſhall they do who are truly willing to be ſaved? Are they throwing the dice, to divine where they ſhould turn, and to whom they ſhould join? They ſay, the wiſdom that is in men is fooliſhneſs with God. The cauſe of this was told long before, *viz.* that they would by this ſaying draw to them only the unlearned and fooliſh. But this alſo was taken from the wiſe Greeks, who ſaid, That human wiſdom is one thing, and the divine another. Heraclitus ſays, For the human practice hath not maxims, but the divine has. And again, A fooliſh man hearkens to a demon, like as a boy to a man. And Socrates in Plato's apology: For I, O Athenian men, for nothing elſe than for wiſdom have obtained this name; but what ſort of wiſdom is this? It is like, it is indeed human wiſdom: for in very deed according to this I appear to be wiſe.

Theſe impoſtors fly precipitantly from the more polite as not ready to be deceived, but they inſnare the more ruſtic. Their humility comes of a miſunderſtanding of Plato's words, who ſays ſomewhere in the laws; Truly God, according to ancient word, holding the beginning, and the end, and the middle of all beings, perfects rectitude according to nature, pervading all round: but he is always followed by juſtice, the puniſher of them that forſake the divine law. He truly that will be happy, cleaving to her, follows humble and modeſt. That it is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, is manifeſtly ſaid from Plato, by Jeſus corrupting this ſaying of Plato, That it is impoſſible for one who is egregiouſly good to be alſo egregiouſly rich.

Plato ſays, All things are about the king of all, and all things are for his ſake; and this is the cauſe of all good things; but the ſecond about ſecond things, and the third about the third things. The human ſoul therefore deſires to learn about theſe things, of what ſort they are, looking to the things that are akin to her, of which ſhe comprehends nothing fully. Surely there is nothing ſuch concerning the king, and theſe things I ſaid. Some Chriſtians, miſunderſtanding the ſayings of Plato, boaſt of a ſuperceleſtial God tranſcending the heaven of the Jews.

The way for ſouls to the earth and from the earth, according to Plato, is through the planets. The doctrine of the

the Perſians alſo obſcurely ſignifies the ſame, and with them is the myſtery of Mithra: for in it there is a certain ſymbol of two revolutions, which are in heaven, both that for the fixed ſtars, and that again which is for the planets; and of the paſſage of the ſoul through theſe. Now, ſuch is the ſymbol; A ladder highly ported, and over it the eighth port; the firſt of the ports of lead; the ſecond of tin; the third of braſs; the fourth of iron; the fifth of mixed money; the ſixth of ſilver; but the ſeventh of gold. They put the firſt for Saturn, by the lead ſignifying the ſlowneſs of that ſtar; the ſecond for Venus, transferring to her the ſplendor and ſoftneſs of the tin; the third for Jupiter, ſtable and firm; the fourth for Mercury, for patient of all works, and a maker of money, and celebrated, is both iron and Mercury; the fifth for Mars, from the mixture irregular and various; the ſixth for the moon, the ſilver; the ſeventh for the ſun, the gold; imitating their colours. And there is alſo ſome inſtruction concerning muſic in this ſymbol.

One that would examine a certain myſtery of Chriſtians, together with the foreſaid myſtery of the Perſians, comparing them one with another, and laying open alſo the things of the Chriſtians, ſhould ſo ſee the difference of them. They have a figure, in which were drawn ten circles included by one another, but encompaſſed by one circle, which is ſaid to be the ſoul of all, and is named Leviathan. This figure is divided by a black thick draught, and that is called Gehenna, which is alſo Tartarus. They have mutual voices about a ſeal, as of one putting about the ſeal, called Father; and of one ſealed, called New and Son, and anſwering, I am anointed with white oil from the tree of life. Then alſo a number called, by angels delivering the ſeal, ſeven, on each ſide ſet over the ſoul departing from the body, ſome indeed of light, but the reſt named *Principals*, and the prince of thoſe named Principals, is called the *Execrated God*.

The God of the Jews raining and thundering, and the maker of this world, the God of Moſes, and the world-making which is according to him, is worthy even of the curſe, according to thoſe who think ſo concerning him, becauſe he curſed the ſerpent, who introduced the knowledge of good and evil to the firſt men. What would be more fooliſh or more mad than this ſtupid wiſdom? For wherein did the lawgiver of the Jews err? And how do you take his coſmogony or the law of the Jews to your-

ſelf,

ſelf, as you ſay, by a certain typical allegory? But againſt your will, O moſt impious, you praiſe the maker of the world, promiſing them all things, promiſing increaſe of their kind to the ends of the earth, and the reſurrection from the dead with the ſame fleſh and blood, and inſpiring the prophets! And again you revile him! But when indeed you are forced by theſe, you profeſs to worſhip that ſame God; yet, when your teacher Jeſus gives contrary laws to what Moſes gave the Jews, you ſeek another God againſt him, even the Father. Of the foreſaid ſeven ruling demons, the firſt is formed to the idea of a lion, the ſecond is a bull, the third a certain amphibious and hiſſing horribly, the fourth has the form of an eagle, the fifth has the face of a bear, the ſixth is deſcribed by them to have the face of a dog, the ſeventh has the face of an aſs, and is named Thaphabaoth or Onoel. There are ſome coming again into the principal forms, ſo that ſome animate lions, others bulls, and others dragons, or eagles, or bears, or dogs. And there is a quadrangular figure at the gates of Paradiſe. But they yet heap things upon other things, the words of prophets, and circles upon circles, and offlowings of the church on earth, and of the circumciſion, and the flowing power of a certain ſwift virgin, and a living ſoul, and heaven killed that it might live, and the earth killed with a ſword, and many killed that they might live, and death ceaſing in the world, when the ſin of the world ſhall die, and again a ſtrait deſcent, and gates opening of their own accord. But every where there is the tree of life, and the reſurrection of the fleſh from the tree; becauſe, I ſuppoſe, their teacher was nailed to a croſs, and was a carpenter to his trade; who, if he had happened to be thrown from a precipice, or caſt into a gulf, or ſtrangled with a rope, or a leather-cutter, or ſtone-poliſher, or worker of iron; there would have been above the heavens, the precipice of life, or gulf of reſurrection, or rope of immortality; or there is the bleſſed ſtone, or iron of love, or holy ſkin. Is there any old wife, telling a fable to ſooth a child, that would not be aſhamed to whiſper ſuch things?

But this is not the leaſt wonder of them: for they ſet forth certain inſcriptions in midſt of the above ſupercelleſtial circles, beſides others, theſe two, a greater and a leſſer of a Son and of a Father. They who uſe a certain magic and incantation, and who call ſuch barbarous names of certain demons, do the like to thoſe, who, to them that

are

are ſubject to them, ſpeak religious words for them who know not that the names are different with the Greeks, and with the Scythians, as Herodotus tells, the Scythians call Apollo Oitoſyrus, and Neptune Thamimaſades, and Veſta Tabiti. What need I enumerate how many have taught luſtrations or expiatory ſongs, or ill-averting voices or noiſes, or happy veſtments of ſenſible things, or of numbers, or of ſtones, or of plants, or of roots, and in ſum, of every kind of things that may be uſed, all manner of amulets? I have ſeen with ſome preſbyters who are of their opinion, barbarous books having names of demons and prodigious words. Certainly theſe preſbyters of their opinion promiſe nothing beneficial, but all things for the hurt of men. One Dionyſius, an Egyptian muſician of my acquaintance, ſaid of thoſe that deal in magic, that it avails indeed to the unlearned, and to them that are of corrupt manners; but to them that philoſophize it can have no ſuch effect, ſeeing they are provided of a ſound regulation of life.

They are deceived moſt impiouſly, and by the greateſt ignorance that likely errs from the divine riddles, making one contrary to God, naming him the devil, and in the Hebrew tongue Satan. It is raſh, therefore wholly mortal —— and not holy, to ſay theſe things, that the great God truly, being willing to do any good to men, hath one working againſt him, and is not able: the child of God then is put to the worſe by the devil, and being puniſhed by him, teaches us alſo to deſpiſe puniſhments, foretelling that Satan himſelf alſo in like manner appearing ſhall ſhew great works and wonders, uſurping to himſelf the glory of God, to which they muſt not give heed, who would avoid him, but believe himſelf alone. Theſe indeed belong manifeſtly to a man that is an impoſtor ſetting to work, and beforehand guarding againſt them that maintain the contrary opinion, and are the oppoſite gatherers of the mob. The ancients ſet forth as a riddle, a certain divine war, as Heraclitus ſaying this, But if it ſhould be ſaid that war is common and cuſtomary, even all things are, and are uſed according to contention: but Pherecydes being much more ancient than Heraclitus, ſetting in order a fabulous army againſt another, alſo gives Saturn the commander of the one, and Ophioneus of the other, narrates their provocations and battles, and that pactions were made by them, that whichſoever of them ſhould fall into the ocean, theſe

ſhould be the vanquiſhed; but they that drove them out and overcame them, theſe ſhould hold heaven. The ſame meaning have alſo the myſteries concerning the Titans and giants reported to fight with God; and theſe things with the Egyptians concerning Typhon, and Horus, and Oſiris. Theſe are the things miſunderſtood by them. Are not theſe like the things concerning a devil, a demon, or (which is more true), a man an impoſtor maintaining a contrary opinion? Homer alſo may be ſo underſtood as ſaying like things to Heraclitus and Pherecydes, and to them who bring in the myſteries of the Titans and giants, in theſe words of Vulcan ſpeaking a riddle to Juno;

For me ere now, once aiming aid to ſhew,
Caught by the foot, from heaven's high porch he threw.

And theſe of Jupiter to Juno thus:

Haſt thou forgot? when thou didſt hang on high,
And to thy feet two anvils I did tie,
Thy hands with golden chain paſt yielding ſtrong
I bound; and thus in air and clouds you hung.
The gods through wide Olympus then did rage,
Yet, crouding round, thee could not diſengage.
I, whom I ſeiz'd, did from the threſhold hurl,
Till earth they reach'd ſcarce breathing with the whirl.

Theſe words of Jupiter to Juno are the words of God to matter; now, the words to matter obſcurely ſignify, that God, from the beginning, finding it vitiouſly diſpoſed, bound it together by certain proportions, and adorned it; and that the demons which were about it, as many as were hurtful, theſe he threw away, puniſhing them, the way hither. Pherecydes thus underſtanding theſe verſes of Homer, ſaid this: Below that portion is the Tartarian portion, and the daughters of Boreas, Harpies and Thyella keep it; when any of the gods is injurious, Jupiter caſts them out thither. And ſuch ſentiments alſo hath the broidered figured cloth about Minerva, in the pomp of Panathenians ſeen by all; for by it is manifeſted, that a certain demon, without a mother and unpolluted, quells the audacious ſons of earth.

But they ſay, that the Son of God is puniſhed by the devil, and he puniſhes them, ſo that, being puniſhed by him, they become hardy. And theſe things are altogether ridiculous: for I think the devil ought to be puniſhed; but

but the men that are calumniated by him, ought not to be threatened.

But I ſignify whence this ſame came to them, to call the Son of God: ancient men called the very world as made of God both his child and God. Altogether like certainly is this and that child of God.

The generation of the world deſcribed by Moſes is very fooliſh, and the generation of men. They who have left their ſcriptures, not knowing what is the nature of the world and of men, have compoſed a profound idle tale. Some of the days of that world-making were paſſed before light and heaven was made, and the ſun, and moon, and ſtars, and ſome paſſed after the making of theſe. —— For certainly the maker of the world did not borrow light from above, even as they that kindle lamps among neighbours. If there was oppoſite to the great God a certain execrated god, who was doing theſe things againſt his mind, why did he lend him light? But concerning the making and corruption of the world, whether as unmade and incorruptible, or as made indeed but incorruptible, or as the reverſe, I ſay nothing about this at preſent. They ſay, the ſpirit of the God over all intruded upon the works of another, and that he prayed deſtruction, ſome things being wickedly contrived, as by another world-maker beſide the great God, againſt his Spirit, the God above bearing this; and that the great God, having given his ſpirit to the world-maker, aſked it again. What god gives any thing ſo as to aſk it again? for aſking again is proper to him that needs; but God needs nothing. For what, when he lent, was he ignorant that he was lending to him that was evil? Why overlooks he the evil world-maker working againſt himſelf? Why does he ſecretly ſend and deſtroy his works? Why does he break in privily, and ſuborn and deceive? Why does he entice the ſouls of them that are condemned and accurſed by him, and after the manner of ſome man-ſtealer draw them away? Why does he teach them to run away from their Lord? why to fly their Father? Why adopts he them without the Father's conſent? Why promiſes he to be Father of aliens? A ſolemn God truly; deſiring to be Father of ſinners condemned by another, and of exiles, and, as they ſay, of excrements; and not able to take and puniſh him whom he indeed ſent, who had withdrawn himſelf!

But if theſe are his works, how does God make evils?

And how is he not able to perſuade and admoniſh? How does he repent over them, becoming ungrateful and wicked, and deſpiſe and hate his own workmanſhip, and threaten and deſtroy his proper progeny? Or whether at length does he withdraw, whom he made, from this ſame world?

But this is extremely fooliſh alſo, to attribute ſome days to the making of the world, before there were days: for how were there days, the heaven being no way made, nor the earth any way eſtabliſhed, nor the ſun any where brought hither?

Yet reſuming, let us conſider how the firſt and greateſt God would not be abſurd, commanding, Let this be, and another, This or that; and one day framing ſuch a thing, the ſecond day again ſo much more, and the third, and fourth, and fifth, and ſixth, and reſting the ſeventh day; plainly like ſome ill workman being wearied out, and needing relaxation for reſt. It is neither juſt that the firſt God ſhould be weary, nor work with his hands, nor give orders, nor has he a mouth, nor a voice, nor has he any other of theſe things which they know; nor did he make man his image: for God is not ſuch, nor is he like to any other ſimilitude. What ſort of thing is it to think, that what is according to the image of God, is in that part of compounded man, which is worſe, that is to ſay, the body? God partakes not of figure or colour, but neither partakes he of motion, nor does God partake of ſubſtance. All things are of him; neither is God comprehenſible by reaſon; nor is he nameable: for he ſuffers nothing that can be apprehended by a name.

How then, may ſome ſay, ſhall I know God? and ſhall I learn the way to him? And how do you ſhew him to me, as now you caſt darkneſs before my eyes, and I ſee nothing clearly? Thoſe whom one ſhould bring forth of darkneſs into ſplendid light, not being able to bear the bright rays, would be puniſhed in the ſight, and hurt, and think to be blind.

But Chriſtians would give theſe queſtions, How ſhall we think to know God? and, How ſhall we be ſaved with him? this anſwer; Becauſe God is great and hard to be beheld, he, throwing his own ſpirit into a body like us, hath ſent him hither, that ſo we might be able to hear from him and learn. When they ſay that God is ſpirit, they differ nothing in that from the Stoics among the Greeks, ſaying,

ſaying, That God is the ſpirit pervading all things, and comprehending all things in himſelf.

Seeing the Son is ſpirit from God, born in a human body, the Son of God himſelf would not be immortal: for there is no ſuch nature of ſpirit as to endure always, as it is not the nature of fire to continue for ever. Then it would be neceſſary for God to take breath; and the conſequence from this is, that Jeſus cannot riſe with the body; for God would not receive up the ſpirit which he gave, being polluted with the nature of the body. But if he would ſend the ſpirit out of himſelf, what was the need to inſpire it into the womb of a woman? For he could, already knowing to form men, frame a body to him alſo, and not throw his own ſpirit into ſo great pollution; ſo indeed he would not have been diſbelieved, if he had been ſown directly from above.

Whence ſhould he be demonſtrated the child of God, who ſuffered ſuch puniſhments, if it had not been foretold concerning him?

There are two ſons of God, one of the maker of the world, and the other of the God according to Marcion; and their ſingle combats are like the divine fights of the quails and their fathers, or they being uſeleſs through old age and doting, do not indeed attack one another, but ſuffer their children to fight.

Seeing the divine ſpirit was in a body, it altogether behoved it ſomewhat to excel the reſt in greatneſs, or beauty, or ſtrength, or voice, or awfulneſs, or eloquence: for it is unaccountable that what had ſomething divine more than others, ſhould differ nothing from another; yet this differed nothing from another; but as ye ſay, was little, and hard favoured, and ignoble. Further, if God would, like Jupiter with the comedian, waking out of a long ſleep, deliver mankind from evils, why at length did he ſend into one corner that ſpirit, as you ſay, when many bodies ought to have been inſpired in like manner, and ſent over the whole inhabited earth? But the comedian in the theatre making laughter, wrote that Jupiter being awakened ſent Mercury to the Athenians and Lacedæmonians; yet you do not think it ridiculous to make the Son of God ſent to the Jews. Theſe were moſt divine nations from the beginning, the Chaldeans, the Magi, the Egyptians, the Perſians, and the Indians; but the Jews, to whom he is ſent, are preſently to periſh! He that knew all things

things did not underſtand that he ſends his Son to evil men, and that would ſin and puniſh him. But it is ſaid by them in excuſe, that theſe things had been long ago foretold.

SECT. III. From Origen, book VII.

LET us ſee where they will find an excuſe. They indeed who bring in another God, none; but they, who the ſame, will again ſay the ſame, this truly wiſe; that it behoved ſo to be; and the evidence; for the things were of old foretold.

The things that were foretold of Pythia or the Dodonean women, or Clarius, or in the oracle of the Branchidæ, or in that of Ammon, and by innumerable other prophets, by which the whole earth has been equitably inhabited, theſe are placed to no account; but the things ſaid of thoſe in Judea, after their manner, or not ſaid, and as they about Phœnice and Paleſtine have uſed to this day, theſe truly are accounted wonderful and unalterable! There are many ſorts of prophecies, but this is the moſt perfect with the men that are there.

Many, and of no name, eaſily, from any cauſe that happens, both in temples and without temples; ſome alſo gathering the croud, and intruding into cities or armies, are agitated, to wit, as they that propheſy; but it is at hand to each of them and their cuſtom to ſay, I am God or the child of God, or divine Spirit, but I am come; for now the world periſhes, and ye, O men, for unrighteouſneſs are gone, but I will ſave, and ye ſhall ſee me again with heavenly power returning; bleſſed is he who now worſhips me, for upon all others I will caſt eternal fire, and on cities and countries. And the men who knew not their own puniſhments, ſhall repent in vain and groan; but them that believe me, I will preſerve eternal. Setting off theſe things, they then add unknowable, and ſtartling, and every way obſcure things, of which no man of underſtanding could find the meaning: for they are dark and nothing; but to every fool or impoſtor they give occaſion to apply what is ſaid, to himſelf how he pleaſes. Theſe prophets, to wit, of whom I myſelf was a hearer, being by me reproved, confeſſed to me wherein they were deficient, and forged, ſpeaking backward and forward.

They who from the prophets make excuſe concerning the

the things of Chriſt, can indeed ſay nothing to the purpoſe, when any thing wicked, or ſhameful, or impure appears ſaid of the Divinity or abominable. For what other was it to God to eat mutton and gall, or drink vinegar, than to eat turds?

Come then, if the prophets ſhould have foretold, that the great God (to ſay no other thing more intolerable) would ſerve, or be ſick, or die; it behoved God to die, or ſerve, or be ſick, ſeeing it was foretold; that, dying, it might be believed that he is God! But prophets would never have foretold this: for it is evil and unholy. Therefore it is not to be conſidered whether it be foretold or not foretold, but if it be a work worthy of God and good. But for the ſhameful and evil, though all madmen ſhould appear to foretell it, it is incredible. How then are the things holy that were done about him as about God? If theſe things were propheſied of the God over all, muſt then ſuch things be believed of God, ſeeing they are foretold?

But this again they will not mind, if the prophets of the God of the Jews foretold that he would be his child; how indeed did he by Moſes give law, to become rich and to become powerful, and to repleniſh the earth, and to cut off the enemies in war from the youth up, and to kill them every kind, which alſo he does in the eyes of the Jews, as Moſes ſays; and if they ſhould not obey theſe, he expreſsly threatens to treat them as enemies in war? But now his Son, the Nazarene man, gives oppoſite law, that there is no acceſs to the Father for one making rich, or loving power, or ſtriving for wiſdom or glory; and that there muſt be no more care had, than have the crows, of proviſions and the ſtorehouſe, and of raiment leſs than the lilies; and it muſt be permitted to him that ſtrikes once, alſo to ſtrike again. Whether does Moſes or Jeſus lie? Or did the Father ſending him forget what things he diſcourſed to Moſes? Or diſapproving of his own laws, did he change his mind? and ſends he the meſſenger to contrary purpoſes? ——— They ſpeak of God as being of the nature of body, and a body of human likeneſs. ——— If they be aſked, Whither will they go, and what hope have they? They will anſwer, To another earth better than this. Divine ancient men have given account of a happy life to happy ſouls, and ſome have named it, The iſlands of the bleſſed, others, The Elyſian field, from their being looſed from evils, who are there, as alſo Homer,

Thee,

Thee, to the Elyſian field, and where extend
The bounds of earth, th' immortal gods will ſend;
——— Where life moſt eaſy flows.

But Plato thinking the ſoul immortal, manifeſtly calls that place where it is ſent the earth; ſaying, that it is every way large, and that we who are from Phaſis to the Pillars of Hercules dwell in a certain little ſpot like ants about a hollow place, or frogs dwelling about the ſea; and many others elſewhere dwell in many other ſuch places: for there are every where about the earth many cavities, and of every kind both as to form and bulk, into which the water, and the darkneſs, and the air flow together; but the earth itſelf lies pure in the pure heaven. But what is ſhewed by theſe is not eaſy for every one to know, unleſs any were able to hear what is this that he ſays; for weakneſs and ſlowneſs it is not poſſible to penetrate to the utmoſt air; and if nature were ſufficient to bear contemplating, it would then know, that this is truly heaven and the true light. —— The things they ſay of the reſurrection are from their miſunderſtanding the tranſmigration. —— Surely when they are every way repreſſed and confuted, again, as having heard nothing, they return to the ſame queſtion, How then ſhall we know and ſee God? and how ſhall we come to him? They expect with eyes of the body to ſee God, and with ears to hear his voice, and with ſenſible hands to handle him. They that in this manner ſeek God, ſhould go to the oracle of Trophonius, and to that of Amphiareos, and to that of Mopſus, where are beheld gods of human likeneſs, and not lying, but even manifeſt: becauſe one will ſee, not once ſlipping by, like him that deceived them, but always converſing familiarly with them that will.

But they will alſo ſay again, How ſhall they know God not apprehending him by ſenſe? What can poſſibly be learned without ſenſe? The voice indeed not of man, nor of the ſoul, but of the fleſh! But yet then let them hear, if they can even hear any thing, as a fearful and body-loving generation; if, winking with ſenſe, you would look up with the mind, and turning away the eye of the fleſh, you would raiſe up that of the ſoul; only thus ſhall you ſee God. And if ye ſeek a leader of this way, you muſt fly from impoſtors, and jugglers, and ſuch as court idols for you, that ye may not be altogether ridiculous, blaſpheming

others,

others, demonſtrated to be gods, as idols; but worſhipping him who is truly more miſerable than idols themſelves, and not yet an idol, but verily dead, and ſeeking a Father like unto him.

Truly for ſuch deceit, and theſe wonderful counſellors, and the demoniac words to the lion, and the amphibious, and the likeneſs of an aſs, and the others, and to the prophetic porters, whoſe names miſerably learning, wretched ye are tortured and crucified. But follow divinely-inſpired poets, and the wiſe, and philoſophers, and they will lead you.

Follow Plato, who is a more effectual teacher of the matters of theology. He ſays, "It is indeed then a labour to "find, and impoſſible for one that finds to declare unto "all the Maker and Father of this univerſe." You ſee how the way of truth is ſought by prophets, and how Plato knew that it is impoſſible for every one to go in it. But ſince, for the ſake of this, it is found out by wiſe men, that ſo we might get ſome perception of the unnameable, and firſt, manifeſting him, either by the compoſition which is into other things, or by reſolution from theſe, or willing to teach, by proportion, what is otherwiſe inexpreſſible; I would wonder if ye could follow, altogether bound up by fleſh, and ſeeing nothing pure.

Subſtance and generation, — intelligible, — viſible: — with ſubſtance, truth, — but with generation, error. —— About truth then ſcience; — but about either, opinion. —— And underſtanding is of the intelligible, — but ſight of the viſible: — for the mind knows the intelligible, but the eye the viſible; what therefore, in the viſibles, is the ſun, being neither eye nor ſight; but to the eye the cauſe of ſeeing; to the ſight, of conſiſting by him; and to viſibles, of being ſeen; to all ſenſibles, of being; and not he, to himſelf, of being ſeen; that, in the intelligibles is he, who is neither mind nor underſtanding, nor ſcience; but to the mind the cauſe of underſtanding; and to the underſtanding, of being by him; and to ſcience, of knowing by him, and to all intelligibles, and to the truth itſelf, and to ſubſtance itſelf, of being beyond all things; he being intelligible by a certain ineffable power.

Theſe things are ſaid by men having underſtanding. But if ye alſo underſtand any thing of theſe, it holds in us. And if ye think of any ſpirit deſcending from God to tell forth divine things, this would be the ſpirit that preaches theſe things; of whom ancient men being indeed filled,

have told many and good things, which if ye cannot hear, hold your peace, and hide your own ignorance, and do not ſay, that thoſe are blind who ſee, and that thoſe are lame who run; being yourſelves wholly lamed in your ſouls and mutilated, and living to body, that is, to a dead one.

How much better would it have been for you, ſince ye deſired to make ſome innovation, to ſtudy concerning ſome other of them who died nobly, and are capable to admit of a divine fable? Come, if Hercules did not pleaſe, and Æſculapius, and thoſe who were of old glorified; ye had Orpheus, a man that, without controverſy, received the holy ſpirit to be uſed, and him violently dead; but yet perhaps he was pre-occupied by others; at leaſt Anaxarchus, who being caſt into a mortar, and moſt unconſcionably pounded, very well deſpiſed the puniſhment, ſaying, Bray, bray the huſk of Anaxarchus, for you bray not him: the voice of ſome truly divine ſpirit! But ſome naturaliſts alſo preventing have followed him: Had ye not then Epictetus? who, when his maſter was twiſting his leg, ſmiling compoſedly ſaid, You will break it; and when he had broke it, ſaid, Did not I ſay you would break it? But what did your God utter like this when he was puniſhed? Ye alſo might have more likely ſet up as the child of God, the Sybil whom ſome of you uſe; but now ye could indeed inſert raſhly many and blaſphemous verſes into hers, but place him God, who had indeed a moſt infamous life, but a moſt pitiful death. How much more fit for you, than him, was Jonas under the gourd, or Daniel who eſcaped from the wild beaſts, or they that are yet more marvellous than theſe!

They have alſo ſuch a precept, not to repel him that injures, and if he ſhould ſtrike, ſays he, the one cheek, yet offer thou alſo the other. This alſo is ancient, very well ſaid before, but it is more rudely commemorated. For Socrates alſo is introduced by Plato diſcourſing with Crito theſe things:

" Muſt then an injury in no wiſe be done? No certain-
" ly. Nor muſt the injured repay the injury, as many
" think, ſeeing an injury muſt in no wiſe be done? It
" does not appear. But, what, ſhould hurt be done, Cri-
" to, or not? Certain it ought not, Socrates. But what,
" ſhould he that ſuffers hurt, repay the hurt, as many ſay;
" is it juſt or unjuſt? In no wiſe: for hurting men differs
" nothing from injuring. You ſay truly: neither then ought

" injury

" injury to be done, nor any of men be hurt, not, what-
" ever be ſuffered from them."

Theſe things ſays Plato, and again theſe: " Obſerve
" thou alſo then very well, whether thou partakeſt, and it
" appear together to thee. And let us begin from hence,
" conſulting, as never being right neither to injure nor to
" repay an injury, nor for the harmed to repel them that
" repay harm or turn away. And partakeſt thou not of
" this principle? For indeed both long ago and yet now it
" appears ſo to me." So then indeed it ſeemed good to Plato, but theſe things appeared alſo yet before to divine men. But concerning theſe and other things as many as they corrupt, let the things ſaid ſuffice, and any that deſires to inquire further into any of theſe, ſhall know. But let us ſtand from thence.

They do not bear to ſee temples, and altars, and ſtatues; for neither do the Scythians bear this, nor the Nomades of the Libyans, nor theſe Atheiſts the Seres, nor other nations that are the moſt unholy, and the moſt lawleſs. But that the Perſians alſo ſo profeſs, Herodotus tells in theſe words: " But I have known the Perſians uſing theſe laws; they
" do not dedicate ſtatues, and altars, and temples, but they
" alſo impute folly to them that do; as it appears to me;
" becauſe they eſteem not the gods to be ſprung of men,
" as do the Greeks." But Heraclitus alſo declares ſo: " And they pray to theſe ſtatues like as if one would talk
" to houſes, neither knowing gods nor heroes, who they
" are." What then do they teach us, that is more wiſe than Heraclitus? He indeed very expreſsly ſignifies, that " it is fooliſh to pray to ſtatues, if one know not gods and
" heroes who they are." Thus Heraclitus. But they manifeſtly contemn the ſtatues: if indeed, becauſe ſtone, or wood, or braſs, or gold, which this one or that one hath wrought, would not be God; ridiculous wiſdom! For what other than a mere fool would eſteem theſe gods? but the conſecrated gifts and ſtatues of gods. But, if becauſe it is not to be thought, that they are divine images; for the form of God is different, as appears alſo to the Perſians; they have forgot confuting their own ſelves, when they ſay, that God made man his own image, and the form like himſelf.

But they will conſent indeed that theſe are a form to the honour of ſome, that are either like or unlike; yet that they are not gods, to whom theſe are applied, but de-

mons, and that whoſoever worſhips God ought not to ſerve demons. Truly they are manifeſtly convicted that they worſhip not God, but neither demons, but one that is dead.

SECT. IV. From Origen, book VIII.

BUT firſt I will aſk, for what are not demons to be ſerved? Are not all things diſpenſed according to the mind of God, and every providence from himſelf? And whatſoever work be in the whole, either of God or of angels, or of other demons, or of heroes, all theſe things have law from the greateſt God; but whoever was worthy was ſet over each, receiving power. Does not the worſhipper of God, therefore, juſtly ſerve him who hath thence obtained authority? For it is not poſſible, ſay they, that the ſame one ſhould ſerve many lords.

But this is the voice of the ſedition of thoſe that incloſe themſelves, and that break off from the reſt of men. They that ſay this, as much as in them is, tranſlate their own paſſion to God. Wherefore alſo it hath indeed place amongſt men, that he who ſerves any man ſhould not unreaſonably alſo ſerve another, as the other is hurt by the different ſervice; nor ſhould he that happens to be aſſociated by oath with one, be ſo aſſociated with another, as hurting, it hath reaſon, not to ſerve together different heroes and ſuch demons; but in reſpect of God, to whom neither any hurt nor grief appears, it is unreaſonable to ſhun, like theſe concerning men and heroes and ſuch demons, ſerving many gods.

And he that ſerves many gods, ſerves one of thoſe that belong to the great God, and in this does a friendly thing to him. It is not lawful to honour any to whom that is not given from him: wherefore any that honours and worſhips all that are his, grieves not God whoſe they all are. And indeed he who ſays, that one is called Lord, ſpeaking of God, does impiouſly, dividing the kingdom of God, and making ſedition as if there were a faction, and there were ſome other head of the ſedition againſt him.

If truly theſe ſerved no other but one God, they would perhaps have ſome ſtrong reaſon againſt others; but now they worſhip exceſſively him that lately appeared, and withal think that nothing is done wickedly about God, if alſo his

his ſervant be ſerved. If you ſhould teach them that this is not his child, but that he is indeed the Father of all, who alone truly ought to be worſhipped, they yet would not without him alſo, who is their leader of ſedition. And truly they have called him the Son of God; not becauſe they worſhip God exceedingly, but becauſe they magnify him exceedingly. But that I think not theſe things beſide the ſcope, I will uſe their own voices: for ſomewhere in that heavenly dialogue, they ſay in ſo many words, "If "the Son of God is ſtronger, and the ſon of man is his "lord, and who other ſhall lord over the ruling God? "How are many about the pit, and none into the pit? For "what, having made ſo much way are you afraid? You "forget; for I have courage and a ſword."

Thus, this is not what they propoſe: for they ſubſtitute another ſuperceleſtial God his Father, concerning whom they have conſented to worſhip; that, under pretence of the great God, they may worſhip him alone, whom they ſet up the Son of man, whom they declare ſtronger and lord of the ruling God. Hence they have this commandment not to ſerve two lords, that ſedition about this one might be guarded againſt.

They flee from dedicating altars, and ſtatues, and temples, ſeeing it is to them the faithful token of hidden and ſecret communion.

Cetainly God is common to all, good and ſtanding in need of nothing, and without envy; what then hinders them who are eſpecially conſecrated to him, to partake of the public feſtivals? If theſe idols be nothing, what is grievous in partaking of the ſolemn feaſt? But if they are ſome demons, doubtleſs theſe alſo belong to God, who are alſo to be believed in and ſacrificed to according to the laws, and prayed to that they may be benevolent. If truly according to ſome cuſtom of their country they abſtain from ſome ſuch victims, they ſhould alſo wholly abſtain from the eating of all animals; which is likewiſe the opinion of Pythagoras, honouring the ſoul and its organs; but if (what they ſay) that they may not eat with demons, I pronounce them bleſſed for wiſdom, becauſe they ſlowly perceive themſelves to be always eating with demons, and then indeed only guard againſt this, when they ſee the victim ſacrificed. But whenever they eat bread, and drink wine, and taſte the fruits of trees, and draw in the very water and the very air with their breath; do they not cer-

tainly

tainly receive each of theſe from ſome demons, to each of whom the care is in particular committed?

Either, therefore, there is no living any where any way, nor coming hither, or he that comes into life on theſe terms, muſt give thanks to the demons that are ſet over the earth, and offer firſt-fruits and prayers while we live, that ſo we may have them lovers of men. Could a lieutenant and preſident of the king of the Perſians, or Romans, or general, or procurator, and further they that have leſſer governments, or cares, or miniſtries, being neglected do much hurt; but the governors and miniſters, in the air, and upon the earth, would do little hurt if they were injured? —— If truly any name them barbarouſly, they will have power, but if in Greek and Roman manner, not yet. ——

The Chriſtians ſay, Behold, I, ſtanding by the ſtatue of Jupiter or Apollo, or whatever god at any time, reproach and ſtrike, and he does not at all repel me. Doſt thou not behold then, O thou beſt, that any ſtanding by thy own demon, not only reproaches, but alſo proclaims out of the whole earth and ſea, and binding, leads away and crucifies thee, conſecrated to him as a ſtatue; and the demon, or (as thou ſayeſt) the child of God doth not at all repel him? —— The prieſt of Apollo or of Jupiter ſays, The mills of the gods grind late — and to childrens children, and who ſhould be born afterward.

Thou indeed, railing, laugheſt at their ſtatues, who, if thou hadſt railed at Bacchus himſelf, or Hercules being preſent, thou wouldſt not perhaps have been diſmiſſed rejoicing; but they who ſtretched out and puniſhed thy God being preſent, they who did theſe things ſuffered nothing. But neither after theſe things in ſo long a life, was there any new thing from him to any who might be believing that he was not a man an impoſtor, but the child of God. And he, to wit, that ſent the Son for the ſake of ſome ſtatues, in ſuch manner, withal, puniſhed as to be deſtroyed together and the ſtatues neglected, and ſo much time being paſt, is not turned again. What father is ſo impious? He indeed then was willing perhaps, as thou ſayeſt, for this he was moſt injuriouſly treated. But thoſe whom thou reproacheſt, I can indeed ſay, that they are willing. For it is beſt to add like to like. But they alſo very much repel the reproacher, who either flies for this and is hid, or is taken and deſtroyed.

What need to alledge how many things, this, prophets and

and propheteſſes, and that, others who were poſſeſſed, both men and women, have foretold from the oracles by a divinely-inſpired voice; yea how many wonderful things have been heard from their innermoſt temples; yea how many things have been manifeſted from the victims and ſacrifices to thoſe conſulting them; yea how many things from other marvelous ſymbols? yea to ſome evident apparitions have been exhibited.

All life is full of theſe. How many cities have been ſet in order from oracles, and freed from diſeaſes and famines; and how many that neglected or forgot theſe, have periſhed miſerably; yea how many have been ſent into colony, and following the orders have become happy; how many rulers, yea how many private perſons have been by this diſmiſſed better or worſe; how many, hardly bearing the want of children, have obtained their deſires; how many have eſcaped the wrath of demons; how many have been healed of the mutilations of their bodies? On the other hand, how many that have violated the ſacred things have been inſtantly ſeized? Some held there beſide themſelves thus, ſome declaring the things they had done; and ſome alſo not declaring the things they had done, and ſome making away with themſelves; yea, ſome ſmitten with incurable diſeaſes; yea, I have alſo known them deſtroyed by a grievous voice from their innermoſt temples.

Eſpecially, O thou beſt, (who art forward in ſtriving to death), as thou eſtabliſheſt eternal puniſhments, ſo alſo the interpreters of theſe ſacred things, and they that initiate, and they who have the leading in religious rites, what puniſhments thou doſt threaten to others, theſe threaten to thee: for it may be conſidered which of them are moſt true or moſt firm: for indeed each of them confirm to themſelves by word equally concerning their own. But if evidences ſhould be needed, theſe alſo ſhew many and manifeſt works, both of certain demoniac powers and of reſponſes, and bringing them from oracles of all places.

But how are not theſe things of yours abſurd? To deſire and hope that this ſame body ſhall riſe again, as there is nothing better for us nor more honourable; but again, to throw it into puniſhments, as diſhonoured! But it is not fit to diſcourſe this with them that believe this, and who melt with the body: for theſe are alſo otherwiſe ruſtic, and impure, and without reaſon diſeaſed with ſedition.

I will diſcourſe this with thoſe indeed who hope to have the

the ſoul or the mind eternal with God, whether they will call it ſpiritual or intelligent, ſpirit holy and bleſſed, or a living ſoul, or a ſuperceleſtial progeny of a divine and incorporeal nature and incorruptible, or however they rejoice to name it: indeed they eſtabliſh this rightly, that they who have lived well ſhall be happy; but the unjuſt ſhall be wholly held with eternal evils: and may neither they, nor any other of men, at any time, go back from maintaining this opinion.

But ſeeing men are born connected with body, either for the ſake of the œconomy of the whole, or bearing the puniſhments of ſin, or that the ſoul is burdened by certain paſſions until it be purged in the appointed periods: for it muſt, according to Empedocles, thirty thouſand times be made to wander from the bleſſed, being made, for the time, every form of mortals; it is credible therefore that it is delivered over to certain keepers of the ſame priſon.

—— Their purpoſe of dying is like the diſpoſition of robbers ſuffering for robbery. ——

Reaſon chuſes either of two. If indeed they ſhould diſdain to ſerve ſeemly things, and them that are ſet over theſe, neither to come to manhood, nor to take a wife, nor to beget children, nor to do any other thing in life, but to remove hence wholly leaving no ſeed; ſo would ſuch a kind be altogether deſolated in the earth. But if they ſhall both take wives, and beget children, and taſte fruits, and partake of the things in life; they ſhall alſo bear the appointed evils: for this is nature, that all men ſhould have the experience of evils: for it is neceſſary that evils ſhould be, nor have they another place. Certainly the convenient honours ought to be rendered to them to whom theſe things are committed, and the things becoming life ought to be ſerved, until they be looſed from the bonds, leſt they ſhould appear alſo to be uſeleſs to theſe: for it is alſo unjuſt, that they who partake of the things which theſe have, ſhould contribute nothing to them. Therefore they ſhould be grateful to the demons that are here, and they owe them ſacrifices of thankſgiving.

But that there is ſome to whom authority is given in things even to the leaſt, one may learn from what the Egyptians ſay; that ſix and thirty demons, or ſome ethereal gods have diſtinguiſhed the body of man, diſtributed into ſo many parts, but ſome alſo ſay many more are ordered to govern ſome one part of it, and ſome another: and they know

know the names of the demons in the language of the country, as Chnumen, and Knat, and Sikat, and Biu, and Eni, and Erebin, and Ramanor, and Rejanoor, and as many other as they name in their own tongue; and indeed they who call on them, are healed in the parts affected.

What therefore forbids one's courting both theſe and others by gifts, if one would be whole rather than be ſick, and be happy rather than be unhappy, and be freed from places of torture and places of puniſhment, as they are reputed? Yet this is to be guarded againſt, leſt any familiar with theſe ſhould be melted with the ſervice which is about theſe ſame things, and having loved the body, and being turned away from the better things, be held in foregetfulneſs of them. For probably wiſe men muſt not be diſbelieved, who indeed ſay; for that the moſt part of terreſtrial demons, being melted with generation, and ſtrongly attached to blood, and knit to the ſteam of burning fat, and to melodies, and to ſome other ſuch like things, could do nothing better than heal the body, and foretel future fortune to man and to city; and as many things as are about mortal practices, theſe they both know and can do. But it is rather to be thought, that the demons need nothing nor want any thing; but rejoice with thoſe that do piety totoward them.

God is not to be forſaken in any wiſe neither by day nor night, neither in public nor private, both in every word and work; but both with theſe and without, let the ſoul be always intent to God.

If this were the caſe, what is grievous in the rulers that are here being pleaſed, both others and the potentates and kings among men, as they were not poſſeſſed of theſe dignities here without demoniac power? Yet if any perhaps ſhould command a worſhipper of God, either to do impiouſly or to ſay any other filthy thing, it is not on any account to be obeyed, but, rather than theſe, all torments are to be endured, and all deaths ſuffered, before any thing unholy concerning God be, not only ſaid, but even ſtudied. But if one ſhould command to praiſe the ſun or Minerva, you ought to praiſe them moſt forwardly with a good pœan; ſo indeed you ſhall appear the more to worſhip the great God, if you alſo celebrate theſe in hymns; for piety paſſing through all becomes more perfect.

And if any ſhould command you to ſwear by a king a-

mong men, neither is this grievous: for the things on earth are given to him, and whatſoever you may receive in life, you receive from him.

The ancient man ought not to be diſbelieved, ſaying this before of old, *There is one king to whom the child of crafty Saturn gave it.* So if you would looſe this opinion, likely the king would repel you: for if all ſhould do the ſame with you, nothing indeed would hinder him to be left alone and deſolate, and the things on earth would become the poſſeſſion of the moſt lawleſs and the moſt ruſtic barbarians; and neither of thy religion, nor of the true wiſdom would the glory be yet left amongſt men.

Surely you will not ſay this, That if the Romans, believing you, and neglecting the things eſtabliſhed by law to them, both toward gods and men, ſhould call upon your Moſt High, or whomſoever you will; he coming down would fight for them, and they would have need of no other ſtrength. For even the ſame God, before having promiſed to them that cleaved to him, both theſe things and much greater than theſe, as you ſay; you ſee how much he has profited both them and you: to them indeed, in place of their being lords of the whole earth, there is neither left any ſuch clod nor houſe; but if any of you wander ſtill hiding, yet he is ſought to the judgment of death.

Nor is this indeed at all to be borne, when you ſay, that if they who at preſent reign over us, perſuaded by you, ſhould be taken, you would perſuade them that again reigned. But if they alſo ſhould take others, and others upon others, until all perſuaded by you ſhould be taken; withal ſome principality, prudent and foreſeeing what would happen, would utterly exterminate you all before its own deſtruction. For if it were indeed poſſible that they of Aſia, and Europe, and Lybia, both Greeks and barbarians, diſtributed into the ends of the earth, could conſent to one law!——He that thinks this knows nothing.

You ought to aſſiſt the king with all your ſtrength, and labour with him juſt things, and fight for him, and go with him to war, if he urge alſo to command in the army with him; and you ſhould likewiſe exerciſe the magiſtrate's office in your country, if this need to be done for the ſafety of the laws and of piety.

NOTES on the true Diſcourſe of CELSUS.

[Written lately, and now firſt printed.]

On his Introduction.

NOTE I.

Page 195. *The judgment of death impending to them.*

CElſus wrote againſt the Chriſtian religion after Marcion had publiſhed his hereſy; for he mentions him and his followers, and reproaches Chriſtians with that hereſy: and Chriſtians, when he wrote, were holding their meetings ſecretly, in the fear of death, wherewith they were puniſhed when they could be apprehended; as appears from this and ſeveral other paſſages in his book; ſo that it behoved to be before the reign of Commodus, when the churches had reſt. Therefore it would appear, that this philoſopher wrote his book, the firſt, againſt Chriſtianity, ſometime betwixt *A. D.* 163 and 181, in the reign of Marcus Aurelius, another philoſopher, held in great eſteem by ſome Chriſtians now, on account of his book, wherein he writes thus of the Chriſtians in his time *: "What ſort of "ſoul is that, which is ready now to be looſed from the "body, if it be neceſſary, and either to be extinguiſhed, "or to be diſſipated, or to abide? But this readineſs — "that it ſhould come from ſpecial judgment, not accor- "ding to fool-hardineſs, as the Chriſtians, but prudently, "and decently, and, ſo as alſo to perſuade another, not "tragically."

The philoſopher did well to diſtinguiſh this readineſs he here talks of, not only from that of Peregrinus, of which Lucian wrote, but eſpecially from the forwardneſs of Chriſtians in ſuffering death for their faith. The Chriſtian revelation, bringing life and immortality to light, and giving everlaſting conſolation againſt death, could not furniſh them with any thoughts, that ſuch a judgment as this

* Των εις εαυτον βιβλιων.

could proceed upon. The philoſopher tells not how the ſpecial judgment ſhould be formed that may produce this readineſs in a ſoul. And what could he imagine that any human ſoul had to think upon, in forming the judgment that muſt produce this prudent, decent, and every way compoſed readineſs, inſtantly to be or not to be, as well as to leave the body? Or what is in it to perſuade another, ſo as many others were perſuaded, obſerving how the perſecuted Chriſtians died; ſome even offering themſelves to death with them? In place of its being the effect of thought and judgment, if ſuch a thing as this readineſs of indifferency, about dying and about being or not being after death, could take place in the human ſoul, it behoved it to be the conſequent of no thought or judgment upon the matter at all. And ſo he ſays well, "What ſort of "ſoul is this?" A rare ſoul truly! not eaſily to be imagined, let be to be found out among the vaſt multitudes of ſouls that muſt all leave their bodies; at leaſt we may ſay, the Chriſtians ſouls were not of this ſort, facing death as much without this great preparation, as men ſtanding naked in battle-array.

The Chriſtians were ready to die, it is true; but they were ſo when they ought to die, or it behoved them to leave their bodies: for Celſus repreſents them, not only as forward to die, but alſo as flying, and hiding, and aſſembling ſecretly about the buſineſs of their religion, to ſhun the death due to their profeſſion, by the laws that were executed in the name and by the authority of this ſame virtuous and philoſophical emperor. They found themſelves obliged by the law of that Lord who, they believed, had brought life and immortality to light to them, and could deſtroy both ſoul and body in hell, to aſſemble themſelves together in the confeſſion of his name, forſaking the religions eſtabliſhed by the laws of thoſe lords who could only kill the body, and from whom they had nothing to hope for after death. And by the ſame law they were allowed to fly when perſecuted, even as Celſus repreſents them doing. But when they were apprehended by their purſuers, it behoved them then to leave the body; and it was neceſſary for them to die, not only by the law of Marcus Antoninus the philoſopher, but by his law whoſe authority was to them far greater, and who commanded them to die, after his own example, rather than deny, or ſeem to deny their faith. And then they were found, to the obſervation, not only of Celſus,

Celſus, but even of this emperor, ſurpriſingly, and, to them, ſome way unaccountably ready to die. Even the Stoic philoſopher appears, in this ſame paſſage of his book, ſomewhat diſturbed with this readineſs of the Chriſtians to be looſed from the body. And Celſus the Epicurean, or rather Platonic philoſopher, talks of it in this manner, (*p.* 202.), "They that were with him while living, and heard "his voice, and uſed him as their teacher, ſeeing him "puniſhed and dying, neither ſuffered with him, nor ſuf- "fered for him, nor were perſuaded to deſpiſe puniſh- "ments; but they even denied that they were diſciples. "*Yet now ye die with him!* When he came, he drew no "more than ten moſt profligate ſailors and publicans; "neither did he perſuade all theſe. If living indeed he "perſuaded none, but, when he is dead, they that pleaſe "perſuade ſo many; how is not this moſt abſurd?" And (*p.* 239.) "O thou beſt, who art forward in ſtriving to "death—thou eſtabliſheſt eternal puniſhments." And (*p.* 239.) "But how are not theſe things of yours abſurd? "To deſire and hope, that this ſame body ſhall riſe again, "as there is nothing better for us nor more honourable, "but again to throw it into puniſhments as diſhonoured!" And (*p.* 240.) "Their purpoſe of dying, is like the diſpoſi- "tion of robbers ſuffering for robbery." He has recourſe to this at laſt, though at firſt he was fain to compare their death to the death of Socrates, to ward off the force of the teſtimony it gave to the doctrine that produced it as extraordinary, and far excelling any inſtruction that had been amongſt the nations before. Now, we may very well admit theſe two men as witneſſes, after Pliny and Arrian, teſtifying the notour readineſs of Chriſtians in laying down their lives upon their faith: and indeed they teſtify the fact plainly; but to account for it, lay altogether out of the road of philoſophers, for it was truly above nature.

However ready the Chriſtians were to die, yet they were not prepared for it as the philoſopher would have them.

Their ſouls were not at all ready to be extinguiſhed, leaving their bodies, nor to be diſperſed. For they died moſt firmly perſuaded in this judgment, that they would abide.

Nor were they in readineſs to abide in a worſe ſituation than in the body they were leaving, or to abide in a miſerable ſtate: for their readineſs came from their judgment concerning the fear of this at laſt, in caſe of their

ſhunning

ſhunning preſent death by ſeeming to deny the faith; as it came at the ſame time from their judgment concerning the hope of a proper happineſs for them upon the diſſolution of the body: for they knew, that when they left the body, they would have a manſion in heaven, in the bodily preſence of their Lord, beholding his glory, and ſharing with him in the life he lives there; of which having ſome foretaſte, in the joyful ſenſe of the divine favour, by faith in him who ſuffered death for their offences, and roſe again for their juſtification, they were confident, and willing rather to be abſent from the body, and to be preſent with him.

Nor yet were they in readineſs to abide always without this ſame body, from which they were now, when it was neceſſary, ſo ready to be looſed. For their readineſs came from a judgment they formed upon his promiſe of coming again from heaven, raiſing them from the dead and changing their vile bodies, faſhioning them like his glorified body, to live for ever with him, and with him to reign and to inherit all things, in the body. And being moſt firmly perſuaded in this judgment, they were ready to leave this mortal corruptible body, hoping to meet with it again incorruptible and immortal. Thus Lucian, *(de morte Peregrini)*, giving a more true account of them than the other philoſophers, ſays, "Theſe wretches have perſuaded themſelves, that they ſhall be in whole immortal, and live to "eternity; wherefore alſo they contemn death, and many "willingly deliver up themſelves."

The philoſopher, who gave no credit to thoſe things that, being believed by Chriſtians, made them ſo ready to die, was obliged to take notice of their extraordinary readineſs, and to fortify himſelf againſt any impreſſion it might make upon him, by thinking of it as ſome ſort of madneſs, and by ſetting in oppoſition to it, a readineſs to die that he imagined the ſoul might be furniſhed with from within itſelf by philoſophiſing, a readineſs to be inſtantly either extinguiſhed, if of the nature of fire, or to be diſſipated into air, if aereal, or to abide philoſophiſing at freedom, being looſed from the body.

The oppoſition betwixt philoſophy, and the word of faith that was preached by Jeſus and his apoſtles, appears moſt manifeſtly in the caſe of death, but greatly to the advantage of the faith. Philoſophy leading men to happineſs, following nature, and avoiding the perturbations ariſing from unbridled paſſions, having rubbed through, as it could,

could, the various ſituations of life, when it comes to death, loſes the ſcent, we ſee, and is altogether at fault; and being at a ſtand on the utmoſt verge of its ſphere, can yield no happineſs to any ſoul there, if there be not ſuch a ſoul as can find it within itſelf, in its readineſs, neither to be, nor not to be, nor how to be, but of indifferency to either. We may ſay with the philoſopher, What ſort of ſoul is that which is thus ready? or did ever any ſoul find itſelf happy in this ſame readineſs?

Here where philoſophy appeared ſo manifeſtly at a miſerable ſtand, the faith, bringing life and immortality to light, offered itſelf as a guide to happineſs. Multitudes followed it, and found themſelves happy in death; dying with unſpeakable joy in the certain proſpect of that ſame ſupreme happineſs, whereof they had preſently the moſt comfortable foretaſte. The philoſophical emperor, in whoſe name and authority they were cruelly put to death, as the greateſt hurt he could do them, for all his fine talk about following nature to death as no evil to be feared, and this learned philoſopher Celſus, who could reproach them and their leader with being ignominiouſly put to death, both of them ſaw the experiment made, which they moſt inhumanly helped to make, the one with his ſword, and the other with his pen, like true ſons of him that was a murderer from the beginning, and a greater philoſopher than any of them. When they made the experiment, they could not help ſeeing the fact come out, That the followers of the faith againſt philoſophy, found themſelves happy in death. Yet they would not humble themſelves to follow that guide, nor lay aſide their cruel ſpite and malice againſt it, but cleaved the cloſer to their philoſophy, ſcorning the death of the perſecuted Chriſtians, and vainly boaſting againſt them, in a more excellent readineſs to die, whereof they imagined their great ſouls capable, but whereof neither they, nor any other ſoul of man, ever had, or can have any comfortable experience.

The philoſophers, though they laboured hard to no effect, by their reaſonings and imaginations, to find a cure for the great diſtreſs the human ſoul is ſubject to from the fear of death and dread of divine judgment, yet hardened themſelves againſt the faith, the only remedy for this evil, by repreſenting that amazing effect of it in the death of the Chriſtian martyrs, as a peculiar kind of madneſs. Arrian (upon Epictetus, book 4. c. 7.) derives this diſpoſition of the Galileans

Galileans (as he calls them) toward death, from cuſtom, and ſorts it with madneſs; to which he oppoſes what he calls reaſon and demonſtration diſpoſing us, as parts of the univerſe, to die for the good of the whole, by teaching "the rational animal both that it is a part, and what ſort "of a part, and that it is comely for the parts to yield to "the whole." And Pliny (epiſt. 97. book 10.) ſays, "It "is not to be doubted, whatever it might be they confeſſed, "that ſurely their ſtubbornneſs and inflexible obſtinacy "ought to be puniſhed;" and he alſo called it madneſs. If ſuch obſtinacy as this had been the effect of philoſophy, they would have extolled it as the higheſt virtue. But as it came from the faith, and appeared in dying for the faith, it was in their account madneſs; and at the ſame time they wiſely thought it well deſerved puniſhment. Celſus would not blame Chriſtians for not forſaking or feigning to forſake an opinion that he thought a good one to ſhun any danger from men. But he finds great fault with them for being deceived, by not following reaſon and a rational guide, in receiving their opinion. They were guilty of believing without reaſon, and of ſaying that the wiſdom of this world is evil. Thus they deſpiſed philoſophy; and their faith was deceit. And for this deceit, it was not diſagreeable to Celſus that they were tortured and crucified. In this manner was the faith treated by philoſophy when it was reigning. The ſame ſort of men talk much now againſt perſecution; but, though circumſtances be altered, and they would not ſuffer for their own Atheiſtical opinions, yet, againſt the ſame old Chriſtian faith, they appear ſtill poſſeſſed with the ſame ſpite and ſpirit of perſecution that poſſeſſed the throne of the empire, when their moſt highly reſpected and dearly beloved Marcus Aurelius ſat there, and murdered the Chriſtians, and among the reſt Juſtin Martyr, and Polycarp, and the martyrs of Vienne and Lyons.

NOTE II.

They ſeem to have power with the names of ſome demons, and with ſoothing incantations, (p. 195.) And (p. 197.) he ſays alſo of the Jews, *they give themſelves to inchantment, of which Moſes was to them the interpreter.*

Every thing of this kind was expreſsly forbid to the Jews by the law of Moſes: for that law ſaid, "There ſhall not "be

" be found among you — an uſer of divination, an ob-
" ſerver of times, or an inchanter, or a witch, or a charm-
" er, or a conſulter with familiar ſpirits, or a wizard, or
" a necromancer: for all that do theſe things are an abo-
" mination unto the Lord: and becauſe of theſe abomina-
" tions, the Lord thy God doth drive them (theſe nations)
" out from before thee," Deut. xviii. 9.—13. And again,
" A man alſo or a woman that hath a familiar ſpirit, or
" that is a wizard, ſhall ſurely be put to death: they ſhall
" ſtone them with ſtones: their blood ſhall be upon them,"
Lev. xx. 27.

And the effect of the goſpel, on them that believed it, among the nations, who had been learned in that ſort of arts, was to make them burn all their books that treated of ſuch things.

Elymas the ſorcerer oppoſed the goſpel; but his attempts were baffled by the ſuperior power that attended it, puniſhing him as a child of the devil.

Demons ſometimes offered their teſtimony to Jeſus Chriſt, and to his apoſtles, but it was rejected; as was that of the Pythonic propheteſs, ſaying, " Theſe men are the
" ſervants of the moſt high God, which ſhew unto us the
" way of ſalvation."

Simon the magician, beholding the power that attended the word of faith, far beyond all the power of his magic, profeſſed to believe the goſpel. But when he ſuppoſed it to be only much greater in the ſame kind, and ſo wanted to purchaſe of the apoſtles, with money, the power of conveying the Holy Ghoſt, by the laying on of his hands, he was rejected, as having neither part nor lot in that word, or in the matter of the Holy Ghoſt; becauſe, by this, he ſhewed himſelf heartily wicked. The fathers teſtify that ſeveral heretics after him dealt in magic; but in this they are teſtifying of their wickedneſs: for ſtill they held it in the ſame abhorrence, as thoſe did who burned their magical books, when they believed the goſpel from the apoſtles. And therefore what Celſus ſays here of Chriſtians having power with the names of certain demons, and what he ſays afterwards of ſuch uſe of barbarous words, and names, and of books, they had concerning theſe, muſt be true only of thoſe heretics with whoſe principles and practices he all alongſt his book reproaches Chriſtianity; though they were rather philoſophers, and had no part in Chriſtianity but the name. For Celſus could not but know that

there were ſeveral philoſophers learned in magic, though the Epicureans perhaps ridiculed it. But ſurely he would not, for this, lay the evil or the deceit of magic to the charge of philoſophy.

It is very true that ſome Jews, in the time of Jeſus Chriſt and his apoſtles, did caſt out demons. And whatever name they uſed in doing this, we ſee they had no power with the name of Jeſus, but were baffled by the demons, when they took upon them to uſe it againſt them. And it is alſo true, that the fathers teſtify, that Chriſtians, in the time of Celſus, and afterward, expelled demons by the name of Jeſus Chriſt, who was crucified under Pontius Pilate. But they deny that they uſed any other name than his, or that they ſought to make any gain by it, when they healed, or when they caſt out demons by that name.

After the apoſtles had left the world, and left to the churches the New-teſtament revelation, perfected in their ſcriptures; it is hard to tell for what end miraculous powers ſhould remain in the churches, and not be continued to the end of the world. The apoſtle Paul plainly ſignifies, that when New-teſtament revelation ſhould be perfected, then *knowledge* by revelation, *tongues*, and *prophecy* would ceaſe: and any reaſon that can be given for the continuance of miracles after that, muſt as well ſhew the continuance of them to the world's end. And therefore the ſigns and wonders after that, muſt be of that ſort which the Lord and his apoſtles foretold, as accompanying the corruption of the Chriſtian religion. Paul obſerved, that this corruption was beginning to take place even in his time, and foretold, that it would come at laſt to a great head in that Antichriſt, whoſe "coming," he ſaid, would be "after the working of Satan, with all power, "and ſigns, and wonders of a lie." And as the corruption of the Chriſtian profeſſion had gone ſome length againſt the end of the ſecond century; it is agreeable to ſuppoſe, they might then have ſome ſigns and wonders to boaſt of; though, as the apoſtle alſo foretells, theſe, and all the other boaſted miracles of Antichriſt after theſe, no more came the length of the ſigns and wonders that attended the giving out of the New-teſtament revelation, than the ſigns of Jannes and Jambres in Egypt came the length of thoſe wrought by Moſes. And any one that has given due attention to the ſcripture-account of the miracles wrought by Jeſus, or by the apoſtles in his name, muſt have a very

high

high notion of the deceits of jugglers, the mighty arts of magicians, and of the power of Satan in the ſigns and wonders of Antichriſt, if he be able to compare all that ever was done in that way, or to equalize it in his own mind, with the ſigns and wonders of the goſpel.

Irenæus ſpeaks of the miracles that were in the apoſtolic churches, and boaſts in them againſt the heretics; but, in doing this, he takes in all that were wrought by the apoſtles and others in the churches from the beginning; ſo that it is hard to tell from him what were thoſe miracles wrought in his own time; or if they were any other, than ſome healings and caſtings out of demons, and ſome ſort of propheſying: for, as to the raiſing of the dead, he ſpeaks of that expreſsly, as a thing that had been long before his time, when he ſays, that they who had been ſo raiſed had lived ſeveral years with the churches after that reſurrection. And this he ſeems to have taken from Quadratus, whom we have in Euſebius, hiſt. book 4. chap. 3.

But as to the expelling of demons and propheſying in the name of Chriſt, Jeſus foretold, that there would be men, whom he would never acknowledge as his, being workers of iniquity, that would propheſy in his name, and in his name caſt out devils, and in his name do many wonderful works. And when it is foretold, that the coming of Antichriſt would be with ſigns and wonders countenancing the changing the truth of the goſpel into a lie; we may ſuppoſe that what Jeſus ſaid of theſe men doing wonders in his name belongs to that. But it behoved all theſe wonders to be as far inferior to the miracles wrought by the apoſtles, as the caſting out of devils by the Jewiſh exorciſts was inferior to the caſting them out by Jeſus, as he ſaid, "with the finger of God," alluding to what was ſaid of the power that far outdid the magicians of Egypt.

NOTE III.

Opinions ought to be received following reaſon, and with a rational guide. — Some Chriſtians, neither willing to give or receive a reaſon about the things they believe, uſe this, Do not examine, but believe, and thy faith will ſave thee, p. 196.

The mind of man has other ways of knowing things beſides that which is properly called reaſoning. We muſt have principles to reaſon from; and whether theſe be

many or reducible to one, it must be first known before we can draw any inference from it: and surely then it is not received following reason, and with a rational guide. Thus the mind of man is possessed of several truths, and knows them previously to all reasoning, and with greater certainty than they can be known by any philosophical argument.

And such is that ancient word, about which so many different, ancient, wise nations, and wise men have been always conversant, which Celsus thinks Moses learned from them. Certainly this cannot be any of those opinions wherein he differed from Moses; but must be such as wherein he appeared to Celsus to agree with all these wise nations, and wise men: and that was always known by the whole human kind, the most foolish, as well as those accounted the most wise. The sum of the law given by Moses, as it is declared by Jesus Christ, to "love God with all the heart, "soul, and mind; and to love our neighbour as ourselves," must be assented to, upon the hearing of it, as right and good; and the opposite of it stand condemned, in the conscience of every man, as evil, and rendering us disagreeable to God.

What Moses taught of one Jehovah, the creator of the universe, and maker of this world in six days, resting the seventh; and of the character of this one God, as opposite to sin, as he is good; and yet shewing mercy to thousands of sinners, by means of that sovereign substitution, prefigured in the sacrifices, of a spotless sufferer in their stead, for the manifestation of the divine displeasure against sin, in the salvation of sinners, was not indeed known nor acknowledged by these wise nations, and wise men. But all nations of men, wise or unwise, having something of that dread of divine displeasure, which distinguishes men from brutes, and which was awakened in them, by their falling into grievous crimes, or great calamities, entertained an opinion, that the Deity was placable by sacrifice. And so all nations, in all parts of the globe, even those most lately found out, have worshipped by sacrifice almost in the same manner as Moses prescribed to the Jews. But surely this universal opinion and practice was not the effect of reasoning: for the mind of man is not naturally furnished with any principle from which this opinion about sacrifice could be inferred; and yet it has prevailed universally among the nations of mankind: so that no account

that

that is probable can be made of it, but that the firſt men had it from divine revelation, and that it came down from them by tradition.

Faith is a way we have of knowing things, different from the way of knowing the principles from which we reaſon, which is called intuitive knowledge by inſtinct or inward ſenſe, different from the knowledge we come to by reaſoning, which may be called *ſcience*, and different from the knowledge we take in by our ſenſes, which may be called *experience*. This knowledge of things by teſtimony, which, in diſtinction from the other ways of knowing, is called faith or belief, takes place only where other ways of knowing fail. Here teſtimony ſupplies the want of experience, fills up the empty place of a third idea to ſhew the agreement or diſagreement of two ideas, as in ſcience; and where that agreement or diſagreement is clearly perceived without any medium, there is as little place for reaſoning as for faith.

We may be deceived in believing; and ſo are we often in our reaſoning, and in our experience: but we are as certain of ſome things known only by faith, as of any thing we know by reaſoning and experience; and in our daily practice we proceed upon faith as confidently as upon any of the other two, and with as good ſucceſs. It would therefore be moſt ridiculous to deny, that faith is a way of knowing competent to the mind of man. And it is no leſs abſurd to demand reaſoning in the place of faith; even as abſurd as to require hearing from the eye, or ſight from the ear. Such is the demand of the philoſopher, to admit of no knowledge but what is properly called ſcience, and his complaint of Chriſtians as not willing to know the things of faith by reaſoning; as if he had found fault with them becauſe they would not hear with their eyes. The Chriſtians then were perfectly in the right, not to give or take a reaſon for the things to be known by faith: and as to theſe things they ſaid truly and moſt juſtly, Do not examine, but believe.

As faith is the credit we give to teſtimony, the knowledge we have of things by it, muſt be according to the teſtimony. We are uſed from our infancy to the knowledge of many things by the teſtimony of men; and we know ſome things this way with great certainty. But as the teſtimony of God muſt be greater than man's; ſo muſt our faith of his teſtimony, when we hear him, be greater than

than our belief of the teſtimony of men. And if men can teſtify to us, and make things known in the way of belief which otherwiſe we know not, it cannot be thought impoſſible for God, who made us capable of this way of knowing, to teſtify to us, and ſo make us know things by hearing his teſtimony, that could not be known otherwiſe; or, in the apoſtle's ſtyle, "to reveal things which eye hath "not ſeen, nor ear heard, neither have entered into the "heart of man." That man is capable of this ſort of correſpondence with God, is evident from the knowledge he has in his conſcience, of the divine judgment againſt ſin, by an inſtinct or inward ſenſe proper to him, in diſtinction from the brutes. For if the moral ſenſe in man go upon what is agreeable or diſagreeable to ſociety, and the remorſe of conſcience be only upon what is hurtful to ſociety; it will be hard to diſtinguiſh him from other animals that live in ſociety, as the ants and the bees. This verdict of his conſcience is indeed the voice of God. And when he hears the judgment of God againſt him as a ſinner teſtified in his conſcience; it fills him with that ſenſe of divine diſpleaſure that is the true miſery of man, whoſe proper happineſs and life lies in the ſenſe of the divine favour. From this miſery God alone is able to relieve ſinful men, who have no other way of knowing that the offended Deity is reconcileable to them, no other way of knowing how to be reſtored to his favour, and ſo relieved from the miſery of the conſciouſneſs of being diſagreeable to him; but, if God be pleaſed to ſhew them how to be reconciled, by teſtifying to the conſcience wherein his diſpleaſure was before notified. The prophets and apoſtles declared this teſtimony of God to the conſciences of men. And it is ſet forth in their ſcriptures, in an agreeableneſs to the tradition that prevailed univerſally among mankind concerning God's being reconcileable to men by ſacrifice. This teſtimony of God, declared by the prophets and apoſtles, is, that God is well pleaſed in the ſacrifice of Jeſus Chriſt his beloved Son, delivered to death for the offences of all ſorts of ſinners, and raiſed again for their juſtification. And every one that believes this, hears, in his conſcience, the voice of the ſame God, whoſe wrath was known there, declaring himſelf well pleaſed; and ſo is ſaved from his miſery, and becomes happy in peace with God. As this that is believed, was not knowable by any reaſoning or argumentation from any principle of reaſoning

ing that the mind of man was poſſeſſed of; nor by any experience that ſinful mortals could pretend to; it was very proper for them, who found themſelves ſaved in believing it, to ſay to reaſoners againſt it, Do not examine, but believe, and thy faith will ſave thee.

NOTE IV.

" The Jews following Moſes — eſteemed God to be one. " This one God they thought to be either the Moſt High, " or Adonai, or the Heavenly, or Sabaoth, or howſoever " they delight to name this very World, and nothing more " knew they. It differs nothing to call the God over all, " either by the name current among the Greeks, Jupi- " ter, or this (ſay) among the Indians, or that among " the Egyptians," *p.* 196. 197. Connect with this what he ſays afterward, *p.* 218. and 219. " If — the Jews would " diligently obſerve their own law, this were not blame- " able in them, but rather in thoſe who leave their own " things, and pretend to thoſe of the Jews. But if, as " knowing ſomething more wiſe, they boaſt and turn a- " way from the communion of others not equally pure; " they have already heard, that they do not ſay a pecu- " liar opinion concerning heaven; but that I may paſs " all, what was held of old alſo by the Perſians, as Hero- " dotus likewiſe ſomewhere ſhews; for he ſays, It is their " cuſtom, going up to the greateſt height of mountains, " to make ſacrifices to Jupiter, calling all the circle of " heaven Jupiter. I reckon then it differs nothing to call " the Moſt High, Dieſpiter, or Jupiter, or Adonai, or Sa- " baoth, or Ammon, as the Egyptians, or Pappai, as the " Scythians."

It is ſurpriſing how Celſus, who had read Moſes, whom the Jews followed in their opinion of one God, came to ſay ſo confidently, that they knew no other for that one God, to whom they gave various names, but this very World; when he could not but know, that they diſtinguiſhed their one God from all other, as the Creator and maker of the world, and that they believed him to be the infinitely wiſe and powerful author and cauſe of nature, and the abſolute commander of its whole courſe, even as he manifeſtly ſhewed himſelf, by reverſing it at his pleaſure, in all thoſe miracles by which they became a nation, and with which their ſettlement in their country and their very

very conſtitution as a nation had a neceſſary connection. He ſays afterward, *p.* 216. "The Jews may juſtly be "wondered at, if indeed they worſhip the heaven, and an- "gels that are there; but the moſt venerable and power- "ful parts of it, the ſun, and moon, and the other ſtars, "both fixed and planets, theſe they deſpiſe, as if it were "poſſible, that the whole indeed ſhould be God, but the "parts of it not divine!"

Yet it is manifeſt, that the Jews, following Moſes, could not worſhip heaven, nor any thing elſe but the Creator of heaven and earth, whom they believed to be omnipreſent, filling heaven and earth; but the place where he ſhewed himſelf eſpecially preſent, or the reſidence of the glory of the divine Majeſty, they believed to be, not the viſible heavens, but the heaven of heavens, or third heaven, where is the throne of his glory, and where innumerable angels ſtand before him, and miniſter to him.

Nor did they worſhip angels, as Celſus ſays. They worſhipped him that appeared to the fathers and to Moſes in human likeneſs, who, becauſe he was, in the fulneſs of time, to be ſent forth from his Father, made of a woman, to redeem mankind, was called the Angel Redeemer, the angel God's face, and in whom is the name of God. But they looked on him as the moſt high God, and not another God than the ſame one God that created and made the heavens and the earth, and all things in them. And when they beheld his appearance, they called it the ſimilitude of Jehovah, and the likeneſs of the glory of Jehovah. But there is no other foundation in the Jewiſh ſcriptures for ſaying, that the Jews worſhipped the heavenly angels, or, as he ſays elſewhere, that they thought of God as a man: for, according to their law, they worſhipped neither heaven, the dwelling place of the divine Majeſty, nor the angels that worſhip God there, nor indeed any thing in heaven or earth, beſide the one God, the Creator and Sovereign Lord of heaven and earth, who ſhewed himſelf to be ſo when he condeſcended to appear to them, and ſhew himſelf preſent in human likeneſs.

But while Celſus imputes this opinion to the Jews, that there is no other God but the world, it may be conſidered what he himſelf and ſome other philoſophers thought of God; for it is poſſible, that, ſaying this, he may mean, that neither Jews nor Perſians, nor any other men could know any God above this very world; becauſe ſomething like

like this may be inferred from his own words before noted. But let us hear him further.

He says, *(p.* 213.) "The world is unbegotten and incorruptible." The Jews had no such thought of the world. And, speaking against the resurrection of the dead as possible to God, he says, *(p.* 216. 217.), "God wills not "things contrary to nature. — God is — the patron — "of right and just nature. —— Surely God neither would "nor could unreasonably exhibit the flesh eternal; — for "he is the reason of all beings; he can therefore work "nothing unreasonable nor against himself." Surely this is not the miracle-working God of the Jews. And it might with better reason be said upon this, that Celsus knew nothing else for God but nature, or this same unbegotten and incorruptible world. Is it then his own opinion that he imputes to the Jews*?

But let us take together in one view all the instruction he has to give us from philosophy about God; that we may behold the contrast between the God of the philosophers, and the God of the Jews and Christians; even as we have before seen the contrast betwixt philosophy and the faith in the affair of death.

He says, *(p.* 209.) "If God himself shall descend to "men, this will be the consequence, that he must desert "his own throne: for if you should change any one thing, "even the least here, all things overturned would go up"on you to ruin?" And *(p.* 210.) "Now I say nothing "but things established of old. God is good, and beautiful, "and happy, and in the most comely and the best. If "indeed he descend to men, there must be a change up"on him, even a change from good to bad, and from "comely to vile, and from happiness to misery, and from "the best to the worst. Who then would chuse such a "change? And certainly it is natural indeed to that which "is mortal to be altered and transformed; but to the immortal, to be still the same thing, and in the same man"ner. By no means therefore would God admit of this "change. Either God is truly changed, as they say, into "a mortal body, and that is before said to be impossible; "or he is not indeed changed, but makes the beholders

* All who hold miracles utterly impossible, and contrary to the unchangeableness of God, may be justly suspected of owning no God above nature, or of being Atheists.

" think so, and deceives and lies. But deceit and a lie " are otherwise indeed evil, but only if, as in the part of " poison, one should use them, either to sick and distract- " ed friends, curing them, or to enemies, taking care to " escape danger. But neither is any sick or mad a friend " to God, nor is God afraid of any, that deceiving he " should escape danger."

P. 213. " But I would rather teach this, according to " nature, that God made nothing mortal; but whatsoever " things are immortal, these indeed are the works of God, " but the mortal, of others. And the soul truly is the " work of God; but the nature of the body is different. " And in this respect the body of a bat, or worm, or " frog, or man, differs nothing: for the matter is the " same, and the corruptible of them alike. The nature " of all the foresaid bodies is common, and, being one, " goes and returns into reiterating change. And nothing " begotten of matter is immortal. — Evils in beings, nei- " ther before, nor now, nor afterward, are less and more: " for the nature of all things is one and the same; and " the generation of evils still the same. The world is " unbegotten and incorruptible; and only the things on " earth suffer deluges and conflagrations. — What should be " the nature of evils, is not indeed easy to be known to " one that does not philosophize. But it is enough to be " said to the multitude, that evils are not indeed from " God, but cleave to matter, and govern them that are " evil. Now, the circuit of mortal things is alike from " beginning to end; and, according to the established re- " volutions, there is a necessity, that the same things al- " ways both have been, and are, and shall be. Nor are " these things given to man; but each of them comes " into being, and perishes for the sake of the safety of the " whole, according to the foresaid change from others to " others. If any thing seem evil to thee, it is not yet mani- " fest, if it be evil: for thou knowest not, that it is useful, " either to thee, or to another, or to the whole. — (*P.* 214.) " They say, that God made all things for man. Thun- " ders, and lightnings, and rains, are not the works of " God *. And if one should grant these to be the works " of God." — (*p.* 215.) " These things therefore are not

* He says elsewhere, (p. 216.) " These are brought forth by the " sun, and moon, and the other stars."

" made

" made to man, as neither to the lion, nor the eagle, nor " the dolphin; but that this world, as the work of God, " might be entire, and perfect out of all things. For the " ſake of this, all things have been meaſured, not of one " another, but, if not every work, yet of the whole. " And the whole is God's care; and Providence at no " time forſakes this; nor does it become worſe; nor does " God, through time, turn to it; nor is he angry becauſe " of men, as neither of apes, nor mice, each of whom " in part has received a portion of it."

Then he inſtructs us from Plato. *(p.* 221. and 222.) " Plato ſays in ſome of his epiſtles, The firſt good is al- " together inexpreſſible; but, by having much familiarity " about that matter, and by living with it, ſuddenly, as " from flaming fire, light being kindled in the ſoul, it " now nouriſhes itſelf. And in the ſame epiſtle, If " it appeared to me, that theſe things, both written ſuf- " ficiently, and ſpoken, are for the multitude; how could " we be better employed in life, than to write what is of " great benefit to men, and bring forth * nature to light " unto all. — Plato's writings declare, that the good is " known to few. — Plato — ſays ſomewhere in the laws, " truly God, according to ancient word, holding the begin- " ning, and the end, and the middle of all beings, perfects " rectitude according to nature, pervading all round. But " he is always followed by juſtice, the puniſher of them " that forſake the divine law. He truly that will be hap- " py, cleaving to her, follows humble and modeſt †. — Pla- " to ſays, All things are about the king of all, and all " things are for his ſake; and this is the cauſe of all good " things; but the ſecond about ſecond things, and the " third about the third things ‡. The human ſoul " therefore

* This is that inexpreſſible firſt good which the light kindled in Plato's ſoul diſcovered to him. And this ſame is his God whom he durſt not declare to the multitude.

† His way to happineſs is humbly to follow nature, and he that forſakes it muſt ſuffer for it.

‡ Plato, it ſeems, imagined a ſort of trinity of nature in the whole of things diſtributed into firſt, ſecond, and third things. And ſome Chriſtian philoſophers have imagined that he knew and taught their trinity. Yea Origen finds fault with Celſus for ſhunning to mention what Plato ſaid of the Son of God in the epiſtle to Hermias and Coriſcus, and gives his ſaying thus, " obteſting the God of all, the

" therefore deſires to learn about theſe things, of what " ſort they are, looking to the things that are akin to " her, of which ſhe comprehends nothing fully. Surely " there is nothing ſuch concerning the king, and thoſe " things I ſaid. Some Chriſtians, miſunderſtanding the " ſayings of Plato, boaſt of a ſuperceleſtial God, tranſcend- " ing the heaven of the Jews."

Celſus proceeds, and ridiculing the ſtyle of Moſes writing of the making of the world, ſays *(p.* 228.) " It is nei- " ther juſt, that the firſt God ſhould be weary, nor work " with his hands, nor give orders, nor has he a mouth, " nor a voice, nor has he any other of theſe things which " they know; nor did he make man his image: for God " is not ſuch, nor is he like to any other ſimilitude. " What ſort of thing is it to think, that what is according " to the image of God, is in that part of compounded man " which is worſe, *i. e.* the body! God partakes not of fi- " gure or colour: but neither partakes he of motion, nor " does God partake of ſubſtance. All things are of him. " Neither is God comprehenſible by reaſon; nor is he " nameable: for he ſuffers nothing that can be appre- " hended by a name. How then, may ſome ſay, ſhall I " know God? And how ſhall I learn the way to him? " And how do you ſhew him to me, As now you caſt " darkneſs before my eyes, and I ſee nothing clearly? " Thoſe whom one ſhould bring forth of darkneſs into ſplen- " did light, not being able to bear the bright rays, would " be puniſhed in the ſight, and hurt, and think to be blind. " But Chriſtians would give theſe queſtions, How ſhall we " think to know God? and, How ſhall we be ſaved with " him? this anſwer, Becauſe God is great and hard to be " beheld, he, throwing his own ſpirit into a body like " us, hath ſent him hither, that ſo we might be able to " hear from him and learn. When they ſay, that God is " ſpirit, they differ nothing in that from the Stoics among " the Greeks, ſaying, that God is the ſpirit pervading all " things, and comprehending all things in himſelf. Seeing

" commander both of the things that are and ſhall be, and the father " and lord of that commander and cauſe, whom, if we truly philo- " ſophize, we ſhall all know clearly to the power of happy men." *Origen. con. Celſ. lib.* 6. *p.* 280. It may be true that Celſus ſays of ſome Chriſtians, miſunderſtanding theſe ſayings of Plato, applying them to their God. Juſtin Martyr had then wrote.

" the

" the Son is ſpirit from God, born in a human body,
" the Son of God himſelf would not be immortal: for
" there is no ſuch nature of ſpirit, as to endure always;
" as it is not the nature of fire to continue for ever."

P. 232. 233. He ſays further, " But they will alſo ſay
" again, How ſhall they know God, not apprehending
" him by ſenſe? What can poſſibly be learned without
" ſenſe? The voice indeed, not of man, nor of the ſoul,
" but of the fleſh! But yet let them hear, if they can even
" hear any thing, as a fearful and body-loving genera-
" tion; if, winking with ſenſe, you would look up with
" the mind, and turning away the eye of the fleſh, you
" would raiſe up that of the ſoul; only thus ſhall ye
" ſee God. And if ye ſeek a leader in this way, you
" muſt fly from impoſtors and jugglers. —— But follow
" divinely-inſpired poets, and the wiſe, and philoſophers,
" and they will lead you. Follow Plato, who is a more
" effectual teacher of the matters of theology. He ſays, *It*
" *is indeed then a labour to find, and impoſſible for one that*
" *finds to declare unto all the Maker and Father of this*
" *univerſe.* You ſee how the way of truth is ſought by
" prophets, and how Plato knew that it is impoſſible for
" every one to go in it. But ſince, for the ſake of this, it is
" found out by wiſe men, that ſo we might get ſome per-
" ception of the unnameable, and firſt, manifeſting him,
" either by the compoſition which is into other things, or
" by reſolution from theſe, or willing to teach, by pro-
" portion, what is otherwiſe inexpreſſible; I would won-
" der if ye could follow, altogether bound up by fleſh, and
" ſeeing nothing pure. *Subſtance* and *generation*; *intelli-*
" *gible*, *viſible*: with *ſubſtance*, *truth*; but with *generation*,
" *error*. About *truth* then *ſcience*; but about either, *opi-*
" *nion*. And *underſtanding* is of the *intelligible*, but *ſight*
" of the *viſible*. For the *mind* knows the *intelligible*, but
" the *eye* the *viſible*. What therefore, in the viſibles, is
" the ſun, being neither eye nor ſight; but to the eye the
" cauſe of ſeeing; to the ſight, of conſiſting by him; and
" to viſibles, of being ſeen; to all ſenſibles, of being; and
" not he, to himſelf, of being ſeen; that in the intelli-
" gibles is he, who is neither mind, nor underſtanding,
" nor ſcience; but to the mind the cauſe of underſtand-
" ing; and to the underſtanding, of being by him; and
" to ſcience, of knowing by him, and to all intelligibles,
" and to the truth itſelf, and to ſubſtance itſelf, of being

" beyond

" beyond all things; he being intelligible by a certain " ineffable power. Theſe things are ſaid by men having " underſtanding. But if ye alſo underſtand any thing of " theſe, it holds in us. And if ye think of any ſpirit de- " ſcending from God to tell forth divine things, this would " be the ſpirit that preaches theſe things; of whom an- " cient men being indeed filled, have told many and good " things, which if you cannot hear, hold your peace, and " hide your own ignorance, and do not ſay, that thoſe are " blind who ſee, and that thoſe are lame who run; being " yourſelves wholly lamed in your ſouls and mutilated, " and living to body, that is, to a dead one."

Now, this is all the God that Celſus has to oppoſe to the God of the Jews and Chriſtians. And after all he has ſaid for their inſtruction, from men of underſtanding, filled with the divine ſpirit, concerning this unnameable and firſt, which is neither ſpirit, nor ſubſtance, nor mind, nor underſtanding, and ſurely not body; may it not be, after all, inquired, What is it that he and theſe men ſaw for God, winking with ſenſe, and looking up with the mind, and turning away the eye of the fleſh, and lifting up that of the ſoul? Did they behold the cauſe of knowledge, not knowing, and the cauſe of underſtanding, not underſtanding, and the cauſe of all things, nothing different from them, that can be named? Yet who can call them blind? For they ſee what neither Jew nor Chriſtian can ſee!

We may here alſo obſerve what is ſaid by Marcus Antoninus on this ſubject, becauſe he does not ſeem to differ at bottom from Celſus and his ancient wiſe men. He ſays, (book 9.), " He that acts unjuſtly, acts impiouſly: " for the nature of the whole having framed rational ani- " mals, for the ſake of one another, ſo as to help indeed " one another according to fitneſs, but in no wiſe to hurt; " it is manifeſt, that the tranſgreſſor of her decree acts " impiouſly againſt the eldeſt of the gods: for the nature of " the whole is the nature of beings. But beings all hold " fitly together. But yet the ſame is alſo named the truth, " and is the firſt cauſe of all true things. He indeed, " therefore, that lies wittingly, does impiouſly, in as much as, " deceiving, he acts unjuſtly; but he that lies unwittingly, " in as much as he acts diſcordant to the nature of the " whole, and in as much as he acts diſorderly, fighting a- " gainſt the nature of the world." Sometimes this philoſopher heſitates betwixt this nature of the whole, before which

which he knew no God, and the atoms of Epicurus; as when he ſays, (book 10. 6.), "Whether atoms or nature, "let this be firſt laid down, that I am a part of the whole "adminiſtrated by nature." But whether they ſpake of no firſt cauſe beſide atoms, or ſpake high ſwelling words that had no meaning beyond this nature of the whole, they were all Atheiſts; and they were conſcious of this, diſſembling it, and fearing to be diſcovered by the multitude.

NOTE V.

The leader of this generation;—he before a very few years led the way of this doctrine, being eſteemed by Chriſtians to be the Son of God. P. 197.

We may here take together in one view all that Celſus ſays on this ſubject, if thereby we may underſtand what was known to be the faith of Chriſtians in his time concerning the perſon of Jeſus Chriſt.

P. 197. "Jeſus—returned (from Egypt) highly conceited of theſe powers, and for them proclaimed himſelf God."

P. 198. "The Chaldeans were ſaid by Jeſus to have "been moved to come to his birth, worſhipping him, yet "a babe, as God.—But what need was there to tranſport "thee, yet an infant, into Egypt, leſt thou ſhouldſt be killed? for it was not like God to be fearful about death."

P. 199. "The body of God would not be ſuch an one "as thine."

P. 199. 200. "But how were we to eſteem him God "who—ſhewed the performance of nothing that he promiſed.——And truly, it neither ſuits with him that is "God, to fly, nor to be led away bound; and yet leſs to "be deſerted and betrayed by his familiars, and them that "partook with him in all things, and that uſed him as "their teacher, and accounted him the Saviour, and the "child and meſſenger of the greateſt God."

P. 200. "How, if he foretold both him that betrayed "him, and him that denied him, did they not fear him "as God, ſo as the one ſhould not yet betray, nor the "other deny?——Being God he foretold theſe things; "and what was foretold, it behoved by all means to come "to paſs. God therefore led about his own diſciples and "prophets, with whom he eat and drank, unto this, that "they

" they ſhould be ungodly and impious. —— But he that
" eat with God became a conſpirator! And which is yet
" more abſurd, God himſelf conſpired againſt his table-
" companions, making them betrayers and impious! ——
" If theſe things ſeemed good to him, and he was puniſh-
" ed obeying his Father, it is manifeſt, that to him, being
" God, and alſo willing, theſe uſages, according to his
" mind, were neither troubleſome nor grievous. Why
" then does he lament, and grieve, and pray, that the
" fear of deſtruction may paſs away? —— None would com-
" mend God and the Son of God from ſuch ſigns. ——
" For as the ſun, enlightening all other things, firſt ſhews
" himſelf, ſo it behoved the Son of God to do."

P. 201. 202. Ye are ſophiſtical, in ſaying, that the Son is
" the very Logos, (αυτολογος). —— But after promiſing the
" Word to be the Son of God, ye ſhew us not a pure and
" holy Word, but a moſt ignominious man, ſcourged and
" crucified. —— And what noble thing did Jeſus as God,
" deſpiſing men, and ridiculing and mocking what befel
" him? —— Why did he not, if not before, yet now at
" leaſt, manifeſt ſomething divine, and deliver himſelf
" from that ſhame, and treat them that reproached both
" him and his Father, as they deſerved. —— Do ye thus
" accuſe us, O moſt believing! for that we do not account
" him God, nor agree with you, that he ſuffered theſe
" things for the help of men, and that we might deſpiſe
" puniſhments?"

P. 202. 203. 204. " By what reaſoning were ye induced
" to eſteem him the Son of God? We were induced by
" this, that we know his paſſion was for the deſtruction of
" the father of wickedneſs. —— We eſteem him to be the
" Son of God, ſeeing he cured the lame and the blind,
" and (as ye ſay) raiſed the dead. —— How is it not then
" miſerable, from the ſame works, to reckon one God,
" and others impoſtors? —— By what then were ye indu-
" ced? Was it becauſe he foretold, how, being dead, he
" would riſe again? —— But how many others have dealt
" in ſuch wonders? —— Or do ye think that thoſe of o-
" thers are and appear to be fables? But to you, his voice
" when he expired on the croſs, and the earthquake, and
" the darkneſs, is found a beautiful and credible cataſtrophe
" of the drama? Yea, that living indeed, he could not
" help himſelf; but being dead, he aroſe and ſhewed the
" marks of puniſhment, and his hands as they had been
" pierced.

" pierced. —— If Jesus would really declare his divine " power, it behoved him to be seen to them that used him " ill, and to him that condemned him, and indeed to all. " For surely he no more feared any man, being dead, " and, as ye say, being God. —— He ought, for the ma- " nifestation of his Godhead, to have, at least, disappeared " directly from the cross. —— If he wanted to be hid, " why was the voice heard from heaven, proclaiming him " the Son of God? But if he would not be hid, why was " he crucified, or why did he die? —— O most high and " heavenly! what God coming to men was disbelieved, " and appeared to them that hoped for these things? " —— For in these he openly confesses, that he cannot " persuade; which neither indeed suits with God, nor yet " with a prudent man."

P. 206. 207. " They who worship him that was taken " and put to death, do much the same with the Getæ, " worshipping Zamolxis. —— If you would compare Apol- " lo or Jupiter to him, they would not bear it. Faith, pre- " possessing their soul, makes this sort of an assent concern- " ing Jesus. Him, being of a mortal body, they esteem " God; and in this they think they do piety. But putting " off the impure infirmities of the flesh, he will then be " God. Why then not rather Æsculapius, and Bacchus, " and Hercules? They laugh at the worshippers of Ju- " piter, seeing his sepulchre is shown in Crete; and never- " theless worship him who is of the sepulchre."

P. 208. " They say that God is sent to sinners."

P. 209. 210. " What did God mean by such a descent? " Was it that he might learn the affairs of men? for did " he not know all? he knew then indeed; but he did not " rectify, nor was it possible for him by divine power to rec- " tify, if some one were not sent that should be born to " this purpose! If God himself shall descend to men, this " will be the consequence, that he must desert his own " throne. For if you should change any one thing, even " the least here; all things overturned would go up- " on you to ruin. — Not needing to be known for him- " self, but for our salvation. —— If indeed he descend " to men, there must be a change upon him. — And cer- " tainly it is natural to that which is mortal, to be altered " and transformed; but to the immortal, to be still the " same, and in the same manner. By no means, therefore, " would God admit of this change. Either God is truly

" changed (as they ſay) into a mortal body; or he is not " indeed changed, but makes beholders think ſo. — The " Jews on their part ſay, that life being filled with all wick- " edneſs, one ſhould be ſent from God, that the unrigh- " teous may be puniſhed, and all things purged. — And the " Chriſtians again, adding ſome words to thoſe ſaid by the " Jews, ſay that the Son of God is already ſent for the " ſins of the Jews; and that the Jews, puniſhing Jeſus, " and giving him gall to drink, drew gall from God upon " themſelves."

P. 216. " God indeed, O Jews and Chriſtians, and no " child of God, neither deſcended, nor would deſcend. " But if ye ſpeak of certain angels, ſay who theſe are, " gods? or ſome other kind? Some other, as it ſeems, " demons. — (*P.* 219.) And that indeed there came alſo " to his own ſepulchre an angel, ſome ſay one, and others " two, anſwering the women, that he was riſen: for the " child of God, it ſeems, was not able to open the ſepul- " chre, but needed another to remove the ſtone."

P. 225. " Not holy to ſay, That the great God truly, " being willing to do any good to men, hath one work- " ing againſt him, and is not able. The child of God " then is put to the worſe by the devil, and, being pu- " niſhed by him, teaches us all to deſpiſe puniſhments! " foretelling, that Satan himſelf alſo, in like manner ap- " pearing, ſhall ſhew great works and wonders, uſurping " to himſelf the glory of God, to which they muſt not " give heed who would avoid him, but believe himſelf " alone. —— (*P.* 226.) But they ſay that the Son of God " is puniſhed by the devil, and he puniſhes them."

P. 227. " But I ſignify whence this came to them, to " call the Son of God. Ancient men called the very " world, as made of God, both his child and God. Al- " together like, certainly, is this and that child of " God!"

P. 229. " Whence ſhould he be demonſtrated the " child of God who ſuffered ſuch puniſhments, if it had " not been foretold concerning him! — Seeing the divine " ſpirit was in a body; it altogether behoved it ſomewhat " to excel the reſt, in greatneſs, or beauty, or ſtrength, " or voice, or awfulneſs, or eloquence: for it is unac- " countable, that what had ſomething divine more than " others, ſhould differ nothing from another; but (as ye " ſay) was little, and hard favoured, and ignoble."

P. 231.

P. 231. "If the prophets should have foretold, that "the great God — would serve, or be sick, or die; it "behoved God to die, or serve, or be sick; seeing it was "foretold; that, dying, it might be believed that he is "God. But prophets would never have foretold this; "for it is evil and unholy. Therefore it is not to be "considered, whether it be foretold or not foretold, but "if it be a work worthy of God and good? But for the "shameful and evil, though all madmen should appear to "foretell it, it is incredible. How then are the things "holy that were done about him, as about God! If these "things were prophesied of the God over all, must then "such things be believed of God, seeing they are foretold?"

P. 231. 232. "Blaspheming others demonstrated to "be gods, as idols; but worshipping him who is truly "more miserable than even idols themselves, and not "yet an idol, but verily dead, and seeking a father "like unto him. Truly for such deceit — wretched "ye are tortured, and crucified. (*P.* 236. 237.) — Truly "they are manifestly convicted, that they worship not "God, but neither demons, but one that is dead. — If tru-"ly these served no other but one God, they would per-"haps have some strong reason against others; but now "they worship excessively him that lately appeared, and "withal think that nothing is done wickedly about God, "if also his servant be served. If you should teach them, "that this is not his child; but that he is indeed the Fa-"ther of all, who alone truly ought to be worshipped; "they yet would not, without him also, who is their lead-"er of sedition. And truly they have called him the Son "of God; not because they worship God exceedingly, but "because they magnify him exceedingly. — They substi-"tute another supercelestial God his Father, concerning "whom they have consented to worship; that, under pre-"tence of the great God, they may worship him alone, "whom they set up the Son of man, whom they declare "stronger and lord of the ruling God: hence they have "this commandment, Not to serve two lords."

From all this that Celsus says of the belief of Christians concerning Jesus, and of the worship they paid to him, as the Son of God, and from all his reasonings against it, we may easily see what was the faith of Christians in his time concerning the person of Jesus Christ. It is manifest they distinguished him from all other men, calling him the

Son of God: for Celſus makes his Jew addreſs him thus, (*p.* 198.) "If thou ſayeſt this, that every man, according "to divine providence, becomes the Son of God; wherein, "then, art thou different from another?" They diſtinguiſhed him perſonally from all other men by this name; eſteeming him the Son of God, or child of God, in this way peculiar and proper to himſelf, that though he is really man, yet he is not a human, but a divine perſon deſcending from the Father, and ſent by him, taking that fleſh and blood, or that human ſoul and body, born of Mary, to be his own ſoul, and his own body; ſo that this holy thing born of her, is no other perſon but the Son of God; and therefore is called the Son of God. On account of his being ſent forth in this manner from the Father, and being thus made of a woman, he was called the Angel, when he appeared of old to the fathers in human likeneſs, and was worſhipped by them; and was ſaid by Chriſtians, according to their ſcriptures, to have deſcended, and to have been ſent. When Celſus thinks he has demonſtrated, that neither God nor child of God could deſcend, he ſuppoſes his adverſaries in this queſtion, being thus confuted, as to the deſcent of God, or the Son of God into man, might talk of the deſcent of ſome angels, whom he conſiders as demons, as that which they meant by the deſcent of the Son of God; and he guards againſt this ſuppoſed evaſion, by putting them in mind of manifold deſcents of ſuch angels mentioned in their ſcriptures, and of their being ſent, ſeverals of them, about Jeſus: ſo that, if this was their meaning, they could not ſpeak conſiſtently with themſelves, of any ſending or deſcent peculiar and proper to him.

His reaſoning againſt Chriſtians calling Jeſus the Son of God, repreſents them to us as making him as much, and as truly God, as the Son of man is man; even the great God, the God over all, and ſo worſhipping him, as they would not do any thing but God! for he reaſons againſt his deſcent into man, as inconſiſtent with the immutability of God, and againſt the appearance of the man Jeſus, eſpecially as crucified, as utterly incompatible with the greatneſs and majeſty of the God over all. And thus Celſus plainly makes the ſame very account of the Chriſtians, calling Jeſus the Son of God, that the Jews made of Jeſus, calling himſelf ſo, when they ſaid unto him, "Thou "being a man makeſt thyſelf God." But neither he,

nor

nor the Jews charged this with the making of more gods than one. Celſus ſpeaks alſo of the ſpirit of God ſent into that human body; perhaps taking occaſion from what uſed to be ſaid by Chriſtians, of the Spirit of God, or the Holy Ghoſt being united with the man who is the Son of God, and dwelling eminently in him. Yet he does not attempt, upon this, to repreſent them as holding three gods. Their known doctrine about the time when Celſus wrote, is plainly ſet forth by another adverſary cotemporary with Celſus. Lucian, in his * Philopatris, ſays, "The God reigning on "high, great, eternal, heavenly; the Son of the Father; "the Spirit proceeding from the Father; one of three, and "three of one; eſteem thou theſe to be Jove! think this "to be God!"

If Celſus had not this view that Chriſtians had from the goſpel, that the Son of God took that holy thing conceived by the virgin to be his own ſoul and his own body, ſo that the man Jeſus was no human perſon, nor any other divine perſon but the Son of God; we need not be ſurpriſed at his ignorance of that perſonal union, when we ſee what view Origen, the Chriſtian philoſopher, would give us of it, when he explains it in anſwer to Celſus. He ſays, (*book* 2. *p.* 62. 63. 64.) "Neither do we conceive the body of "Jeſus, then ſeen and felt, to be God; and what ſay I "the body! but neither the ſoul of which this is ſaid, *My "ſoul is exceeding ſorrowful unto death.* But likeas, ac-"cording to the word of the Jews, he that ſays, *I am the "Lord, the God of all fleſh;* and this, *Before me there was "no other God, and there ſhall not be after me,* is believed "to be God, uſing as an organ the ſoul and the body of "the prophet: yea, according to the Greeks, he that "ſays, *I know the number of the ſand, and the meaſure "of the ſea, I underſtand the dumb, and hear him that "ſpeaks not,* is eſteemed God, ſpeaking and being heard "through Pythia! In like manner, according to us, God "the Word, and Son of the God of all things, ſaid in "Jeſus this, *I am the way, the truth, and the life;* and "this, *I am the door;* and this, *I am the living bread "which came down from heaven;* and if there be any "other thing like theſe."

* If Lucian be not the author of the Philopatris, it muſt be more ancient. For it ſeems to have been written in the time of Trajan's wars; if it was not writ by Lucian in the time of Marcus Antoninus, when Caſſius overthrew the Parthians.

According

According to this account he gives of the thing, Jeſus is no otherwiſe the Word or Son of God, than as any of the inſpired prophets was God, or than as the Pythia was he that ſpake through her, whom the Greeks eſteemed God. But ſurely Celſus could not perceive this to be the ſenſe that Chriſtians in his time had of the matter; elſe he would not have charged them as he does, with eſteeming Jeſus himſelf to be the Son of God, and to be God, and with worſhipping him as God, while they confeſſed him a crucified man.

Origen proceeds thus: "But that the goſpels know not "him that ſays this in Jeſus, *I am the way, and the truth, "and the life,* to be any thing circumſcribed, as to be no "way without the ſoul and body of Jeſus, is manifeſt, "both from many, and from the few that we ſubjoin, "which are thus." Then, after quoting to this purpoſe, John i. 20. and Matth. xviii. 20. and Matth. xxviii. 20. he ſays, — "But we ſay theſe things not ſeparating the Son "of God from Jeſus: for the ſoul and the body of Jeſus is "one with the Word of God, eſpecially after the œcono- "my: for if according to the doctrine of Paul, ſaying, "*He that is joined to the Lord is one ſpirit;* whoever un- "derſtands what it is to be joined to the Lord, and he "that is joined to him is one ſpirit with the Lord; how is "not that, when united, much more divinely and grandly "one with the Word of God?"

It ſeems Origen did not mind this, that, beſide the one- neſs of the Son of God with the Father, as one and the ſame God with him, and beſide the perſonal union of that ſoul and body with the Son of God, by virtue of which it is called the Son of God; the goſpel alſo teaches us, that the Son of God is united likewiſe with the Father in his human ſoul and body, by the Holy Ghoſt inhabiting that ſoul and body in the moſt eminent manner. And like unto this union of the man Chriſt Jeſus with the Father, is the union of his church with him; even as he, by the Spirit of the Father, eminently inhabiting, and as poſſeſſing his ſoul and body, is one with the Father. But for this union with the Father, Jeſus cannot be called the Father, as he is called the Son of God, nor can he for this be called the Holy Ghoſt, as he is, and muſt, according to the goſpel, be called the Son of God, and the Word of God. Even as he that is joined to the Lord, and is one ſpirit with him, is not, for this, the Lord, and cannot, on this account, be called

called the Lord; yea, nor the Spirit of the Lord, as the goſpel taught Chriſtians to call, and as Celſus found them calling Jeſus the Son of God, and the Word of God, whom they accounted a divine perſon, and therefore called him God. If, therefore, the union of that ſoul and body with the Word of God be of the ſame kind with the union of him with the Lord, who is joined to him, and is one ſpirit with him, (though much more grand in the ſame kind); this will never juſtify calling it the Word of God, or the Son of God, and ſo God. For a Chriſtian, according to this, had only ſuch like reaſon for calling Jeſus the Lord, as he had for calling himſelf the Lord.

And this brings to mind the anſwer that Origen gives to what Celſus made his Jew ſay to Jeſus, *(book 1. p. 44.)* " If thou ſayeſt this, that every man according to divine " providence, becomes the Son of God, what then doſt " thou differ from another?" His anſwer to this is, " That " every one indeed, who, as Paul names it, is no more " tutored by fear, but who chuſes honeſty for itſelf, is " the Son of God; but he differs much and far from every " one that is called the Son of God for virtue, who is as " ſome fountain and beginning of them that are ſuch. " This is what Paul ſays, *For ye have not received the ſpi-* " *rit of bondage again to fear, but ye have received the* " *Spirit of adoption, in which we cry Abba, Father.*"

Though Origen was a great ſtudent of the ſcriptures, yet it ſeems his philoſophy could not let him underſtand the New Teſtament, plainly ſhewing, that we become the ſons of God through the relation the Son of God condeſcended to with us, in becoming partaker with us in fleſh and blood, ſo that he is not aſhamed to call us brethren; and being reſtored to the favour of God by the righteouſneſs his Son wrought for us, we are reconciled to him as our Father; and the confidence his Spirit gives us of our acceptance with him through his Son's righteouſneſs, ſets us above that bondage and fear they were in, who lived under the law not yet fulfilled by the Son of God. How much and far does this differ from what the philoſopher ſays of Jeſus being the ſpring and beginning of ſuch as chuſe virtue, not from fear, but for itſelf, for which he and they are called ſons of God, he differing from them as the original of this!

But neither does the Chriſtian philoſopher ſeem to underſtand what Chriſtians, in the time of Celſus, believed of the

oneneſs

oneness of the Son with the Father as God, when they looked on him as sent forth from the Father, made of a woman, made under the law, and as serving him in his soul and body, and yet worshipped him as not another God, but as one and the same God with him: for they would not serve two gods. For he says, upon this oneness with the Father, (book 8. p. 385. 386.), "If Celsus had understood this, *I and the Father are one*; and that said in "prayer by the Son of God, in this, *As I and thou are "one*, he would not have thought that we serve also another besides the God over all; for he says, *The Father is "in me, and I in the Father*. But if any should be disturbed by these things, lest perhaps we go over to them "who deny the Father and the Son to be two persons *, "let him know this, *There was one heart and soul of all "them that believed*, that he may behold this, *I and the "Father are one*. We therefore serve one God, as we have "interpreted, the Father and the Son; and the word that "is against others, abides firm to us: and we do not excessively worship him that lately appeared as not being before; for we believe him saying, *Before Abraham was "I am*, and saying, *I am the truth*. And none of us is "so stupid as to think, that the substance of the truth "was not before the times of the appearance of Christ. "Therefore we worship the Father of the truth, and the "Son the truth; being two things in subsistence, but one "in sameness of mind, and in symphony, and in identity of "will, so that he who hath seen the Son, *(being the brightness of the glory and express image of the person of God)*, "hath seen God in him, being the *image of God*.

Thus he makes the oneness of the Father and the Son, as the object of worship, to be of the same kind with the oneness among them that believe, being of one heart and of one soul; which, though it be in the highest degree, can never make them one God, can never make them the object of their worship who worship none but one God. And so he makes void the true oneness of the Son with the Father, as well as the oneness of Jesus with the Son, studying to illustrate, by other things, those to which there is nothing that can be compared or be any way equal.

Nor is his account of the worship paid to the Son of

* Υποστασις. —— It is hard to tell whether Origen, in this passage, means by this word persons or substances.

God

God diſagreeable to this explication of his oneneſs with the Father: for he goes on, in the ſame paſſage, to anſwer Celſus in this manner, "Then he thinks it follows to us, from "our ſerving with God his Son, that, according to us alſo, "not God only, but alſo his ſervants ſhould be ſerved. If "indeed then he underſtands them that are truly ſervants "of God, after the only begotten of God, Gabriel and "Michael, and the reſt of the angels, archangels, and had "ſaid that theſe ſhould be ſerved; perhaps purging what "he ſignifies concerning ſerving and the actions of the "ſerver, we would ſay on the head, as diſcourſing of "ſuch, what things we have attained to underſtand of "them. But now eſteeming the demons worſhipped by "the nations, ſervants; he draws not us by the conſe-"quence which is concerning the ſerving of ſuch whom "the word manifeſts the ſervants of the wicked, and the "prince of this world, drawing away from God whom he "can. So then we decline not to worſhip and ſerve all "ſervants whom other men worſhip; for if we had learn-"ed them to be ſervants of the God over all, we would "not ſay they are demons. But we worſhip one God and "his one Son, and Word, and Image, with ſupplications "and praiſes, as we are able, offering prayers to the God "of all things, through his only begotten, to whom we "firſt offer them, counting him worthy, being the propi-"tiation for our ſins, to offer, as high prieſt, both our "prayers and ſacrifices and interceſſions to the God over "all. Our faith therefore is concerning God, by his Son "confirming it in us; and Celſus has not any ſedition "of ours to ſhew concerning the Son of God. And "indeed we worſhip the Father, admiring his Son, the "*Word*, and *Wiſdom*, and *Truth*, and *Righteouſneſs*, and "all things which we have learned the Son of God to "be, even ſo, and the begotten of ſuch a Father."

What ſort of worſhip and ſervice may this be that Origen would allow to archangels, the ſervants of God in order after the only begotten of God? Is it the ſame kind of ſervice that he would do firſt to him, the chief ſervant, and to them next ſervants after him? The Son of God was made a little lower than the angels, in becoming the Son of man to ſerve. For he that was in the form of God took on him the form of a ſervant, being made in the likeneſs of men; and being found in faſhion as a man, he humbled himſelf, and became obedient to the death of the

croſs. This is the ſervice he did in his ſoul and body, wherein being glorioufly rewarded for his ſervice, he is demonſtrated to be the Son of God, appearing no more in the weakneſs of the fleſh, but in the power of an endleſs life; and ſo is worſhipped as God by angels and men. But Origen makes him a ſervant as he was before the archangels, and ſo to be worſhipped, as they perhaps may alſo be after him. And the worſhip he allows to him is the offering of our prayers to him firſt, as the high prieſt, that he may offer them to the God over all; which is his ſenſe of our acceſs to the Father through him. But as there is no inſtance in the New Teſtament of any ſuch addreſs to him, (though we have ſeveral inſtances of ſolemn prayer to him, as Acts vii. 59. 60. and 2 Cor. xii. 8. 9. and a repreſentaion of ſolemn worſhip and adoration paid to him, the propitiation for our ſins, by angels and men, Rev. v. 8.—13.); ſo neither does Celſus take any notice of this way of addreſſing him in prayers among the Chriſtians in his time, for he reaſons againſt them, as honouring him even as they honoured the Father which ſent him; for this they did, according to the ſcripture, when they aſked the Father in his name.——Celſus, charging them with worſhipping him even as the Father, tacitly acknowledges, that ſo they might, if he were the Son of God as they believed him to be, when he ſays, "If you "would teach them, that this is not his child, but that he "is indeed the Father of all, who alone truly ought to be "worſhipped; they yet would not without him alſo, who "is their leader of ſedition. And indeed they have na- "med him God's Son, not becauſe they worſhip God ex- "ceedingly, but becauſe they magnify him exceeding- "ly."

To this Origen, applying to him the words of Heb. i. 3. and Wiſd. vii. 26. gives this reply,—"We know, that he "is Son from him, and he is his Father. And there is "nothing improper in the word, nor incongruous to God, "ſubſtituting ſuch an only begotten ſon. And none could "perſuade us, that ſuch an one is not the Son of the un- "begotten God and Father."

This is new ſtyle *. This diſtinction, of a begotten and an unbegotten God, is foreign to the ſcripture. And we cannot

* *New* with reſpect to the ſcripture; for Juſtin Martyr uſed it before, and perhaps Origen borrowed it from him.

learn,

learn, from what Celſus writes, that the Chriſtians in his time knew any thing of it; for, according to him and Lucian, they believed the Father and the Son, though the one was not the other, yet to be one and the ſame moſt high God.

Origen proceeds: "And we ſay, that he is the Son of "God; but of God whom (if the ſayings of Celſus muſt "be followed) we worſhip exceedingly, and we acknow- "ledge his Son exceedingly magnified by the Father. "But let it be, that ſome, as among the multitude of be- "lievers, and taking a different way of ſpeaking for raſh- "neſs, ſuppoſe that the Saviour is the God over all; but "ſurely nothing ſuch, we who believe him, ſaying, The "Father, who ſent me, is greater than I."

Following the ſayings of Celſus, he changes them: for whereas Celſus had ſaid, they magnified him exceedingly, Origen ſays, they acknowledged him exceedingly magnified by the Father. And differing from thoſe, among the multitude of believers, whom he accuſes of raſhneſs (not hereſy) for calling the Saviour God over all; he differs as much from Paul's way of ſpeaking, as from theirs who believed him, ſaying, *Chriſt is God over all, bleſſed for ever.* They who followed Paul in this way of ſpeaking, believed (as well as Origen) him who took the form of a ſervant, ſaying of himſelf, as in that form ſerving the Father, and receiving of him the reward of that ſervice, *My Father is greater than I;* but this did not hinder them (as it did Origen) from believing his being in the form of God, and, in that form, his being no leſs than the Father, as having the ſame Godhead with him: for thus did they underſtand him ſaying, *My Father and I are one*; even as did the Jews, to whom he ſpake it, ſaying to him upon it, *Thou being a man makeſt thyſelf God.* And the great fault that Celſus finds with the Chriſtians in his time, is their believing this. But Origen did not believe him, even as in the form of God, to be equal with the Father, or that *he called God his Father, making himſelf equal with God:* for in the higheſt reſpect he has to him, as one with the Father, he accounts him a leſſer than the Father, and will not allow him to be called *God over all.* Arius, therefore, was not the firſt that broached this doctrine that now goes under his name. The ſchool of Alexandria produced it; and it came of philoſophy, pretending to explain the word of faith; not of the ſcriptures ſetting forth that word in the moſt ſimple man-

ner. And ſuch was the effect of philoſophy and ſchool-learning in the profeſſion of Chriſtianity, from the beginning of its connection with it. Yea, even they who ſought to explain and defend the apoſtolic doctrine philoſophically, loſt the primitive ſimplicity and power of it, turning aſide to vain jangling and ſtrifes of words. The ancient faith of the Son of God and philoſophy may be better viewed, in their proper native oppoſition, from the writings of Celſus, than from any theological diſputes, where they are confounded and blended together.

NOTES on the true Diſcourſe of Celſus, tom. 1. ſect. 1.

NOTE I.

P. 197. —— *Put away by her huſband, by trade a carpenter, convicted of having committed adultery, being deflowered by ſome ſoldier whoſe name was Panthera.*

Celſus makes his Jew tell this ſtory. But the Jews had nothing like this to tell in the time of Jeſus, when they ſaid, *Whence hath this man this wiſdom, and theſe mighty works? Is not this the carpenter's ſon? Is not his mother called Mary, and his brethren James, and Joſes, and Simon, and Judas? and his ſiſters, are they not all with us? Whence hath this man all theſe things? and were offended in him;* and when they ſaid, *Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? How is it then that he ſaith, I came down from heaven?* At that time they were firmly perſuaded he was begotten by Joſeph the carpenter, the huſband of Mary; but, in expreſs contradiction to that ground of offence at his high pretences, it ſeems they had framed this ſtory, and publiſhed it about the time when Celſus wrote: for Juſtin Martyr, who wrote his dialogue with the Jews not long before, had heard nothing of it. Celſus gives no voucher for this ſtory, but his Jew whom he perſonates, and makes ſay many things he did not believe, and ſome things not very conſiſtently with himſelf. The ſtory of the carpenter putting away the mother of Jeſus, and of his ſerving and learning magic in Egypt, will not agree with "tranſporting him yet an infant into Egypt, "whither the angel bade him and thoſe of his family flee." Nor will this ſtory tell conſiſtently with what is ſaid by

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this Jew in the concluſion of his diſcourſe to the followers of Jeſus: "From your own ſcriptures then ye have theſe "things, for which we make uſe of no other witneſs: for "ye fall in your own ſnare." Surely the ſtory of Panthera came not from their own ſcriptures. But it appears to have been forged after the New Teſtament was written, and read by the Jews: for it proceeds upon what is written in the goſpel, of Mary's eſpouſal to the carpenter, and of his being minded to put her away privily, when ſhe was found with child, before they came together; even as what is told of Jeſus ſerving for hire in Egypt, and there learning magic, is built upon the goſpel-hiſtory, of the flight into Egypt, cutting off his return from thence to Nazareth, yet a child. And ſuch likewiſe is that Jewiſh fable, in their book called *The generation of Jeſus*, where this ſtory of Panthera is told, and the miracles of Jeſus imputed to ſome mighty power in the name *Jehovah*, which he ſtole out of the temple. The name *Panthera*, in this Jewiſh fiction, is not a Hebrew or Syriac word, but the Greek *Panther*; and from it ſome Rabbi took occaſion to compare Jeſus to a leopard begot betwixt a panther and a lioneſs, as being begot by a Greek ſoldier on a Hebrew woman. In making this fiction, they might poſſibly have coined a name to this imaginary adulterer out of *Parthenos*, the Greek word for a virgin uſed in the goſpels. It was eaſy to turn this word into *Panthera*; and ſo they could tell the name of their deflowerer of the virgin. But they alſo tell his occupation: He was a ſoldier; for what they make him do was not improper for one of that calling.

NOTE II.

P. 197. — *What witneſs worthy of credit ſaw this viſion? or who heard the voice from heaven adopting thee the Son of God, but that thou ſayeſt, and adduceſt ſome one of thoſe puniſhed with thee?*

When Celſus made his Jew talk thus of John Baptiſt, and his teſtimony to Jeſus, he was not reflecting, that this ſame witneſs was one held in the greateſt veneration by the Jews. Prieſts and Levites were ſent to him from Jeruſalem, to inquire at him if he was the Meſſiah, or that great prophet foretold by Moſes. And the chief prieſts and elders durſt not deny to Jeſus, that his baptiſm was from heaven, for fear of being ſtoned by the people, who were all perſuaded

perſuaded that he was a prophet indeed. Yea, the eſteem that the Jews had of him, is atteſted by Joſephus the Jewiſh hiſtorian, in this manner, (*Antiq. book* 18. *chap.* 5.): "Now, "many of the Jews were of opinion, that Herod had "met with this defeat, as a juſt judgment of God for ha- "ving ſlain John, ſirnamed *the Baptiſt*: for he had put "this good man to death, who only excited the Jews to the "practice of virtue, admoniſhing them to live juſt towards "one another, pious towards God, and to be baptized; "telling them, that baptiſm would be acceptable to God, "not by abſtaining from this or that particular ſin, but "by an habitual purity of mind, as well as of body. Great "numbers flocked from every where to him, greatly de- "lighted with his diſcourſes; which made Herod afraid, "leſt the great authority of this man ſhould draw his ſub- "jects to a revolt: for he ſaw, that they all implicitly "did what he commanded them: therefore he thought it "more ſafe to prevent a growing miſchief, by putting "him to death, than to allow him opportunity to raiſe "any commotion of which he might afterwards repent. "On this ſuſpicion Herod ſent him away bound to the "caſtle of Macheron, whereof we have ſpoken hereto- "fore, and there he was put to death. And the Jews re- "mained perſuaded, that Herod's army received this de- "feat, for the deſtruction of this juſt man." If Celſus had conſidered this, he would never have made his Jew ſpeak of John as a man worthy of no credit, and as one juſtly put to death; whoſe teſtimony therefore was not to be regarded.

But while Celſus makes ſo little of John's teſtimony to Jeſus, and turns off this evidence ſo very lightly; we may yet find ſomething about this ſame John Baptiſt and his miniſtry worthy of our attention. The good news of the accompliſhment of the prophecies concerning the Meſſiah in Jeſus, began to be told in the preaching of John, who ſaid, the deſign of his coming baptizing with water, was *that he ſhould be made manifeſt to Iſrael.* He teſtified of Jeſus, ſaying, *I knew him not; but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt. And I ſaw and bare record, that this is the Son of God.* The miniſtry of John was foretold by the prophets; and the prophecies concerning him, as the meſſenger ſent before the face of

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the Meſſiah, and the preparer of his way, ſet forth the Meſſiah as the Lord God, even as John teſtified of him. And as the evidence of Jeſus being the Chriſt, and the Son of God, began at the baptiſm of John, he propheſied that it ſhould be completed by his baptizing with the Holy Ghoſt, and with fire. And when Jeſus fulfilled this prophecy on the day of Pentecoſt, pouring down the Holy Ghoſt with fire on his diſciples, as he promiſed to them before his aſcenſion, according to the prediction of John; he then finiſhed the proof of his being the ſame that John teſtified of him according to the prophets; and this to the conviction of thouſands of thoſe ſame Jews that had thought him worthy of death for calling himſelf the Son of God.

When John Baptiſt teſtified of Jeſus, as the Meſſiah foretold by the prophets, he ſet that Meſſiah in a view very oppoſite to the expectation of the Jews that had been raiſed by a falſe interpretation of the prophecies prevailing amongſt them at that time.

For, *1ſt*, Though Celſus ſuppoſes the Jews believing that their Meſſiah, yet to come, was to be the Son of God deſcending into man; yet it cannot appear that they looked on their Meſſiah as God. But John, pointing out Jeſus as the Meſſiah, bare teſtimony that *this is the Son of God*, ſaying, he was not worthy to unlooſe his ſhoes latchet, who, coming after him, is preferred before him, becauſe he was before him; and that he came from above, and was above all, *&c.*

2. The Jews, as Celſus obſerved, were looking for the Meſſiah foretold by the prophets, as a great earthly monarch, or, in his words; "a great and mighty Lord of the whole earth, and of all nations and armies;" but in oppoſition to this, John declared his kingdom to be *the kingdom of heaven*, according to the prophets, ſaying, the kingdom of that *ſon of David* would be eſtabliſhed for ever before him, after his days on earth were fulfilled; that he would be enthroned on the right hand of God, to rule in the midſt of his enemies, by his power from thence, in the day of his grace; till his enemies ſhould be made his footſtool, in the day of his wrath. And whereas the Jews expected a Jewiſh kingdom and empire, John proclaimed acceſs to the Meſſiah's kingdom, by repentance and remiſſion, for any ſort of men, even thoſe accounted the moſt unfit for it, and no admittance into that kingdom otherwiſe,

therwiſe, even for thoſe accounted the moſt fit for it, and the moſt worthy of the Jewiſh nation.

3. The Meſſiah expected by the Jews might be a great prophet teaching them how to make themſelves righteous by the deeds of the law, and promoting the righteouſneſs of the law, by all the power of his kingdom; as we ſee the multitude fed with the loaves, accounting Jeſus that great prophet that ſhould come into the world, and ready to take him by force to make him king, when he ſpake to them of eternal life, aſking him, *What ſhall we do, that we might work the works of God?* And Celſus makes his Jew ſay, "He will come the judge of the pious, and "the puniſher of the unjuſt." But, as Jeſus told the multitude, that he came down from heaven to give his fleſh and blood for the life of the world; ſo John the Baptiſt, pointing out Jeſus as the man, who, coming after him, is preferred before him, becauſe he was before him, ſaid, *Behold the Lamb of God, that taketh away the ſin of the world*; and this he ſaid according to that prophecy of Abraham, the father of the faithful, *God will provide himſelf a lamb for a burnt-offering.* The Meſſiah of John Baptiſt, far from being a great earthly prince, and mighty patron of ſelf-righteouſneſs, was a man, no leſs a perſon indeed than the Son of God, but ſent to bear the puniſhment of ſin for ſinners, and ſo to take away ſin by the ſacrifice of himſelf; and in place of the deliverances the Jews expected by their Meſſiah, the deliverance that comes by the Meſſiah of John Baptiſt, is eternal *ſalvation by the remiſſion of ſins.* Nor is this benefit of the Meſſiah any way confined to the Jewiſh nation, but it extends to the whole world; for this Lamb redeems his church, his kingdom, by his own blood, *out of every kindred, and tongue, and people, and nation,* without difference; and ſo the bleſſing promiſed to Abraham comes upon all nations through his ſeed, redeeming them from the curſe of the law, by being made a curſe for them.

NOTE III.

Page 198. and 199. — *What haſt thou ſhewed us egregious or wonderful in word or deed, though called upon in the temple to ſhew thyſelf the child of God by ſome manifeſt ſign? Suppoſing to be true as many things as are written concerning healings and the reſurrection, or concerning a*

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few loaves feeding many, of which many fragments were left; or as many other things as the diſciples, ſpeaking marvellouſly, have narrated; come, let us believe theſe to be wrought by thee; they are of the ſame kind with the works of inchanters, as promiſing more wonderful things, and with the things performed by them that have learned from the Egyptians, giving for a little money, in the midſt of the markets, the grand things they have learned, and expelling demons from men, and blowing off diſeaſes, and calling up the ſouls of heroes, yea, ſhewing ſumptuous ſuppers and tables, and meats differently dreſſed, that are not; and as animals moving, not being truly animals, but to the fancy appearing ſuch. Becauſe they do theſe things, are we therefore to believe them to be the ſons of God? or ſhould it not rather be ſaid, that theſe are the arts of wicked and unhappy men?

Here Celſus makes his Jew treat the divine works wrought by Jeſus, much the ſame way as he did the teſtimony of John Baptiſt, comparing the healings to the work of charms; the raiſing of the dead, to calling up the ghoſts of heroes; and the feeding of thouſands with a few loaves, to the making appearances of feaſts, and of moving animals to the fancy only; as if it were poſſible for one, ſuppoſing what the diſciples write of the works of Jeſus to be true, to believe them to be of the ſame nature with theſe. The account of theſe works given by the diſciples, manifeſtly excludes all ſuſpicion of charming, or juggling, or magical arts whatſoever. And the miracles of Jeſus were ſo manifeſt to the Jewiſh nation, that they have not been able to this day to deny them; for even in their fable, publiſhed under the title of *The book of the generation of Jeſus*, aſcribing his miracles to ſome great efficacy in the name Jehovah, as a moſt powerful amulet ſtolen by him out of the temple, they plainly acknowledge his working miracles, and particularly his raiſing one from the dead, and curing a leper. Nor could Celſus venture to make his Jew deny the works of Jeſus, narrated by his diciples, when he imputed them to the arts that were learned from the Egyptians. But, ſhewing the utmoſt effects of theſe arts, and comparing them with the works of Jeſus, even what he ſays in the compariſon, evidently ſhews them to be of a quite different nature.

Jeſus refuſed the Jews aſking of him ſome miraculous ſign of that temporal deliverance and kingdom of this world which they were expecting by the Meſſiah, like the

ſigns wrought at their deliverance from the Egyptian bondage, and ſettlement as a free nation in Canaan's land, by cutting off the Canaanites. He would ſhew them no ſuch ſign; but he manifeſted himſelf the Son of God by works no leſs divine, miraculous ſigns of his heavenly kingdom, and of that eternal ſalvation which he called ſinners to expect from him. The blind received their ſight, the lame walked, the lepers were cleanſed, the deaf heard, and the dead were raiſed up by him, even as the prophets had foretold of him. And the Jew of Celſus would make all this, and every other miracle he did, paſs for cures wrought by charms, and for repreſentations made to the fancy only of ghoſts, and feaſts, and moving animals. But, if he could have ſaid any thing more feaſible againſt the divine works of Jeſus, and the ſigns of that eternal ſalvation in the remiſſion of ſins through him, he would moſt certainly have ſaid it. And thus the Jews, aſſiſted by a great philoſopher, in accounting for the miracles of Jeſus, come as poorly off as they did, who, againſt the conviction of their own conſciences, that they could not be done without God, imputed them to the prince of the devils.

NOTE IV.

P. 199. *The body of God would not be ſuch an one as thine, — nor would God's body eat ſuch meats as thou: but neither would the body of God uſe ſuch a voice, nor ſuch a perſuaſion.*

That living body born of Mary, was believed by Chriſtians to be the ſoul and body of that divine perſon, the Son of God; and ſo he expreſſes the ſenſe of Chriſtians in his time, when he calls that body the body of God. But they believed, that the Son of God, aſſuming that animated body as his own, did not ceaſe to be what he always was before, his Godhead being incapable of any change; nor did he endow his human ſoul and body with any properties of Godhead, whereof, being man, it was incapable; for, otherwiſe, he would neither have been truly God, nor truly man. But they believed him to be verily both.

The Jew, ſuppoſing God to aſſume a body as his own, contends that it could not be ſuch an one as that of Jeſus. And Celſus afterward tells us why, *p.* 229. "Seeing the "divine ſpirit was in a body, it altogether behoved it "ſomewhat to excel the reſt in greatneſs, or beauty, or "ſtrength,

" ſtrength, or voice, or awfulneſs, or eloquence: for it is " unaccountable, that what had ſomething divine more " than others, ſhould differ nothing from another; yet " this differed nothing from another; but, as ye ſay, was " little, and hard favoured, and ignoble." The body of the Son of God, though inhabited alſo by the Holy Ghoſt, did not excel other men in any of theſe, was not by theſe diſtinguiſhed from the reſt of men, nor was it diſtinguiſhable from them by any of the oppoſite deformities. It is true, and Chriſtians ſaid this, that Jeſus had none of that *form or comelineſs* which the Jews deſired to ſee in their Meſſiah, and for the want of which their prophet foretold they would deſpiſe and reject him. But, at the ſame time, he was, according to their prophecies, *fairer than the ſons of men*, in that which God regards in man, and is moſt valuable in his ſight: for this is that wherein the man Chriſt Jeſus excelled all mankind, *Thou haſt loved righteouſneſs, and hated iniquity.* And by this he anſwered that great and God-becoming purpoſe for which that body was aſſumed by the Son of God, as he ſaid to his Father when he came into the world, *Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me: In burnt-offerings and ſin-offerings thou waſt not well pleaſed: Then ſaid I, Lo, I come, (in the volume of the book it is written of me), to do thy will, O God! By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once*, ſays the apoſtle. What did all the excellencies of body that Celſus talks of, ſignify to this great purpoſe? And have not ſuch excellencies been found with the moſt atheiſtical and moſt wicked men? Jeſus excelled all other men in all thoſe graces that were ſuitable to the great ſervice he was doing, fulfilling all righteouſneſs for ſinners, fulfilling the divine law that they had broke, glorifying the Father on earth, by finiſhing the work he gave him to do, in giving himſelf a ſacrifice for the ſins of men, to redeem them from all iniquity, and purging their ſins by the ſacrifice of himſelf. And when he was rewarded for this great ſervice in his human ſoul and body, wherein he had humbled himſelf unto death, then was his body diſtinguiſhed, as the body of the Son of God, not by any earthly and mortal excellency, but by heavenly and immortal glory, even that ſame ſuperceleſtial glory wherein the divine majeſty is diſplayed. And though that body could not be endowed with any property of the eternal and unchangeable God-

head, yet it is exalted far above angels, and every name that is named, and, as the beginning of the new creation, excels all the bodily creation in every thing becoming the body of God.

In the days of his fleſh, while his body was mortal, he eat and drank as other mortals, and had no taſte for the fabulous nectar and ambroſia; nor was the gore from his dead body ſuch as that which Homer feigned to flow from his bleſſed gods. But the Jew of Celſus ſays, "That God's "body would not eat ſuch meats as did Jeſus." And this is explained afterward by Celſus, *p.* 230. 231. "They who "from the prophets make excuſe concerning the things "of Chriſt, can indeed ſay nothing to the purpoſe, when "any thing wicked, or ſhameful, or impure appears ſaid "of the Divinity, or abominable. For what other was it "to God to eat mutton and gall, or drink vinegar, than "to eat turds? Come then, if the prophets ſhould have "foretold, that the great God would ſerve, or be ſick, "or die; it behoved God to die, or ſerve, or be ſick; ſee-"ing it was foretold; that, dying, it might be belie-"ved that he is God. But prophets would never have "foretold this; for it is evil and unholy. Therefore it is "not to be conſidered whether it be foretold or not "foretold, but if it be a work worthy of God and good. "But for the ſhameful and evil, though all madmen ſhould "appear to foretell it, it is incredible." What was wicked, or ſhameful, or impure, and abominable in God's body eating ſuch meats as did Jeſus? There was a figurative fleſhly purity injoined to the Jews, and ſeveral ſorts of meats pronounced unclean to them in their law. But when the Word was made fleſh, his body was pure, even with that ſame purity of the carnal law. And ſurely the Jew of Celſus, ſuppoſing God to aſſume a body, could not make the eating of any meat that the divine law made pure and clean, impure, unholy, and unbecoming that body. We hear nothing from the ſcriptures of Jeſus being ſick; only that he can be *touched with the feeling of our infirmities*, having been *in all points tempted like as we are*, yet *without ſin*. And being without that, there was nothing wicked, or ſhameful, or impure, and abominable about his body; but when he died a ſacrifice for ſin, holy, harmleſs, and undefiled, he was not ſuffered to ſee corruption, becauſe he was the holy One of God. As to the ſervice he did in the fleſh, humbling himſelf, and becoming

coming obedient to death, even the death of the croſs, it was moſt holy, and made the brighteſt diſcovery of the divine holineſs that ever was in the world. But that wherein Chriſtians from the begininng beheld the divine goodneſs and holineſs with adoration and the higheſt praiſe, worſhipping the Lamb that was ſlain, is by Celſus called evil and unholy. So different are the views that men always had, and ſtill have of Chriſt crucified! It is utterly incredible with Celſus (however foretold by prophets), that God ſhould take to himſelf a human body; and what is ſaid of the human ſoul that animated it, *growing in wiſdom*, and *ſorrowful unto death*, muſt be as incredible. But when he makes his Jew ſuppoſe God taking a body, agreeably to the belief of his appearing to Abraham as a man eating and drinking with him, yea, agreeably to the belief of the Gentiles alſo, concerning their gods coming down to them in the likeneſs of men, even as they believed the divine generation of ſeveral men; ſhould he not have conſidered, how ſuch a thing as this (that the prophets foretold as really to come to paſs) came to be ſo univerſally credited among mankind, ſo contrary to his philoſophy, that makes it abſolutely incredible and impoſſible to be foretold but by madmen?

The Jew of Celſus would have the body of God talk as a Jewiſh ſcribe, or Celſus would hear from it the language of a ſublime orator, or of a ſubtile philoſopher; for he ſays, *p.* 229. "It altogether behoved it to excel "the reſt — in eloquence." And he makes his Jew ſay of Jeſus, *p.* 204. "He threatens and reproaches without "gravity, when he ſays, *Wo unto you*, and, *I tell ye be-*"*fore:* for in theſe he openly confeſſes, that he can-"not perſuade; which neither indeed ſuits with God, nor "yet with a prudent man." But theſe things wanted by Celſus and his Jew, were indeed below the dignity of the body of God, and moſt contemptible in his ſight, (even as are all the objects of mortal ambition), as being qualifications wherein the moſt impious and vitious of mankind have excelled, and wherein they may be again excelled by the moſt wicked demons. But Jeſus, to the obſervation of the multitude, *ſpoke as one having authority, and not as the ſcribes*; he ſpoke as they had never heard man ſpeak. And, while he condeſcended not to orations nor philoſophical diſcourſes, *they wondered at all the gracious words that proceeded out of his mouth.* It became him to

ſpeak

ſpeak thus, *Wo unto unto you,* and, *I tell you before,* who could ſay, *Heaven and earth ſhall paſs away, but my words ſhall not paſs away.* And the deſtruction of Jeruſalem demonſtrated a gravity and efficacy in theſe his words, infinitely tranſcending that of oratory, criticiſm, and philoſophical argument. Were not thoſe perſuaded, who, upon hearing him ſay, *Follow me,* left all and followed him? And was not that a voice becoming the body of God, that commanded demons out of the poſſeſſed, the winds and raging ſea to be ſtill, the blind to ſee, the deaf to hear, the lame to leap and walk, the infirm and ſick of the palſy to take up their beds and walk, and the dead to live?

NOTES on the true Diſcourſe of Celſus, tome 1. ſect. 2.

NOTE I.

P. 199. — *What ailed you, O countrymen, that you leave the law of your country? —— You made defection from the law of your country. Or how do you begin at our ſacred things, but in your progreſs deſpiſe them, not having another beginning of doctrine to ſpeak of than our law? For if any foretold to you, that the child of God would come to men, that was our prophet, and the prophet of our God. —— Many others might have appeared, ſuch as was Jeſus, to them that would be deceived. And how ſhould we, who have ſhewed to all men, that one would come from God, puniſhing the unjuſt, treat him ignominiouſly when he came? —— Was it that we ſhould be puniſhed more than others?*

This, that Celſus makes his Jew ſay to the Jewiſh followers of Jeſus, is very true, that they had no other beginning of doctrine but the Jewiſh law. For Jeſus and his apoſtles teſtified, ſaying none other things, but thoſe that Moſes and the prophets did ſay ſhould come, that the Chriſt ſhould be a ſufferer, that he ſhould be the firſt of the reſurrection of the dead, and that ſo he would ſhew light to the people, and to the Gentiles. But all that believed Jeſus to be that Chriſt foretold by the prophets, far from deſpiſing the law given by Moſes, looked on him as the end of that law for righteouſneſs to every believer. Yea, when the Jews that believed left the peculiar covenant God made with their

their nation, with its precepts and ordinances of worſhip in the worldly ſanctuary; they did this in the view of that covenant being aboliſhed by the death of Chriſt, confirming another new covenant of God with the true Iſrael of all nations, which had now come in place of it according to the prophecies, expreſsly foretelling, that God would make a new covenant with his true Iſrael, not according to that. For this was ſet before them in that part of the goſpel-revelation, that called the Jews off from the Jewiſh law, and the ſervice of the tabernacle. See Heb. viii. 6.—13. with Jer. xxxi. 31.—34. And this was what ailed them to leave the law of their country, when God was, according to the prophecies, taking away their country, and cauſing the whole ſervice of the tabernacle to ceaſe by the deſtruction of their city and temple. The law of their country, being divine, in diſtinction from all the peculiar laws of other countries, was not to be forſaken by them till they were looſed from the obligation of it by the divine authority, in a new revelation calling them to forſake it. And this new revelation, when it came attended with the taking away of their place and nation, appeared manifeſtly to have been promiſed and foretold by Moſes the lawgiver, and by the prophets of that ſame country; ſo that the believing Jews, in leaving the peculiar precepts of the Jewiſh law, ſhewed a regard to the law of their country; hearing the words of the great prophet foretold in that law, which commanded them to hear him under the pain of cutting off. If the bulk of the Jewiſh nation did not hearken to this new revelation, nor embrace the new covenant foretold by their prophet; even this was the accompliſhment of the prophecies concerning them with reſpect to the promiſed Meſſiah: and ſo their oppoſition to the truth was rather a confirmation of it: for if Jeſus had not been deſpiſed and rejected by the Jews, he could not, according to the prophecies, have appeared to be the promiſed Meſſiah. Their unbelief, therefore, could not make the faith of God of none effect, as Celſus would make his Jew inſinuate, ſaying, "Why did we de-"ſpiſe him whom we have foretold?" For as to the ſalvation promiſed to come by their Meſſiah; their prophet, and the prophet of their God, ſaid expreſsly, *Though the number of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.* And the conſequence of their deſpiſing and treating ignominiouſly the Meſſiah, whoſe coming they had foretold to all men, was certainly this, that they were puniſhed

niſhed more than others, and this alſo according to plain predictions of Moſes and the prophets. In place of "many "others appearing, ſuch as Jeſus;" where could Celſus or his Jew find any one coming to the Jewiſh nation according to all theſe prophecies, as did Jeſus?

NOTE II.

P. 200. — *His diſciples feigned, that he foreknew and foretold all things whatſoever happened to him.* —— *Theſe things therefore came not to paſs in conſequence of being foretold; for that is impoſſible: but, in conſequence of their coming to paſs, their being foretold is found a lie.*

The great pains that Celſus takes to prove the falſehood of this, would import a tacit acknowledgment, that, if it be true that Jeſus foreknew and foretold all, as his diſciples ſaid, it ſays ſomething for his Divinity, notwithſtanding his being condemned by the Jews, betrayed and denied by his diſciples, and led away bound and crucified. The diſtreſs this gives him, appears in his turning himſelf every way, and catching at every ſhadow, for a proof of the impoſſibility, and ſo of the falſehood of it.

He would prove this, firſt, by the inconſiſtency he finds in the thing foretold. He ſays, "How is it credible that he "foretold? and how is the dead immortal?" The buſineſs of Celſus here was to demonſtrate it impoſſible for him that was the immortal God, and ſo incapable of death, to take part with us in mortal fleſh and blood, or to take to himſelf a human ſoul and body, capable of dying, and ſo to become capable of death in that which is mortal. For ſuppoſing it poſſible for him to aſſume humanity; there can, then, be no difficulty in telling how he might be mortal in that mortal nature, without ceaſing to be immortal in his eternal and unchangeable Divinity. The diſciples beheld ſeveral evidences of Divinity about this mortal man, particularly his knowledge of the hearts of men, and his foreknowledge of all that befel him; and thereby underſtood him to be more than man, and acknowledged him to be no leſs a perſon than the Son of God, who had condeſcended to take part with them of fleſh and blood, according to the prediction of the prophets, the Father's teſtimony of him at John's baptiſm, and the transfiguration, and the works he wrought to ſhew himſelf the Son of God. This is far from being like "as if one ſaying that one is juſt,

"ſhould

" ſhould point him out doing unjuſtly, and calling him " pious, ſhew him committing murder, and calling him " immortal, ſet him forth dead, prefacing to all theſe " that they came to paſs as he foretold." For the diſciples never ſaid that what died was immortal; they never ſaid that the Son of God, in the days of his fleſh, was immortal in his human ſoul and body; but they ſaid, the immortal Son of God took to himſelf a mortal life, which he had power to lay down, and to take again from the dead, that he might give everlaſting life from the dead to mortals. Celſus and his Jew have not brought any thing like a proof of the impoſſibility of this; but, on the contrary, have rather eſtabliſhed the poſſibility of it, when (agreeably to the prevailing notion among both Jews and Gentiles, that God might come down to them in the likeneſs of man) they ſuppoſe that God might appear as a man ſuffering theſe things; ſaying, " For ye do not ſay this, that he appeared indeed " to ungodly men to ſuffer theſe things, yet did not ſuffer; " but you confeſs that he ſuffered openly." With reſpect to this ſuppoſition, might it not be ſaid, How is the inviſible, viſible? how doth immenſity appear circumſcribed, and the omnipotent weak? and how doth the immortal appear dead? If this prove not the impoſſibility of the appearance, how ſhall it demonſtrate the impoſſibility of the reality?

By the way, here we may obſerve, that Celſus, who had ſuch a particular knowledge of the heretics that went under the Chriſtian name, and their tenets, knew nothing of any who aſſerted, that Chriſt ſuffered only in appearance. And ſo we may reckon that certain heretic, who, as Origen ſays, aſſerted this, to have come after the time when Celſus wrote. The author of the epiſtles aſcribed to Ignatius, ſhews much zeal againſt this hereſy: and therefore it might have been broached toward the end of the ſecond century, when it is probable theſe epiſtles were forged.

Again, the Jew of Celſus would prove the falſehood of his foreknowing and foretelling all, as being impoſſible, eſpecially that of his diſciples betraying and denying him, by ſuch aſſertions as theſe, " No good general and captain " of many myriads was ever betrayed; yea, neither a " wicked chief robber, and commanding thoſe more " wicked than himſelf, if he appeared uſeful to his com- " panions. —— A man was never yet conſpired againſt by " his table-companion. But he that eat with God became " a conſpirator." Though Jeſus appeared neither like a

captain and commander of any army, as the Jews would have their Meſſiah, nor like a chief robber; yet his diſciples, remaining tainted with the Jewiſh prejudice of a ſecular Meſſiah, had ſome expectation of temporal advantage by him, wherein they were diſappointed by his death. But the traitor, who was a thief, and kept the bag, and bare what was put therein, not minding eternal life, as did the reſt, when he found that Jeſus was not like to be *uſeful* to him in the gratification of his prevailing paſſion for money, betrayed him to his enemies for thirty pieces of ſilver; and ſo fulfilled what the prophet foretold of the price he would be valued at. Suppoſe Celſus had never heard of any great and good captain or chief robber betrayed, that was uſeful to his companions; and therefore thought it impoſſible; yet how could his Jew ſay, a man was never conſpired againſt by his table-companion? Was he ignorant of theſe words of his pſalms? *Yea mine own familiar friend which did eat of my bread, hath lift up his heel againſt me.* An aſſertion too looſe for one that knew the world, is put in the mouth of a Jew that had divine authority to the contrary! Could not Celſus make his Jew charge a lie on the apoſtles, without flatly contradicting his own ſcriptures?

Another proof of this impoſſibility is this, "What God, "or demon, or wiſe man, foreſeeing ſuch things coming "upon him, would not ſhun them if he could, but would "fall into the things he certainly knew before?" This is ſtrongly ſaid; but how falſely? For did never any wiſe man, philoſopher, or hero, venture upon certainly foreknown death, when he could ſhun it? Yet none of thoſe who ſo ſubmitted to ſufferings and death, could propoſe to themſelves ſuch a glorious end as the eternal ſalvation and redemption of their people from ſin and death: for this is what Jeſus had in view; as he ſaid, *I am the good Shepherd: the good ſhepherd giveth his life for the ſheep.* —— *Therefore doth my Father love me, becauſe I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myſelf. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.* —— *And I give unto them eternal life, and they ſhall never periſh.* The ſtory of the diſciples, telling he foreknew all theſe things coming upon him, tells further, that, though he eaſily could, yet he would by no means ſhun them. He checked his diſciples offering to defend him, when he ſurrendered himſelf

ſelf into the hands of his enemies. And even then he ſhewed ſuch ſigns of his power, making thoſe who came to take him fall back to the ground by a word ſaid to them, and healing the ear of one of them that had been cut off, as manifeſted, it was in his power to ſhun the things coming on him; yet he would not; but ſaid to the diſciple defending him with the ſword, (the ſame who afterward denied him), *Put up again thy ſword into his place.* —— *Thinkeſt thou, that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels? But how then ſhall the ſcriptures be fulfilled, that thus it muſt be?* And ſo it was true, as Celſus, it ſeems, had heard the Chriſtians of his time ſaying, that "it ſeemed good to "him to ſuffer theſe things, and he was puniſhed obeying "his Father." But how then ſhall the impoſſibility of his foreknowing and foretelling what came upon him appear?

It would next appear from this: "It is altogether incon-"ſiſtent, that they who heard before, ſhould yet betray and "deny." And this inconſiſtency is demonſtrated thus, "How, if he foretold, did they not fear him as God, ſo "as the one ſhould not yet betray, nor the other deny? "But they betrayed and denied, making no account of "him." And thus, "For certainly, even a man conſpired "againſt and foreknowing, if he forewarn the conſpira-"tors, they will turn away, and take care of themſelves." He that denied, was very confident that though he ſhould die with him, he would not deny him, and this when he was forewarned; yea, he ventured his life for him; yet afterward, ſurpriſed and overcome with fear, he did it, even as it was foretold. And he that betrayed, not conſpiring with any other diſciples, but with the chief prieſts, as ſoon as he was diſcovered, immediately ſet about delivering him to them in the abſence of the multitude. And this he did, as the diſciples ſay, being poſſeſſed by the devil for the purpoſe. It is manifeſt, he was then neither fearing Jeſus as God, nor taking the warning of eternal danger ſet before him; and he had no temporal danger to fear from Jeſus. Now, where is the inconſiſtency in all this? Is it impoſſible for one that ſees the better things and approves them, yet to follow the worſe, blinded by his paſſions? Doubtleſs the fear of him, as God, did not influence them to betray and deny. But is it impoſſible for men, notwithſtanding their natural dread of a Deity, to caſt off that fear in many in-

ſtances of their practice? Or is there any thing extraordinary and marvellous in mens acting inconſiſtently with their own principles? Was no ſuch thing as this ever heard of among the Jews or the philoſophers?

Here again we may, by the way, conſider this, If Judas the traitor had known any thing of impoſture in Jeſus, or could have diſcovered any cheat about the works he wrought to prove himſelf the Son of God, and he himſelf had from Jeſus the power of working ſuch works; why did he not diſcover it when he betrayed him? And why did not the chief prieſts, who got him engaged to guide their guards to take him, make ſome diſcovery out of this ſame Judas, when bringing Jeſus before them to be judged and condemned as an impoſtor? Yea, why did this Judas, after they had condemned Jeſus, confeſs to them, that he had betrayed innocent blood, and in the agony of remorſe kill himſelf?

The laſt argument to prove the impoſſibility of this prediction, is, "Being God, he foretold theſe things: and "what was foretold, it behoved by all means to come to "paſs: God therefore led about his own diſciples and pro-"phets, with whom he eat and drank, unto this, that they "ſhould be ungodly and impious. —— God himſelf con-"ſpired againſt his table-companions, making them be-"trayers and impious."

Such an inference as this hath been often made from the divine predetermination of ſinful actions. But this argument, making God the author of ſin from his foreknowledge, is a curioſity, to be well obſerved by them who own the foreknowledge, while they charge this evil upon the decree. Some have been ſo ſtraitened in reconciling their freedom of will and human merit with the divine preſcience, that they have found themſelves obliged even to deny that preſcience; though the truth of the ſcripture muſt go with it, and not that only, but alſo the perfection of the Deity. And in this, theſe philoſophers under the Chriſtian name, do but follow Celſus, making God the author of ſin by his foreknowledge, appearing in foretelling the wicked actions of men. But this, as well as all his other arguments on this head, ſhews how much he was ſtraitened with that evidence of divinity in Jeſus, his foreknowing and foretelling all that befel him. Could not he, with all his philoſophy, overthrow this without undoing the divine providence? Could he not deny the divinity of Jeſus,

ſus, without making it impoſſible for the Deity to foreknow and foretell the wicked actions of the creatures? For he ſays, if it were ſo, God would lead about men to be wicked. Jeſus intended by this prediction, that, when it ſhould be fulfilled, his diſciples might have a ſign of his divinity for the ſupport of their faith againſt the ſhock it would receive from his ſufferings and death. And ſo he ſaid to them, when foretelling his being betrayed by one of them, *Now, I tell you before it come to paſs, that when it cometh to paſs, ye may believe that I am.* Accordingly we ſee the remembrance of the prediction, as to Peter, revived the faith in him after he had denied his Lord, even as he had foretold. Yea, it fixed conviction upon Judas when he ſaw him condemned to death, in conſequence of his betraying him, according to his prediction: for he was obliged to acknowledge to the chief prieſts, that he was innocent of the crime of blaſphemy for which they condemned him to death, or that it was no blaſphemy in him to call himſelf the Son of God. And this ſame ſign of the divinity of Jeſus under his ſufferings ſo embarraſſes Celſus, that, to get clear of it, he muſt reaſon himſelf out of the divine providence.

There is ſomething in the fact here very oppoſite to his reaſoning againſt divine providence about ſinful actions. The diſciples that betrayed and denied Jeſus, were not led about, as he ſays, by the divine preſcience and prediction, to do what was foretold. They were neither conſtrained and forced, nor tempted and drawn away and enticed, either by the infallible foreknowledge, or by the ſure decree declared in the prediction; for they were not at all moved to what they did by any conſideration ariſing from that prediction. Judas was far from minding the fulfilment of it in betraying Jeſus, whoſe divinity appeared again to him, by its being ſo fulfilled, in ſuch a manner as made him ſee himſelf an egregious ſinner in what he had done. And Peter, who denied him, was very confident, when he heard the prediction, that it would never be fulfilled by him; and he perſiſted in his reſolution to ſtand by his maſter, ſetting himſelf to defend him at the hazard of his life, till he was at laſt ſurpriſed and overcome by his fear; ſo that he was not thinking of the prediction, nor at all influenced by any reſpect to it in denying his Lord: for after he had done it, then, remembering the words of Jeſus foretelling it, and ſeeing them verified in what he had now done, he went out, and wept bitterly. In all other

caſes

caſes wherein there is no prediction, it is certain, that no man can be either conſtrained or enticed to ſin by that which he cannot have in any view to influence his choice in ſinning; for till the event come out, there can be no view of what God foreknew about it; and till the fact be done, the counſel and purpoſe of providence cannot appear.

As the diſciples did not determine themſelves, in their choice to betray and to deny, by any reſpect to the divine counſel and purpoſe declared in the prediction; ſo neither, when they had fulfilled it by doing wickedly, did they find fault with the divine providence; but, on the contrary, they took the whole blame to themſelves. Judas did not excuſe himſelf nor extenuate his guilt, by the neceſſity imported in the prediction which he had now fulfilled. And though he found himſelf cut off from all hope of pardon by theſe words of the Lord, "The Son of man goeth, as it is "written of him, but wo unto that man by whom the "Son of man is betrayed: it had been good for that man "if he had not been born:" yet we do not find him ſaying any thing like this, How did the good God allow me to be born? or, why finds he fault with me, who could not reſiſt his will?

Theſe diſciples could not in any ſuch manner reply againſt the humanity of the Son of God, wherein he was under the law with them: for, by the fulfilled prediction, they perceived his divinity, wherein he was above all law: ſo that they had no rule to apply to him whereby they could blame him; for the providence of the Creator cannot poſſibly be ſubject to any rule for judging the conduct of the creatures. When we tranſgreſs the divine law, we therein act, as if we were not ſubject to it, but above it, as God, and ſo would be as God, and not as creatures; like what the prophet ſays of the king of Tyre, ſetting his heart as the heart of God. And, ſeeing this is the very nature of ſin, non-ſubjection to the divine law, with what ſenſe would men call him the author of ſin? or how ſhall he be ſubject to any blame who is under no law? It is adding ſin to our ſin, for us to preſume to judge of his conduct by any rule for us, as if he were ſubject to the ſame law with us, and to judge what he ſhould do, from what we his creatures ought to do. We are bound to love him with all our heart, ſoul, and ſtrength, and our neighbour as ourſelves. And every action a man doth, that can can be called a ſin, is, one way or other, a tranſgreſſion of this divine law,

law, to which the human conſcience bears witneſs. But how ſhall this law, ſo proper for creatures, apply to God? Can it, with any poſſible conſiſtency, be ſaid to him, Thou ſhalt love the Lord thy God, — and — Thou ſhalt love thy neighbour as thyſelf? If men would find fault with him, they muſt find ſomething for a God above him; they muſt find neighbours to him.

Peter and Judas had both grievouſly tranſgreſſed this law, and acknowledging themſelves ſinners, owned that puniſhment was due to them, notwithſtanding the neceſſity imported in the prediction of their ſin. And, as to the conduct of divine providence about this matter, their own conſciences, that condemned them as ſinners, could tell them, "Who art thou, O man, that replieſt againſt God? Shall "the thing formed ſay to the former, Why haſt thou made "me thus?" So, in theſe two ſinning diſciples, as enſamples, we may ſee, that no ſuch replies as men would now make againſt God, ſhall find any place at laſt either among the ſaved or the damned.

However wickedly Judas did in betraying Jeſus, and the Jews in murdering him; yet no Chriſtian from the beginning ever thought of finding fault with God, for delivering him by his determinate counſel and foreknowledge to be ſo betrayed and murdered. And is not the brighteſt diſplay of the divine holineſs and juſtice, as well as mercy and grace, ſtill to be beheld in that ſame matter?

NOTE III.

P. 201. *If theſe things ſeemed good to him, and he was puniſhed obeying his Father; it is manifeſt, that to him, being God, and alſo willing, theſe uſages, according to his mind, were neither troubleſome nor grievous. Why then doth he lament, and grieve, and pray, that the fear of deſtruction may paſs away, ſaying thus, O Father, if it be poſſible for this cup to paſs?*

He, being God, could not ſuffer in his Godhead; but he ſuffered in his human ſoul, ſaying, "My ſoul is exceed-"ing ſorrowful unto death."

He was willing, but willing to ſuffer puniſhment obeying his Father; and that could not be without grief and trouble.

The uſages that Celſus ſpeaks of, were not the cauſe of his lamenting and grieving: *For he endured the croſs, deſpiſing*

fpifing the fhame, for the joy that was fet before him. And many of his followers have fuffered more grievous tortures of body, in their death, than did Jefus, as did alfo they who believed in him to come under the Old Teftament: but they were fuftained under thefe torments with the joyful fenfe of the divine favour, and with the light of God's countenance, which is the true and proper happinefs and life of man, even as the oppofite of it is his true and proper mifery. For a *man's fpirit will fuftain his infirmity, but a wounded fpirit who can bear?* However mens fpirits have fuftained the moft grievous tortures of body; yet no man's fpirit can bear up wounded with a quick fenfe of divine difpleafure and wrath.

It was for this that Jefus lamented and grieved. It was this that made his foul exceeding forrowful unto death; and it was his agony through this, and not fo much the pains inflicted on his body, that killed him. He pointed to his chief pain and the main caufe of his death in that complaint on the crofs, *My God, why haft thou forfaken me?* And fo it was obferved, that his death came fooner than it could be expected by the crofs, as it was before that of the malefactors crucified with him: *And Pilate marvelled if he were already dead.*

When we fuppofe a foul loving God, we muft think of it as defiring above all things the light of his countenance, and as having its chief joy and delight in the fenfe of his favour; and fo the fenfe of divine difpleafure and wrath muft give fuch a foul the greateft pain: this cup therefore that the Father gave Jefus to drink, when he was made a curfe for finners, could not but be exceedingly troublefome and extremely grievous to his foul that loved God perfectly; and the great abhorrence he expreffed to the hiding of God's face from his foul, was nothing elfe but the fervency of his love to God. The reafon of his lamenting and grieving, was becaufe he loved God with all his heart, foul, and ftrength.

This gave occafion to that fubmiffion to the will of the Father, in the drinking of that cup, which was the perfection of his obedience. For this is the *obedience* that the apoftle fays, *he learned from the things that he fuffered.* He had come to do the will of the Father, making him, who knew no fin, to be a fin-offering for finners. He had condefcended to be wounded for their tranfgreffions; and had received from the Father that commandment, to lay down

down his life for them. And having received this commandment from him, when his piety now filled him with the greateſt averſion to the killing ſenſe of the divine wrath, and the curſe of the law ſeizing on his ſoul, then he gave the higheſt inſtance, the unparallellable inſtance of ſubmiſſion to the Father, ſaying, "Not as I will, but as thou "wilt;" and, "If this cup may not paſs from me, except "I drink it, thy will be done."

He knew the cup, that was ſo troubleſome and grievous to him, would paſs away from him, if he ſhould drink it; and not from him alone, but from all thoſe for whom he drank it; and ſo he did not fear to remain always under his ſufferings. He did not put up this prayer in the fear of deſtruction. He knew himſelf to be the Son of God, having power to lay down his life, and power to take it again. He knew that his Father was hiding his face from his ſoul *for a moment*, for the ſins of thoſe whom he had given him, that *with everlaſting loving-kindneſs he might have mercy on them*; and that, through his *taſting death for them*, he would become their *perfect Saviour* from death. It was not poſſible that the Son of God, ſubmitting to death, ſhould be holden of it. The divine juſtice found an infinite ſatisfaction in his death, from the infinite dignity of the perſon dying; and therefore Jeſus, in that prayer to his Father, preſents himſelf before him as his Son, ſaying, *O my Father*; and prayed to him as *able to ſave him from death*, becauſe he was his Son. Therefore he had no fear of deſtruction; but, according to the prophecy, he could ſay, "My fleſh ſhall reſt in hope: becauſe "thou wilt not leave my ſoul in the ſeparate ſtate, nei-"ther wilt thou ſuffer thine holy One to ſee corruption." And even on the croſs, where he cried, lamenting and grieving, *My God, why haſt thou forſaken me?* he could promiſe to the thief, that truſted in him, the happineſs of the heavenly Paradiſe, with him, in the ſeparate ſtate, that ſame day. So far was he from the fear of deſtruction.

NOTE IV.

P. 201. *Ye are ſophiſtical, in ſaying, that the Son of God is the very Logos. If indeed the Logos is to you the Son of God, we alſo applaud. But after promiſing the Logos to be the Son of God, ye ſhew us not a pure and holy Logos, but a moſt ignominious man, ſcourged and crucified.*

If ſome Chriſtian philoſophers, in the time of Celſus, would have the apoſtle John's Logos, or Word, to be no other than the Logos of Plato, and ſaid their Son of God was the very ſame with the Logos of that philoſopher; Celſus might well call them ſophiſtical in ſaying ſo, when he thought of them as ſtudying, by that artifice, to catch the philoſophers. But they deceived themſelves; taking up with Plato's Logos in place of the Logos of the ſcriptures, they loſt the true knowledge of the Son of God.

As to what he ſays of the Jews agreeing with Chriſtians, that the Son of God is the Logos, or Word; he had ſome foundation for this in the writings of Philo the Jew, which probably he might have read. But if he had been acquainted with the uſe and application of the Memra or Word in the Chaldee paraphraſe, well known to thoſe Jews who heard it read in their ſynagogues, with whom Celſus might have converſed about Phenice and Paleſtine, *p.* 230. he would then have had ſufficient ground for ſaying, in the name of his Jew, We agree that the Word is the Son of God.

The diſciples ſhewed a man for the Logos or Word, that was in the beginning with God, and was God, that Word by whom all things were made; but a man, who, by ſpeaking a word, calmed the winds and the ſea, and raiſed the dead to life. And they believed this man to be no other perſon but he whoſe working in the creation Moſes had repreſented, by ſpeaking in this manner, "God ſaid, Let "there be light, and there was light;" the ſame who "upholds, by the word of his power, all things," even as they came into being at firſt by his word; whoſe name is therefore called *the Word of God*. The diſciples ſet forth this man as that ſame Word made fleſh, and ſaid, "The "Word was made fleſh, and dwelt among us; and we be-"held his glory, the glory as of the only begotten of the "Father, full of grace and truth."

But when Celſus makes his Jew ſay to the diſciples of Jeſus, "Ye ſhew us, not a pure and holy Word, but a "moſt ignominious man, ſcourged and crucified;" however he keep up to the character of his Jew, yet he quite forgets the philoſopher repreſenting him: for might he have been that pure and holy Word, if he had been a moſt noble and highly honoured man, and placed in a ſituation among men, the moſt oppoſite to contempt and affliction? and is this the philoſopher's purity and holineſs?

NOTE

NOTE V.

P. 202. *Do ye thus accuſe us, O moſt believing! for that we do not account him God, nor agree with you, that he ſuffered theſe things for the help of men, and that we might deſpiſe puniſhments?*

What is here ſaid of his ſuffering theſe things for the help of men, is all the notice Celſus takes of the great ſalvation that the Chriſtians of his time aſcribed to the death of Chriſt. Their account of the help that men have from Chriſt's ſufferings, is more fully ſet forth in the epiſtle to Diognetus, by ſome Chriſtian who wrote in that ſecond century, and expreſſed the common ſenſe Chriſtians then had of that matter, in this manner: —— "That, in that time, "being demonſtrated, from our own works, unworthy of "eternal life, we might now be made worthy by the be-"nignity of God; and being manifeſted in ourſelves in-"capable to enter into the kingdom of God, we might be "made capable by the power of God. Now, when our ini-"quity was fulfilled, and it had been fully manifeſted, that "puniſhment is the wages of ſin, and death was expected, "— he gave his own Son a price of redemption for us, "the holy One for tranſgreſſors of the law, the innocent "for the evil, the juſt for the unjuſt, the incorruptible for "the corruptible, the immortal for the mortal: for what "elſe than his righteouſneſs was able to cover our ſins? "In whom is it poſſible for us the tranſgreſſors and ungodly "to be juſtified, but in the Son of God alone? O the ſweet "exchange! O the unſearchable device! O the unexpected "benefits! that the diſobedience of many ſhould be co-"vered in a righteous one; and the righteouſneſs of one "ſhould juſtify many tranſgreſſors! Having therefore in "the former time proved the incapacity of our nature "to attain life, and now having ſhewed the Saviour able "to ſave even the incapables; from both he would have "us to believe his goodneſs."

As Celſus had no view of our need of this help, he makes nothing of it, nor of what he reports from the Chriſtians of his time, when he introduces them ſpeaking thus, "We "were induced (to eſteem him the Son of God) by this, "that we know his paſſion was for the deſtruction of the "father of wickedneſs." They learned to ſay this from their ſcriptures, teaching them in this manner, *Foraſmuch*

then as the children were partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that, through death, he might deſtroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime ſubject to bondage. And again, — *Sin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin.* —— *The devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.* Theſe things are ſaid of him according to that moſt ancient oracle, ſetting him forth as "the ſeed of the woman bruiſing the head of the ſerpent, "bruiſing his heel," which was delivered in conſequence of the devil's tempting the firſt man to ſin by the woman whom he ſeduced, uſing the ſerpent as his inſtrument, and ſo bringing ſin and death into the world of mankind. Now, though Celſus makes no more of Chriſt ſuffering for this great purpoſe, of which he had heard, than of any other ſuffering puniſhment, or of a puniſhed robber and murderer; yet Chriſtians found in themſelves the help to men that is in his ſufferings, and knew that his paſſion was for the deſtruction of the father of wickedneſs: for they found their conſciences purged from the guilt of their ſins, and themſelves freed from ſlavery to their ungodly luſts, and delivered from the fear of death, the wages of ſin, by what they believed of the Son of God ſuffering for ſins, the juſt for the unjuſt, that he might bring us to God, and dying that we might live through him.

And it was in this ſame view of his ſufferings, that they learned from them to deſpiſe puniſhments. For ſo did they learn by their ſcriptures, ſaying to them, *If when ye do well and ſuffer, ye take it patiently, this is acceptable with God: for even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps, who did no ſin, — who his own ſelf bare our ſins in his own body on the tree, that we, being dead to ſin, ſhould live unto righteouſneſs, by whoſe ſtripes ye were healed.* And, *It is better, if the will of God be ſo, that ye ſuffer for well-doing than for evil-doing: for Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God.* And again, *Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind.* And indeed no other men can be ambitious to be made conformable to Chriſt's death, if by any

any means they may attain the reſurrection of the dead, but they only who count all things loſs to be found in Chriſt, not having their own righteouſneſs, but that which is by the faith of him. Before the diſciples had Chriſt's ſufferings in this view, and while they did not yet know this deſign of his paſſion, it is no wonder if, as Celſus obſerves, they, "ſeeing him puniſhed and dying, neither "ſuffered with him, nor ſuffered for him, nor were per-"ſuaded to deſpiſe puniſhments, but even denied that they "were diſciples." But when they came to know that he had deſtroyed him who had the power of death, and were delivered from bondage through fear of death, by his dying, and hoped for eternal life through his death; then, to the aſtoniſhment of Celſus, multitudes were perſuaded to die with him, as he ſays, "Yet now ye die with him. — If "living he perſuaded none, but when he is dead, they "that pleaſe perſuade ſo many; how is not this moſt ab-"ſurd!"

NOTE VI.

P. 202. *Surely ye will not ſay of him, that, not having perſuaded thoſe who are here, he withdrew to Hades, perſuading them that are there.*

If Celſus could not perceive, at the time of his writing, that Chriſtians would ſay this, and was confident they would not ſay it; they came to ſay it not very long after, when Irenæus wrote: for he imagined, and wrote ſomethings to this purpoſe *, That our Saviour deſcended into Hades to preach the faith there unto the patriarchs, and to the ancient juſt men, as well Jews as Gentiles, and that they that believed at his preaching, ſhould be reckoned in the number of the ſaints. If Celſus had been to write after this, when it came to be commonly ſaid, even as Origen affirms it againſt him; he could not have been ſo poſitive, that they would not ſay it.

NOTE VII.

P. 202. & 203. *By what reaſoning were ye induced to eſteem him the Son of God? —— We eſteem him to be the Son of God, ſeeing he cured the lame and the blind, and (as*

* Irenæus adv. hereſ. lib. 4. cap. 39. & 45.

ye

ye say) raised the dead. O light and truth! With his own voice he hath expressly confessed, according as ye also have written, Wherefore there shall come to you others also using the like powers, wicked men and impostors: and he names one Satan the worker of these things. So that he denies not, that these things are indeed nothing divine, but the works of the wicked. And being forced by the truth, he hath at once revealed the things of others, and reproved his own things. How is it not then miserable, from the same works to reckon one God, and others impostors? For why from these things should we rather think others evil than him, using his own testimony? For he himself hath indeed confessed these things not of a divine nature, but to be the marks of deceivers and very wicked men.

If there be any of this light and truth, so surprisingly discovered by Celsus and his Jew, to be seen here; it must appear only from this assertion, that Jesus expressly confessed, that wicked men, impostors, and Satan, would come using the like powers, and working the same works with those whereby he proved himself the Son of God; and that these same works are the marks of deceivers and very wicked men. And, as there is no ground for this assertion, but only in what the disciples of Jesus had written, if no such express confession of his can be found in their scriptures; then we must cry out in the surprise of disappointment, O darkness and falsehood! for is it any where written in the Christian scriptures, that Jesus said there would come impostors curing the lame and blind, as he did, and raising the dead? These are the works of which Celsus is speaking, as inducing Christians to esteem him the Son of God. Did Jesus say, Satan would be the worker of these even as he was? On the contrary, it is written, that he said to the Jews, *If I do not the works of my Father, believe me not;* and that he said of the unbelieving Jews, to his disciples, *If I had not done among them the works that none other man did, they had not had sin.*

It is indeed truth that he hath expressly foretold, *There shall arise false christs and false prophets, and shall shew great signs and wonders, insomuch that, if possible, they shall deceive the very elect.* Even as Moses signified to the Jews in their law, there would arise prophets, or dreamers of dreams, giving them signs or wonders, that might come to pass, to lead them after other gods, by which their God would prove them whether they loved him, Deut. xiii. 1.—5.

But,

But, as Moſes did not foretell that theſe falſe prophets would uſe the like powers, and do the ſame works by which God manifeſted and diſtinguiſhed himſelf when he brought them from Egypt; ſo neither did Jeſus foretell that theſe falſe chriſts and prophets, ſhewing great ſigns and wonders to deceive, would uſe the like powers and do the ſame works that he did to manifeſt himſelf the Son of God, particularly in impowering the lame to walk, giving eyes to the born blind, as he did, and reſtoring the dead to life. And as thoſe works he did among the Jews were ſuch as no other man did; ſo it cannot be found, that any falſe chriſt or falſe prophet hath ariſen after him doing the ſame works. Did any falſe prophet or falſe chriſt ever ſhew a man fixed to his bed by infirmity for thirty-eight years, ſuch an impotent man, riſing inſtantly at his call, taking up his bed, and walking under it? Or hath any ſuch ſhewer of ſigns and wonders imitated that notable miracle wrought in the name of Jeſus, by the witneſſes of his reſurrection, upon the man born lame, to the conviction of all that dwelt in Jeruſalem, ſo that the council of the Jewiſh nation could not deny it? Acts iii. and iv. though they would not admit the truth of his reſurrection, and the power of his name to ſave, evidently therein manifeſted. Hath any come after Jeſus, making eyes of clay to one born blind, and cauſing him ſee with theſe, (ſhewing himſelf the ſame that formed man's body at firſt from the ground, and inſpired him with life), as Jeſus did to that blind man, (John ix.), in whom the truth of this divine work was demonſtrated before the rulers of the Jewiſh ſynagogue, who could not deny the work of God, but caſt out the poor man for maintaining, that Jeſus, who gave him eyes to ſee, was of God? And did ever any falſe chriſt or falſe prophet come ſhewing the manifeſtly dead, evidently called back to life by his word, as Jeſus did the daughter of Jairus, the widow's ſon of Nain, and Lazarus?

Neither Moſes nor Jeſus denied the power of magicians and demons to ſhew ſigns and wonders, though they denied them the power of working the works of God, who raiſeth the dead, and calleth the things that be not as though they were. Celſus, who knew no God above nature, could not acknowledge the works of this God before whom Abraham believed, and whom the ſcriptures of the Jews and Chriſtians ſet forth as the Creator, calling beings out of nothing, and making the dead alive; and therefore looked

on

on all pretences to any ſuch works, as impoſition, deceit, and juggling. But, as no Jew, ſpeaking in character, is like Joſephus, Veſpaſian's prophet, who believed the foretold Meſſiah of the Jews to be the Roman Emperor, that came to take away their place and nation, and who diſſembled the miracles of Moſes, even the dividing of the Red ſea, making Moſes ſuch another lawgiver, as Minos, and other wiſe politicians among the Greeks; it was not at all proper for Celſus to put his boaſt of light and truth in the mouth of a Jew, who muſt be ſuppoſed to believe the ſigns and wonders wrought by Moſes to be the works of the true God, clearly manifeſted and diſtinguiſhed by them, notwithſtanding the Egyptian magicians doing the like to ſome of theſe works, and notwithſtanding falſe prophets ariſing in the nation of the Jews, ſhewing ſigns and wonders to draw them away from their wonder-working God. The ſcriptures of the Jews, as well as thoſe of the Chriſtians, ſetting forth the true God as above nature, controlling it at his pleaſure, making the dead alive, and calling nothings as beings, do, at the ſame time, plainly allow the power of demons, and their magicians to ſhew ſigns and wonders above human power, above all merely human arts of juggling, and even like ſome of thoſe wonders whereby the true God manifeſts himſelf; as in the caſe of the magicians of Egypt, doing things with their inchantments like thoſe done by Moſes in the name of God. But they did not go the full length, and were obliged to own themſelves far outdone by the divine power evidently manifeſted. Even ſo demons, in oppoſition to the goſpel, might ſhew ſigns and wonders, like ſome of thoſe done by Jeſus and the apoſtles in his name; but they were alſo outdone, even in thoſe things which they did; and the difference betwixt the works of divine power, and of their power, is manifeſt. Demons might ſee farther than the wiſeſt of the Jewiſh nation could ſee into the prophecies of the Old Teſtament, and ſo, perceiving clearly the divine works of Jeſus, know him to be the Chriſt the Son of God, which the Jews could not know, as the ſoothſaying woman of Philippi knew the apoſtles ſerving God, in ſhewing the way of ſalvation; but even in giving out this with a malicious deſign they were quelled by the power of Jeſus. They, by long experience, and knowledge of the courſe of the world, having underſtandings as much ſuperior to men as their power is, may ſee much farther into futurity than men

men can do (though they know not what God will do any further than he has declared), and they may communicate ſuch foreknowledge to their ſervants, and make them like prophets; but what is all ſuch prophecying to the prophecies of Jeſus concerning all things that befel him, and his diſciples after him, concerning the deſtruction of Jeruſalem, and concerning the coming of Antichriſt? The ſervants of demons in colluſion might caſt them out, or demons of ſuperior power might command their inferiors to depart, as the Jews, obſerving a manifeſt ſuperiority of power in Jeſus ejecting them, would aſcribe it to the prince of demons. There were exorciſts among the Jews who caſt them out, and ſome of theſe attempted to do this in the name of Jeſus. But he caſt them out, as no other could do, as he ſaid, *with the finger of God;* referring to what the magicians of Egypt were obliged to own, as to the miracles of Moſes which they had been labouring to imitate.

It is alſo truth, that the apoſtle of Jeſus foretold, as we have it written, that the coming of Antichriſt would be *with all power, and ſigns, and wonders of a lie, after the working of Satan,* and that by men oppoſing the truth, as the magicians of Egypt withſtood Moſes. But he alſo foretold, that they would reach no further, and proceed to no more, with reſpect to the miracles wrought in confirmation of the goſpel, than the Egyptian magicians, Jannes and Jambres, did with reſpect to the miracles of Moſes: He ſays, *They ſhall not proceed to more: for their folly ſhall be manifeſt to all, as theirs alſo was.* So far is it from being written, that Jeſus, or his apoſtles in his name, ever confeſſed that the power of Satan would work the ſame works that Jeſus wrought to ſhew himſelf the Son of God. And now, after what was foretold of the ſigns and wonders of Antichriſt hath come to paſs, it appears manifeſtly, they no more came up to the ſigns and wonders of the goſpel, than thoſe things done by the inchantments of the Egyptian magicians came up to the ſigns and wonders of Moſes.

NOTE VIII.

P. 203. — *But to you his voice, when he expired on the croſs, and the earthquake, and the darkneſs, is found a beautiful and credible cataſtrophe of the drama.*

His loud voice when he expired on the croſs was extraor-

dinary; eſpecially his ſaying with that voice, *It is finiſhed*, as one ſhouting for victory, and with that voice confidently commending his ſpirit into the hands of God, as his Father. This, together with the earthquake, when he expired, rending the vail of the temple and the rocks, and opening the tombs, and the darkening of the ſun, at full moon for three hours, when he was pining to death on the croſs, ſo affected the centurion, and them that were with him watching Jeſus, that they were obliged to acknowledge him a righteous man, or that he had done nothing unrighteous in calling himſelf the Son of God. And the multitude that came together to that ſight, were ſo impreſſed with this ſame cataſtrophe, that they returned from it ſmiting their breaſts. Thus his loud voice expiring, and the earthquake, and the darkneſs, forced a conviction upon both Jews and Gentiles, and drew a confeſſion from them of his being unjuſtly condemned for calling himſelf the Son of God, as he had done, and as he now did, with a loud voice expiring. But the penitent thief confeſſed him in another manner: and what paſſed betwixt him and Jeſus, could not but make a great impreſſion on the minds of the ſpectators, as well as the expiring loud voice, the earthquake, and the darkneſs. While they beheld Jeſus crucified in weakneſs, they ſaw the crucified malefactor ſupplicating him as the Lord on the way to his kingdom beyond death, and confiding in him as able to ſave him eternally, and make him happy in that kingdom after death. And they ſaw Jeſus anſwering him in the language of the ſovereign diſpoſer of the ſtate of men after death, and aſſuring him of happineſs with him immediately in the ſeparate ſtate. And this may ſerve as an anſwer to Celſus's queſtion, *What noble thing did Jeſus as God, deſpiſing men, and ridiculing and mocking what befel him? He ſaid not as the Bacchus of Euripides, The demon himſelf ſhall looſe me when I will.* He ſaid nothing like this, but he ſaid what was much more grand, and more becoming God. Even on the croſs, and dying, he ſhewed himſelf to the malefactor crucified with him, as the Lord on his way to his heavenly kingdom, wherein he was able to make him eternally happy, and brought his mind to reſt on his promiſe to take him with him. He ſpoke as the Lord of the dead and living, as having death and the ſeparate ſtate at his diſpoſal.

NOTE

NOTE IX.

P. 203. & 204. *Yea, that living indeed he could not help himſelf, but being dead he aroſe, and ſhewed the marks of puniſhment, and his hands as they had been pierced. Who ſaw this? A mad woman, as ye ſay; and if there was any other of that ſame magical gang, either in ſome ſort dreaming, and diſpoſed to be deceived, by fancying an apparition (which has often happened to very many), or rather inclining to aſtoniſh the reſt by ſuch a wonder; and, by ſuch a lie, to give occaſion to the other impoſtors. —— When he was diſbelieved in the body, he preached to all freely; but when he was exhibiting ſtrong faith, being riſen from the dead, he appears in private to a ſingle woman, and to his intimate companions. When he ſuffered puniſhment, he was indeed ſeen to all; but riſing, to one; whereof the contrary ought to have been.*

Whoever has given any attention to the evidence of Chriſt's reſurrection plainly ſet forth in the New Teſtament, muſt be ſurpriſed at a philoſopher like Celſus, juggling and trifling in this manner upon the very hinge on which his whole controverſy with the Chriſtians ſhould have turned. For if he could have diſproved this fact, he had no more to do in the confutation of Chriſtianity; and while the truth of it ſtands, nothing can be ſaid to any purpoſe againſt the Chriſtian religion. It is true he could not put his Atheiſtical thoughts of the impoſſibility of the reſurrection in the mouth of his Jew, whom he makes confeſs the poſſibility of it in this manner, "We "hope ſurely to riſe in the body, and to have eternal "life, and that the Sent unto us will be the pattern and "firſt leader of this; ſhewing, that it is not impoſſible with "God to raiſe any man with the body. Where is he then, "that we may ſee and believe?" And it was to no purpoſe to talk of the incredibility of God's raiſing the dead to Chriſtians, who believed in the ſame God before whom Abraham believed, as "making the dead alive, and call-"ing thoſe things which be not, as though they were," even the creator of the world from nothing, and the former of man from the duſt of the ground, inſpiring it with a living ſoul. His buſineſs therefore was to overthrow the evidence for the fact, as it lay before him in the apoſtolic writings, from which he propoſes to confute Chriſtians in

this manner, "From your own ſcriptures then ye have "theſe things, for which we make uſe of no other wit-"neſs; for ye fall in your own ſnare."

But, in place of this, he appears here as afraid to look that evidence full in the face. Yea, he is careful to hide it, drawing a vail over it, while he repreſents the truth of the reſurrection as ſtanding on the teſtimony of a mad woman, and of ſomebody dreaming and diſpoſed to be deceived by an apparition. As to the choſen witneſſes, who appear evidently very far from being diſpoſed to be impoſed on, or to impoſe on others, who teſtified none other things but what Moſes and the prophets did ſay ſhould come, and to whom God bare witneſs with divers ſigns, and miracles, and gifts of the Holy Ghoſt; Celſus would have their teſtimony paſs, with them that are diſpoſed to take his word upon it, for a lie, contrived and propagated by magicians or jugglers. But the evidence of Chriſt's reſurrection has been ſo clearly ſet forth and defended againſt all the cavils of modern infidels in the *Trial of the witneſſes*, and the *Defence of it*, and by *Weſt on the reſurrection*, and others, that to any who may read theſe, it would be quite ſuperfluous to ſay any thing about it.

NOTE X.

P. 203. & 204. *If Jeſus would really declare his divine power, it behoved him to be ſeen to them that uſed him ill, and to him that condemned him, and indeed unto all.* —— *Where is he then, that we may ſee and believe? Or, did he deſcend for this, that we might not believe?*

It was never the deſign of his coming to the Jews, that he ſhould be acknowledged by that nation; for their prophets foretold the contrary. His reſurrection, deſigned for the eternal ſalvation of ſinners out of every nation, was ſhewed, by many infallible proofs, to witneſſes choſen of God to teſtify it every where, for the ſalvation of all that ſhould believe that teſtimony throughout the world. And they were ordered to begin at Jeruſalem, where it was made notour, 1. By the deſcent of the Holy Ghoſt concurring with their teſtimony, to the conviction of thouſands of the Jews, on the day of Pentecoſt, Acts ii. 2. By the manifeſt miracle of healing, wrought in the name of Jeſus by theſe witneſſes converting more thouſands, and their bold teſtimony before the grand council of the Jewiſh nation,

nation, Acts iii. iv. & v. 3. By the appearance of Stephen before the council, beholding his face as the face of an angel, and hearing him declare his ſeeing heaven opened, and Jeſus the Son of man ſtanding on the right hand of God, and confidently commend his departing ſpirit into his hands, Acts vii.

NOTE I. on ſect. III. tome I.

P. 208. *They who call to other myſteries, proclaim before theſe things, Whoever is pure in hands and prudent in ſpeech; and again others, Whoever is pure from every crime, and whoſe ſoul is not conſcious of any evil, and whoſo lived well and juſtly: and theſe things they proclaim before, who promiſe the purgations of ſins. But let us hear now whom theſe call: Whoever, they ſay, is a ſinner, whoever is without underſtanding, whoever is childiſh, and, to ſay plainly, whoever is wretched, the kingdom of God will receive him. The ſinner then, do ye not ſay, that he is the unjuſt, and the thief, and the breaker through of walls, and the poiſoner, and the committer of ſacrilege, and the breaker into tombs? whom elſe would one, proclaiming before, call to be robbers?*

It is ſurpriſing, that the philoſopher did not advert to the abſurdity of calling none to the purgations of ſins, but thoſe who have no uſe for them, and debarring thoſe who alone are fit for them. For who but ſinners are capable of purgations of ſins? And is not this like calling the whole, not the ſick, to come to the phyſician and be cured? The Chriſtian preachers in his time, whom he would ridicule, and who, by his teſtimony, ſeem to have been very different from moſt preachers now, were far more conſiſtent, giving the knowledge of ſalvation by the remiſſion of ſins to ſinful, ignorant, wretched men.

The Jews, expecting the kingdom of God, looked for Meſſiah the King, as Celſus ſays for them, "the judge of "the pious, and the puniſher of the unjuſt;" and ſuppoſed they would be received into his kingdom according to their own righteouſneſs, on which they valued themſelves above others not ſo fit for it, as being greater ſinners. But Chriſt's forerunner, who began the preaching of that kingdom, came to them preaching repentance and remiſſion of their ſins, and thereby ſhewing them, that the kingdom of

of God would receive none but ſinners needing that repentance and remiſſion. And Jeſus told them who had the beſt character among the Jews, "The publicans and "harlots go into the kingdom of heaven before you;" and, "I came not to call the righteous, but ſinners to re-"pentance."

For he came not to direct and aſſiſt them to work out a righteouſneſs for themſelves by any obedience they might give to the divine law; but, ſuppoſing them ſinners already condemned by that law for every tranſgreſſion, even in the thoughts and intents of their hearts, he ſaid he came to give his life a ranſom, his fleſh and blood a ſacrifice for ſuch, and to make them righteous, by fulfilling the law, by fulfilling all righteouſneſs for them. And he ſhewed them, that they were not to have eternal life by their working, but by believing this, by believing on him the Son of God, ſent by the Father, to give his fleſh and blood for the life of the world. He came not to ſlacken the demand of the perfect law, requiring love to God with all the heart, ſoul, and ſtrength, and love to our neighbour as ourſelves, or to make leſs than that perfection accepted as a man's righteouſneſs, nor to looſe the juſt connection betwixt every ſhortcoming of that perfection, and the curſe of God. But he came to fulfil that law for ſinners, and thereby to manifeſt the divine juſtice in forgiving and juſtifying them. The Son of God glorified the Father's name by finiſhing the work he gave him to do, and fulfilling the commandment he received from him, to lay down his life for ſinners, and to take it again. He thereby declared his name as righteous, puniſhing every tranſgreſſion of his righteous law, and glorioufly rewarding perfect obedience; and at the ſame time he declared his name as merciful and gracious, manifeſting God to be love, in giving the Son to be the propitiation for ſins, and thereby having mercy on whom he will of the guilty and the wretched, the only proper and meet objects for mercy and grace.

The goſpel calls all ſorts of ſinners, without diſtinction, to repent, or turn to this God, whom they knew not, believing in the blood of his Son ſhed for the purgation of all ſins. And ſo Jeſus, ſending his apoſtles to teſtify his reſurrection, ordered them to preach repentance and remiſſion of ſins in his name to all nations, beginning at Jeruſalem. When they began there, they preached this repentance and this remiſſion, firſt, to them, whom they convicted

of

of the greateſt wickedneſs, taking, and by wicked hands crucifying and ſlaying the Meſſiah. And they ſet him forth as exalted by the right hand of God, a Prince and Saviour to give them repentance and remiſſion of ſins. Then among the Gentiles, the apoſtle makes this account of thoſe who were called to the kingdom of God, and who were received into it: "Know ye not that the unrighteous ſhall "not inherit the kingdom of God? Be not deceived, nei- "ther fornicators, nor idolaters, nor adulterers, nor effe- "minate, nor abuſers of themſelves with mankind, nor "thieves, nor covetous, nor drunkards, nor revilers, nor "extortioners, ſhall inherit the kingdom of God. And "ſuch were ſome of you; but ye are waſhed, but ye are "ſanctified, but ye are juſtified in the name of the Lord "Jeſus, and by the Spirit of our God."

Though ſuch be thus purged from their ſins, and ſo received into the kingdom of God, they are not yet innocent, their ſouls are ſtill conſcious of many evils; and ſo they yet need the purgations of ſins in all their approaches to their God in his worſhip: for now looking into his perfect law, they find themſelves coming far ſhort of the required perfection, and offending in many things; and ſo needing, as the Lord directs them, to aſk daily of his Father the remiſſion of their ſins. And for this every one that is godly, or that ſerves the living and true God, prays to him. But the pure in their own eyes, who approach truſting in themſelves that they are righteous and deſpiſing others, even ſuch as thoſe whom Celſus holds only for ſinners, are not worſhipping the true God, but an idol. And the God of this world ſeeketh ſuch worſhippers.

NOTE II.

P. 208. *They dictate, that God will receive an unjuſt man, if he humble himſelf under his wretchedneſs; but the juſt, if he look up to him with virtue from the beginning, him he will not receive. ——They commonly ſay, that God can do all things; but he will not do any thing unjuſt. So then, like unto them that are ſubject to compaſſion, God, being ſubject to commiſeration of thoſe that plead pity, relieves the bad, and the good, doing no ſuch thing, he rejects.*

Though Celſus cannot get it denied, that mankind is ſomeway naturally diſpoſed to ſin, and that all ſin; yet, at the

the ſame time, he would ſay, that ſome are juſt and without ſin. But the Chriſtian doctrine, to which he objects from this preſumption, ſuppoſes that the law of God being the only rule of righteouſneſs before him, there is not a juſt man upon earth, that doth good and ſinneth not. The man that doth theſe things ſhall live in them. But there is none that doth good, no not one: for all have ſinned, and come ſhort of the glory of God. And there is no plea upon the diſtinction of more and leſs ſinners before God, with whom he that offends in one point, is guilty of all, and whoſe curſe is upon every one that continues not in all things commanded, to do them. Before him then a man cannot be juſtified by pleading, that he is not ſo bad as other men, or that he humbles himſelf under his wretchedneſs more than they, or by his pleading pity while others do no ſuch thing. Yea, it it a great affront offered to his juſtice and righteous law, to propoſe to be accepted as righteous in his ſight without perfect righteouſneſs, or to be received into favour with him paſſing any ſin unpuniſhed.

Though the Son of God, by becoming man, became ſubject to the human paſſion of pity, (weeping over Jeruſalem), yet he doth not at all judge by that, nor is the Deity ſubject to commiſeration of thoſe that plead pity. But God is no leſs merciful than juſt. He is the God of all grace, according to the goſpel, that declares him to be love manifeſted in ſending the Son, the propitiation for ſin. The Son of God was ſent forth, made of a woman, made under the law, to redeem them that were under the curſe of the law, by being made a curſe for them, and to fulfil all righteouſneſs for them, as their repreſentative before his Father, that, by his righteouſneſs imputed to them, as their ſins were to him, they might be accepted and taken into favour as God's children, being accepted in the beloved Son, in whom they have redemption through his blood, even the forgiveneſs of ſins.

Agreeably to this, all ſorts of ſinners, without any difference, find acceptance with the infinitely merciful and juſt, pleading guilty, and aſking forgiveneſs and acceptance through the propitiation that mercy provided for declaring the divine juſtice in the juſtification of ſinners. Thus the publican is repreſented as addreſſing God, and ſo received into his favour rather than the Phariſee, who pleaded his own

own fitness for acceptance rather than the publican; though he was thankful to God for the difference.

This is that against which Celsus would here object, as a remarkable tenet of the Christians in his time. And however it be misunderstood or misrepresented by him to fit out his objection against them; yet, from what he here says, we may easily perceive what was the general and notour sense of Christians in his time about justification and acceptance with God. And though this doctrine of acceptance with God, not proceeding on any thing in one man that distinguishes him from another as more acceptable, be full as disagreeable to the generality of our Christian world as it was to Celsus; yet it is very agreeable to the apostolic account of the matter, Rom. iii. 19.—31. "Now we "know that whatsoever things the law saith, it speak- "eth to them who are under the law; that every mouth "may be stopped, and all the world may become guilty "before God. Wherefore of the deeds of the law shall "no flesh be justified in his sight: for by the law is the "knowledge of sin. But now, without the law, the righ- "teousness of God is manifested, being witnessed from the "law and the prophets; but the righteousness of God by "faith of Jesus Christ unto all, and upon all them that be- "lieve; for there is no difference. For all have sinned, "and come short of the glory of God; being freely justi- "fied in his grace, by the redemption that is in Christ "Jesus; whom God proposed a propitiation by the faith "in his blood, unto the manifestation of his justice, for "the passing over of the sins that were before in the for- "bearance of God, toward the manifestation of his justice "in the time that is now; that he might be just, and the "justifier of him who is of the faith of Jesus. Where is "boasting then? It is excluded. By what law? of works? "Nay; but by the law of faith. Therefore we conclude, "that a man is justified by faith without the deeds of the "law. Is he the God of the Jews only; but not also of "the nations? Yes, of the nations also; seeing God is "one, who shall justify the circumcision of faith, and "uncircumcision by the faith. Do we then make void "the law by the faith? Far be it! but we establish the law.

A Letter to a Miniſter of the Eſtabliſhed Church, in anſwer to one from him, on FORBEARANCE.

[Never before printed.]

SIR, *June* 24. 1740.

HOW much am I obliged to you for the great pains you have taken to inſtruct me about forbearance, in your charitable forbearing letter to me? However little I profit by it, your labour and travel for me is nothing the leſs to be conſidered.

But my hopes of being ſet right by what you ſay on forbearance, were much blaſted, by your telling me in the entry, that you cannot, let you do your beſt, gather what is my real ſober ſenſe and mind of that doctrine: for then, thought I, my kind corrector labours under a great diſadvantage in dealing with me. How hard a caſe is it, that the woful darkneſs of my writing ſtyle lets nothing of my mind appear to my good friends, but a ſmothered fierceneſs, and expoſes me ſo much to be miſtaken, and even miſrepreſented by the moſt charitable men!

Through this lamentable defect in me, I am likewiſe rendered incapable of coming up to the fine terms you propoſe for my remarking upon yours to edification. I muſt write with the ſame plainneſs and openneſs wherein you have given me your view, and by all means without fierceneſs. By what I am always told, it would appear I am not at all fit for this; I was not made for it, and therefore I ſhould by all means let it alone.

Nor is this all; I am afraid of remarking on what I do not underſtand. For however plainly and openly you have laid before me the view and ſenſe you have ſettled in, after ſearching the ſcriptures the beſt you could; I would have manifold queſtions to aſk before I could form any ſuch notion of your forbearance, as would fit me for making agreeable edifying remarks upon it, or yet ſtate it ſo in my own mind, as to be able to reduce it to a practice agreeable to the true uniting word of the apoſtles.

I have not the leaſt reaſon to doubt, that charity imitates the

the divine long-ſuffering and kindneſs, the kindneſs and long-ſuffering of Jeſus Chriſt, his long-ſuffering towards the elect, and the world for their ſakes, whom he will have all to come to repentance and acknowledgment of the truth, his long-ſuffering toward every ſon whom he receiveth, and even in chaſtening them; for what ſon is he whom the father chaſtens not? And Jeſus rebukes and chaſtens as many as he loves, that they may be zealous and repent, and ſo be preſerved from being ſpued out of his mouth. And I am very clear, that forbearance among brethren in love, is not a temporary, but ſtanding law of the goſpel, whatever was the occaſion of giving it out at firſt; and that this law of forbearance muſt be diligently obſerved in the whole inſtituted diſcipline, which ſhews much of the divine goodneſs and forbearance to his people. Both diſcipline and forbearance are ſtanding laws of the New Teſtament; though, as to uſe and practice, as much obſolete, as ſeveral other commandments of the Lord Jeſus, which, having no other authority but his, appear in the Chriſtian world, as if they had been calculated only for the time of the apoſtles. And now when forbearance comes to be taken for *forbearing diſcipline*, as to ſome commandments of the Lord Jeſus, or ſome things that he once commanded the apoſtles to teach his diſciples to obſerve; here I begin to be a little fearful and cautious for the ſake of the inſtituted diſcipline and commands which Chriſt laid on his firſt followers, leſt ſome ſuch damage ſhould follow upon this modern ſenſe of forbearance, as has followed on the modern ſenſe of the law for *decency and order;* and in ſtating my notion of forbearance, I would be not a little inquiſitive, and watchful, againſt hurting diſcipline by forbearance, or forbearance by the diſcipline, eſpecially where the objects come to be the ſame, *viz.* the brethren.

I have not the leaſt reaſon to queſtion, that, after your beſt ſearch of the ſcriptures, you are moſt firmly perſuaded, your view and ſenſe of forbearance is the very law of forbearance. But may I not expect, from your charity and forbearance, ſome pity and compaſſion to my fear and caution, at leaſt for a while; and that you will not ſay of any thing that drops from me, inconſiſtent with your view and ſenſe of forbearance, that it is a ſetting aſide of Chriſt's ſtanding law, and making it temporary, and that it is a ſpeaking evil of, and judging his law? For this would be a pretty ſevere way of impoſing your view and ſenſe of that

law upon me, who must still distinguish it from that law, till I can see, by searching the scriptures, that they are utterly the same. You have searched the best you could, and so are fully fixed, I suppose; I am but searching, and, by observing the use that is made of these great names *Charity* and *Forbearance* in the Christian world, and even the polite world, I own I have been put a little upon my guard in the inquiry; as I have been likewise, by taking notice how charity and forbearance have been made an engine to bind Christ's disciples, where he has left them plainly free, and to loose them where he has bound them by plain commands. My mind is indeed changed a little about the sense of his law of forbearance, so that I cannot settle in the common notion; and, for ought I know, it may change further, when I am more satisfied as to the many questions that offer themselves to me in my search. But I am resolved to hold by forbearance, as a standing law.

As to your forbearance of the discipline among brethren, I would need to be more plainly told your character of a brother, or object of brotherly love; and if that take in his appearing to be a believer in Christ through the word of his apostles, by the subjection of his conscience in all things to that word; and if that word be not the only rule we have for distinguishing and knowing the one spirit, and the least measure of true light.

I would need likewise to be more distinctly informed, than I am like to be soon, of the limits that must be set, according to that word, betwixt forbearable things and not forbearable; because, if this be left to the best judgment of every Christian and church, as answerable, how shall they answer to Christ upon what he has not determined to them? And if every one set his own bounds according to his degree of light in the one faith, here is such a source of differences about things to be borne with, that it would be very hard to say, what the bond of peace is; and it behoved forbearance itself to become a matter of forbearance. I can only say I never see a law of the gospel so loose, and so perplexed, and puzzling, as this comes to; and when I see the gospel-forbearance as it is, I am sure I shall see a plain, simple, fixed, settled thing.

I would be content further to have my mind at rest upon this, whether forbearance attends upon revelation and holds pace with it, as it is less or more clear and full; or, whether it hinges upon illumination, of manifold degrees, in the

the knowledge of that revelation? And if it ſhall be the laſt of theſe, in oppoſition to the firſt, a multitude of queſtions will ariſe in my mind about that illumination, and likewiſe the degrees of it; and with them many jealouſies and fears; becauſe when I have heard the forbearables, on the footing of degrees of light, condeſcended on and particularly mentioned, they have happened always to be ſuch things as had nothing on their ſide to recommend them but only revelation; and I ſeldom hear forbearance demanded upon things that have ſome other ſuperadded authority to ſupport them, which makes them more generally acknowledged. But if bare revelation be thus in danger, what will become of that forbearance that has no other foundation to me but revelation? Though my fears may ſeem unreaſonable and weak, you have Chriſtian tenderneſs and compaſſion enough to bear with me in my weakneſs; nor will you, I am ſure, take it amiſs, that I heſitate a little upon this, whether the ſame regard and tenderneſs be due to a conſcience bound by the doctrines and commands of men, as to one bound by an expreſs law of the Lord, and not yet finding itſelf looſed by the ſame authority?

Becauſe the forbearance of diſcipline, as to ſeveral commandments of the New Teſtament, ſerves to the beautiful purpoſe of making the acceſs to the Lord's ſupper free to all the members of Chriſt's one body, in all their various degrees of light and meaſures of the ſame ſpirit, even as free as the acceſs to the one baptiſm; I ſuppoſe every one that may be baptized, may, without more, eat the one bread, and receive it ſingly, and by himſelf alone, as in baptiſm; and, not having light (through the prejudices of education, *&c.*) to receive the cup, ought to be admitted to the bread without it. For would it not ſound harſh, would it bear telling, to hinder a member of the one body from the one bread, as his light allowed him to take it? And here again I begin to be apprehenſive about the church-order inſtituted in the New Teſtament, and to be afraid, that I muſt give up with ſuch churches as thoſe to which the apoſtles delivered the Lord's ſupper, that every one of them might partake of it, all the members coming together, with one accord, in one place, to partake of that cup and that one bread, as one body, and ſo one bread. I ſay, I fear I muſt forbear this old inſtitution, that few of the members of the one body have now light for, and allow every baptizer to give the

the one bread, as he does baptiſm, to every member of the one body that will take it from him. This would indeed put an end to the diviſions about the Lord's ſupper; and you know Chriſtians are divided about nothing more, than they are about the manner of that ordinance. But loath am I to ſacrifice my old churches to this forbearance and unity. Yet ſtill there are churches of ſeveral ſorts, where the members of Chriſt's body are eating that bread, in the way proper to the church in which they happen to be. And though theſe churches appear corrupt, and not like the firſt churches of the ſaints, yet it ſeems they are not ſo far degenerated, as that the members of Chriſt can agree to call them Antichriſtian or Babyloniſh, or deny them to be true churches of Chriſt. And, for my part, I am moſt firmly perſuaded, there is not the leaſt warrant or precedent in ſcripture for ſeparating from a church, whatever corruptions be in it, while it remains a true church, and cannot juſtly be called antichriſtian and falſe. As I am very poſitive in this, I am not able to ſee, how churches can be gathered out of theſe churches by thoſe who cannot deny them to be true churches, nor dare to call them antichriſtian. This would be the moſt hainous breach of your law of forbearance that I can poſſibly think of. And according to any glimmering view I have of the law of forbearance, ſuch have far leſs claim to be borne with, than they who ſeparate from a church and come out of it, becauſe they are firmly perſuaded, and boldly profeſs that it is antichriſtian. But if theſe laſt ſhall be found to be alſo quite out of the way of charity and forbearance, we muſt, it ſeems, for forbearance ſake, even be doing with any church where our lot is caſt; and ſo farewell my dear old churches of the ſaints, where the bleſſed old charity and forbearance was not boaſted of, but practiſed in its power. Permit me, Sir, here to drop a tear at the thought of parting with the moſt deſirable thing to me on the earth. My lovely churches of the ſaints! how amiable are thy tabernacles, O Lord of hoſts! O dwelling-places of Mount Sion, ſhall I forget you? Yea, God do ſo to me, and more alſo, if ought but death ſeparate you and me. Well, I think I am glad, I am reſolved; and may the moſt gracious and powerful ſhepherd of theſe flocks keep me at it. And now, Sir, let any man of reverence and worth that pleaſes glory over me with ſcornful pity, as being far nearer to Chriſt in charitable forbearance than I, I ſhall yet hope

hope not to be quite out of ſight of him in cleaving to his churches.

Now, Sir, I hope you will be ſo good as excuſe my not anſwering your letter, nor remarking upon it for the above reaſons. And to ſhew that I am far from neglecting it, I have ſent it to a friend of yours, who differs not much from me about forbearance, and underſtands your way of reaſoning far better than I can pretend to, and can lay before you his view in a far plainer and clearer writing ſtyle; and I have deſired him to give you his view as plainly and openly as poſſible, and by all means without any thing of my fierceneſs. If you ſhall by your penetration diſcern any thing of fierceneſs in this ſcrap I have written, it muſt be very much ſmothered; for indeed it has been the whole time of writing ſtrongly bridled by,

SIR,

Your, *&c.*

CATHOLIC

CATHOLIC CHARITY:

A View of the Scope of Rom. xiv.

Offered to the Conſideration of Mr George Whitefield, who preached the Antinomian Catholic Charity from verſe 17.

Non ego ventoſi venor ſuffragia vulgi,
Contentus paucis lectoribus.

[Firſt publiſhed in the year 1742.]

I. THE apoſtle exhorts the Chriſtian Gentiles to receive the believing Jew, zealous of the law of Moſes, and ſo weak in the faith of the goſpel, as their brother in Chriſt, to partake with them in all the privileges of the Chriſtian brotherhood, notwithſtanding his differing from them in judgment and practice as to the law given by Moſes.

Him that is weak in the faith receive you, not to doubtful diſputations.

He that is *weak in the faith* here, is a Jew, believing in Chriſt riſen from the dead, for juſtification; and therefore ſubject to him as the Lord of his conſcience, ſtudying to obſerve all his commands. So he is a believer. But this is *lacking* in his *faith:* he knows not, that the death of Chriſt aboliſhed the law given by Moſes, and is not perſuaded of the grounds of that liberty from it which the believing Gentiles enjoyed: and therefore he is ready to judge them, uſing that liberty, as not regarding the authority of the Lord, who gave that law, and who, being made of a woman, and made under it, became obedient to it to the death.

And, becauſe faith in the blood of the Son of God ſhews itſelf in obedience to him, the *weakneſs* of the *faith* of this believing Jew appears in his readineſs to be impoſed on by his more knowing brethren, and to be tempted by them to practiſe according to their faith, and not his own, and ſo to fall from his ſubjection and obedience to the Lord of his conſcience. It is true, that his being *grieved* *, when this happens in any inſtance, ſhews ſomething of faith;

* Ver. 10.

but

but his readineſs to ſtumble and fall in this manner, manifeſts the weakneſs of it: for as far as the conſcience is purged by faith in the blood of Chriſt, ſo far it is ſubjected to his authority, and bound by his law; ſo that the *putting away of* this *good conſcience*, is *making ſhipwreck of faith*, 1 Tim. i. 19.

The believing Gentiles are exhorted to receive this weak believer, *not to the doubts of diſputations.*

It was clear enough beyond reaſonable doubt, that the Lord had declared the Gentile converts free from the law of Moſes; but it remained yet a matter of doubt and diſpute, whether the Jews were as free from that law as the Gentiles? Some of the moſt knowing Jews, ſtrong in the faith, as Paul, and the believing Gentiles, might draw the liberty of the Jews alſo, as an inference from the death and reſurrection of Chriſt, *the end of the law for righteouſneſs to every believer*, and the Gentiles might infer it from their own liberty; but as the Lord had, in the moſt ſolemn manner, laid the law of Moſes upon the Jews, it required an expreſs revelation to looſe their conſciences from the obligation of it: for though liberty was purchaſed for the Gentiles by Chriſt's death, they were not admitted to the enjoyment of it without the expreſs revelation which we ſee written in the 10th and 15th chapters of the Acts; and certainly the liberty of the Jews from the law wherewith the Lord had bound their conſciences, did no leſs require plain and clear revelation. They muſt have a very ſlight notion of the authority of a divine revelation, who imagine that it can be ſet aſide by any reaſoning, without another revelation from God. Now, we do not ſee him making any ſuch revelation to the Jews in the New Teſtament till the writing of the epiſtle to the Hebrews, when the deſtruction of the temple was *approaching* *. And till that revelation came, the apoſtles, who were Jews, even Paul himſelf, the moſt zealous contender for the liberty of the Gentiles, (however much he might be perſuaded, that there was liberty for the Jews alſo in Chriſt's death abolifhing the law), did in fact obſerve the law, and countenanced the believing Jews in obſerving it †, till the Lord ſhould *reveal* their liberty to them, as he foretells that he would, Phil. iii. 15. and this even while he would give no

* Heb. x. 25. and xiii. 10. 13. 14.

† Acts xvi. 1. 3. and xviii. 18. and xxi. 20.—26.

countenance to any thing like impoſing that law on the Gentiles, and diſcharged them to obſerve it *.

The believing Gentiles, knowing the grounds of the liberty wherewith Chriſt had made them free, were ready to preſs theſe grounds, in diſputing, upon the believing Jews; who, though they believed on Chriſt for righteouſneſs, could not ſee that he had freed them from the law of Moſes; and therefore durſt not do the things forbid there, for fear of diſpleaſing the Lord, who gave them that law, and had never yet declared them free from it. The Gentiles might perceive much of their ignorance and weakneſs in the faith, as they diſputed with them on a point in which theſe Jews could not find their conſciences looſed by any reaſoning without expreſs revelation: and in this caſe the Gentiles were ready to deſpiſe them, and ſlight the ſtrait of their conſcience, (though really bound by divine authority), becauſe they did not appear to them to be influenced by the principles of the goſpel, upon which they argued with them. Therefore the apoſtle, firſt of all, forbids them to trouble theſe weak believers with thoſe diſputations.

II. Then he condeſcends on the things that ordinarily occaſioned diſputations among believing Jews who were weak in the faith, and believers of the Gentiles, living together.

One believeth he may eat all things; another, who is weak, eateth herbs.

They had frequent opportunities of friendly eating together, as in their *feaſts of charity* †; and the Jews could not eat of the meats pronounced unclean to them, and forbid in their law, which the Gentiles uſed freely: ſo they were obliged, while the Gentiles were eating thoſe meats, to put up with herbs, or any ſuch meats eaſily come by, about which they had no ſuſpicion. Compare Dan. i. 8. 12. The fear of ſinning, that puts men upon their guard againſt all appearance of evil, can never be condemned; but if they were ſo ſcrupulous as to confine themſelves to herbs, this muſt be attributed to their weakneſs: for this was to carry the matter beyond the law.

As to the Gentile, who believed he might eat all things, it muſt be obſerved, that *blood* was none of thoſe things about

* Gal. ii. 3. 4. 5. and v. 2. 1 Cor. vii. 18.

† 2 Pet. ii. 13. and Jude ver. 12.

eating

eating of which the Christian Jews and Gentiles differed: for the believing Gentile knew, that the *decrees* * which made him free from the law of Moses, and acknowledged him a member of Christ's church without the observation of that law, did at the same time expressly † make it *necessary* for him to abstain from blood, as well as from idolothytes ‡ and fornication. Nor was blood forbid in the law as an unclean thing; for *almost all things are by the law purged with blood*, Heb. ix. 22.; but this was the reason of the prohibition of eating blood in the law, Lev. xvii. 11. *For the blood, it maketh atonement for the soul.* And this reason holds as true in the New Testament; yea, it is verified only there. And, from the time when God granted *every moving thing that liveth* to be meat for men, *even as the green herb*, long before the law of Moses distinguished clean and unclean meats to Israel, it was always unlawful to *eat the flesh with the life thereof, the blood thereof*, Gen. ix. 3. 4.; and it still remains so, by the New Testament, that sets aside that distinguishing law.

One man esteemeth one day above another; another esteemeth every day.

The believing Jew distinguished the days that were set apart to him in the law of Moses, and kept the seventh day appointed in that law as the sabbath; but the believing Gentile made no distinction betwixt these days and any other days: the holy days of that law were no more holy in his esteem than every day.

It is true, he observed the *Lord's day*, the first day of the week, whereon the Lord *ceased from his works*, and *entered into his rest*, which is *another day* than the *seventh*, and was *limited* in the Old-testament prophecy, and is *left* in the New Testament as the *sabbatism to the people of God*, Heb. iv. 3.—10. But he did not keep this New-testament sabbath-day from any regard to the authority of the law of Moses: for it was not appointed there. And what the apostle says here of the days about which the Jews and Gentiles differed, can never be extended to the Lord's day; because there was no difference betwixt them about that day. They who would apply what is here said of days, to the Lord's day, cannot reasonably differ from those

* Acts xvi. 4. † Acts xv. 28. 29. and xxi. 25.
‡ Rev. ii. 14. 15.

who have applied what is said of *meat and drink*, ver. 17. to the Lord's supper.

But though the Christian Jews and Gentiles came together on the first day of the week to break bread, yet their daily conversation could not but be much interrupted by their different practice as to the holy days of Moses; and this occasioned disputations, which issued in their despising and judging one another, or else in making the weak believer doubt, and act against his conscience in submission to his more knowing brethren.

III. The apostle supposes, that all these believers, both Jews and Gentiles, weak and strong, were, in their different practices as to these meats and days, shewing regard to the Lord's authority in his word binding their consciences; and that, as they differed in their practice, each of them was acting as he should be answerable to him the great Judge.

"He that regardeth the day, regardeth unto the Lord; "and he that regardeth not the day, to the Lord he doth "not regard. He that eateth, eateth to the Lord; for "he giveth God thanks: and he that eateth not, to the "Lord he eateth not, and giveth God thanks. For none "of us liveth to himself, and none dieth to himself. For "whether we live, we live unto the Lord; and whether "we die, we die unto the Lord: whether we live there- "fore or die, we are the Lord's. For to this end Christ "both died, and rose again and revived, that he might "be Lord both of the dead and living.——We shall all "stand before the judgment-seat of Christ.——Every "one of us shall give account of himself to God."

This could not be said, if there was no revelation of the Lord's mind and will obliging each of their consciences, or if their practices, as to these meats and days were not regulated nor influenced by any word or law of his. The apostle, therefore, is not supposing that any of them was acting according to a persuasion of his own without respect to revelation; but the persuasion he speaks of, respects the law of the Lord to them, which directed and obliged their consciences. And so, when he says, *Let every man be fully persuaded in his own mind*, he must be understood as saying, Let every one of you be fully assured, that the law of that same Lord, who ye believe died and rose again, obliges or allows him to act as he does, in keeping or not keeping the law of Moses as to unclean meats and holy days; and let none

none of you be any way obliged by another to practiſe according to the perſuaſion of his brother's mind, and not his own. And when he ſays, *To him that eſteemeth any thing to be unclean, to him it is unclean*, he is not ſpeaking of mens fancies aſide from the law of God: for the Jews eſteemed the meats forbidden in their law to be unclean, becauſe the Lord had expreſsly pronounced them unclean to them.

And it is manifeſt, from ver. 22. 23. that the apoſtle is ſpeaking of the perſuaſion of *faith*, which has always a reſpect to revelation, and depends wholly upon it.

If either of the differing parties acted according to any perſuaſion of their own aſide from the divine law, then they were living to themſelves, regarding or not regarding the day to themſelves, and eating or not eating to themſelves, and not unto the Lord: for, when we pretend to do any thing to the glory of God, if that thing be not done in *thankful* ſubjection to his word, or, if it be grievous to us to be limited by his revealed will in the doing of it, we are certainly doing it to ourſelves, and our pretence of ſerving and glorifying the Lord Jeſus is vain.

If we be not ſubject to the authority of the Lord Chriſt, in living and dying, but are directed by ſome other rule than his word, then we are not his *ſervants*, we are not living and dying to him, and ſo are not his; and, whatever we may pretend, we are none of them that believe in his death and reſurrection for juſtification; becauſe this is the very end of his dying and riſing, (about which the faith of all Chriſtians is eſpecially exerciſed), that he might be Lord both of the dead and living: and therefore all who believe in him, muſt be ſubject to him as their Sovereign Lord, Lawgiver, and Judge; and this is the great evidence of their being his. Without this, faith cannot appear, nor can any be received to the Chriſtian communion, and privileges of the brotherhood, without ſome appearance of this: for when Paul bids the believing Gentiles receive the Jew weak in the faith, and not uſing the Chriſtian liberty, but obſerving the law of Moſes, he ſets this weak believer before them as ſubject to the Lord in that very thing: and therefore it is very far from his deſign, to oblige Chriſtians to receive thoſe as weak brethren, who, profeſſing to believe in Chriſt, are ſubject to the doctrines and commandments of men, and refuſe ſubjection to any of the commandments of the Lord Jeſus.

They who pretend a commiſſion from Jeſus Chriſt to preach

preach his gospel after the apostles, are obliged by that pretence, to *teach* the disciples *to observe all things whatsoever* he *commanded* his apostles *, which things they taught the first Christians to observe: and if they acknowledge any as disciples who will not be taught to observe all these things, they are then plainly acting contrary to his instructions to his apostles, and to their own pretended commission.

IV. The apostle forbids the Jew to judge the Gentile, for not shewing the regard that he thought was due to the law of Moses, as if he were disregarding the Lord's authority: because, even in not keeping that law, he was serving the Lord who had *received him* into his church without it, and had declared his will, that *the Gentiles which believe* should *observe no such thing*, Acts xxi. 25. with chap. xv. 28. And, on the other hand, he forbids the Gentile to despise the Jew for keeping that law after Christ had abolished it by his death; because, even by his strict observance of it, he shewed his regard to the Lord's authority, who gave him that law, and had not yet, by express revelation, loosed his conscience from it.

"Let not him that eateth, despise him that eateth not; "and let not him which eateth not, judge him that eat- "eth: for God hath received him. Who art thou that "judgest another man's servant? to his own master he "standeth or falleth: Yea he shall be holden up: for "God is able to make him stand. —— But why dost thou "judge thy brother? or why dost thou set at nought thy "brother? for we shall all stand before the judgment-seat "of Christ."

From this it appears most plainly, that he supposes both of them serving God and acting with a view to the judgment of Christ, the only Lord of their consciences, to whom they were accountable for their different practice.

But, as the Jew is forbid to judge the Gentile, using the liberty which the Lord had given him, and therefore serving him in the use of it; so, if the Gentile, upon his being judged by the Jew, should no more practise according to his own judgment and conscience, but according to the judgment of his weak brother; he would, in that case, be no more serving God, but his brother, nor regarding the judgment of Christ as his Lord, but his brother's judgment.

* Matth. xxviii. 18. 19. 20.

And

And ſo we find this ſame apoſtle forbidding the Chriſtian Gentiles to regard any man's judgment againſt them, or to ſubmit to it, as to thoſe very *meats* and *days* whereof he ſpeaks in this place, when he ſays, Col. ii. 16. 17. "Let "no man therefore judge you in meat or in drink, or in "reſpect of an holy-day, or of the new moon, or of the "ſabbaths: which are a ſhadow of things to come; but "the body is of Chriſt."

And, on the other hand, if the Jew, by means of his brethren the Gentiles their ſetting him at nought, ſeeking to impoſe their liberty on him, or uſing that liberty in any ſuch way as ſerved to tempt him to uſe it with them, ſhould be prevailed on to ſubmit to them, and go along with them in their practice for peace ſake, or to gain their eſteem, or for fear of being rejected by them; he would then not be the ſervant of God or the ſubject of Jeſus Chriſt, but the ſervant and ſubject of his brethren or of the church: and in this caſe, both he and the church would be ſinning againſt Chriſt; as we ſhall ſee from the following part of the apoſtle's diſcourſe. For,

V. He ſpeaks of this way of following our brethren againſt our own faith, or of complying with their practice while we doubt if it be agreeable to the Lord, as a very bad thing, and a far greater evil than is commonly apprehended. He calls it *ſtumbling* and *falling*, and connects it with *condemnation* and *deſtruction*. And therefore he moſt earneſtly exhorts the Gentiles to take the greateſt care leſt they ſhould ſo contend for their liberty, or even ſo uſe it, as to tempt the Jew to uſe it with them doubtingly, to the wounding of his weak conſcience, and grieving him. And as every one ſhould practiſe according to his own faith before God, he forbids any one of them to attempt the impoſing of his faith upon another.

"Let us not therefore judge one another any more: but "judge this rather, that no man put a ſtumbling-block, or "an occaſion to fall, in his brother's way. I know, and am "perſuaded by the Lord Jeſus, that there is nothing un-"clean of itſelf: but to him that eſteemeth any thing to "be unclean, to him it is unclean. But if thy brother be "grieved with thy meat, now walkeſt thou not charita-"bly. Deſtroy not him with thy meat, for whom Chriſt "died. Let not then your good be evil ſpoken of. For the "kingdom of God is not meat and drink, but righteouſ-"neſs, and peace, and joy in the Holy Ghoſt. For he

"that

" that in these things serveth Christ, is acceptable to God, " and approved of men. Let us therefore follow after " the things which make for peace, and things wherewith " one may edify another. For meat destroy not the work " of God. All things indeed are pure; but it is evil for " that man who eateth with offence. It is good neither " to eat flesh, nor to drink wine, nor any thing whereby " thy brother stumbleth, or is offended, or is made weak. " Hast thou faith? have it to thyself before God. Happy " is he that condemneth not himself in that thing which " he alloweth. And he that doubteth, is damned if he eat, " because not of faith: for whatsoever is not of faith, is " sin," *&c.* to ver. 8. of chap. xv.

It must be the greatest grief to a believer in Christ, to find himself fallen from the subjection and obedience to him that is inseparable from faith in him. And if the Gentile, by setting his meats before the Jew, calling him to use the gospel-liberty, disputing with him, shewing contempt of his weakness, or even threatening him with rejection, or any other way, should prevail on him to doubt, and to eat with him; then it behoved the conscience of this weak believer, being still bound by the law of Moses, and not loosed from this obligation by the word of the Lord, to condemn him as fallen from his obedience to the Lord. This could not but *grieve* him exceedingly, and at the same time provoke him to *speak evil* of the Gentile liberty, which, though *good* in itself, was exposed to be *evil spoken of*, by the abuse of it in imposing it on him whom the Lord had not declared free to use it, and by the sad condition wherein he found himself after using it: for however good that liberty might be to the Gentile, and however *pure* these meats might be in themselves and to the Gentile, he found to his sad experience, that taking the liberty to eat them was bad to him; and that not only his *flesh*, but what is much more, his *conscience*, was *defiled* by eating them: for he found himself fallen from *righteousness*, or from his conformity to the Lord, and from his obedience to his law; he found his true *peace* with the brethren, as a fellow-subject of the Lord Jesus, broken, by his falling from his subjection to him for the sake of peace; and he found himself deprived of that *joy in the Holy Ghost* that attends upon a good conscience, and the obedience of faith.

The apostle shews to them that are *strong*, how uncharitable it would be in them, and how great a transgression

of

of the holy commandment of brotherly love, to be the inſtruments of all this evil to their *weak* brother, through their not *bearing his infirmities*, but ſeeking to *pleaſe themſelves*, by going about to impoſe their faith upon him: for this is to pull down and *deſtroy* a brother, inſtead of *edifying* or building him up in his faith and obedience to the Lord Jeſus; and this is to break the bond of peace with a fellow-ſubject of that Lord, in place of *following after the things that make for peace* with him, as charity requires.

Nor could the Gentile, by this, promote the good cauſe of his liberty, as he might ſuppoſe; but rather did it great hurt, by giving ſo great occaſion for its being *evil ſpoken of*. Yea, the apoſtle tells him, it were much better not to uſe his liberty with the weak, than that ſo much miſchief to them ſhould be the conſequence of his uſing it: for though he ought not to ſubmit to the weak judging him; yet where the uſe of his liberty cauſed the fall of his weak brother, there it is *evil*; and it muſt be *good*, in that caſe, to forbear it.

And if the Gentile pleaded, it was a *good* thing wherein he wanted his weak brother to follow him, and that there was really no *uncleanneſs* in the meats wherein he would have him to eat with him; he did not conſider that it was *evil* to his brother, and that thoſe meats were *unclean to him* whoſe conſcience found itſelf ſtill bound by a divine law to forbear them as unclean.

And whereas the Gentile might pretend zeal for the kingdom of God, its unity and order, in his leading the Jew after him, and bringing him into ſubjection to himſelf in the uſe of theſe meats; the apoſtle lets him know, that the *kingdom of God* does not conſiſt in uniform ſubjection of the weak to the ſtrong *in meat and drink*, but in *righteouſneſs* *, or conformity to the word of the Lord and obedience to his commandments, and in *peace* with one another as fellow-ſubjects to him who is the Lord our righteouſneſs, and in that *joy in the Holy Ghoſt*, that is connected with righteouſneſs and peace: for it is promiſed to them that keep his commandments, and

* *Righteouſneſs*. The following words, *He that in theſe things ſerveth Chriſt*, plainly ſhew, that this is not the imputed righteouſneſs which is of God by faith, but our conformity to it in keeping Chriſt's commandments, even as he kept his Father's commandments, John xv. 10. See 1 John iii. 7. Heb. v. 8. 9.

particularly his new commandment of brotherly love, John xiv.

Upon the whole, the apoſtle commands the believing Gentile to *have his faith to himſelf*, to guide his own practice *before God;* and this in oppoſition to his ſtudying to impoſe it on his brother, and ſo tempting him to ſin, by following him without a firm perſuaſion that his doing ſo is lawful by the Lord's word, and thereby expoſing him to condemnation.

What an argument is here againſt *church-authority*, and the *Antichriſtian uniformity!* The *Chriſtian uniformity* muſt lie in the joint profeſſion of believing on Chriſt through the word of his apoſtles *, and of obſerving all things whatſoever he commanded his apoſtles to teach the diſciples to obſerve, even as we ſee them written in the New-teſtament ſcriptures, to which no new revelation can now be added.

How deſirable a thing is the uniformity that is pointed out to us in theſe texts: Rom. xv. 6. — *That ye may with one mind and one mouth glorify God;* 1 Cor. i. 10. — *That ye all ſpeak the ſame thing, and that there be no diviſions among you, but that ye be perfectly joined together in the ſame mind, and in the ſame judgment?* But, through the ſubtilty of Satan, this was uſed as a ſpecious pretext to ſeduce Chriſtians, and draw them away from the New Teſtament as the bond of peace and only rule of Chriſtian unity, into union with the world, in ſubjection to church-authority in *creeds* and *canons*, really againſt Chriſt, though under colour of uniform ſubjection to him. This Antichriſtian uniformity, chargeable with the blood of the ſaints and martyrs of Jeſus, is now in a great meaſure broke, to the no ſmall grief of all its lovers and friends. Every party of theſe would have their own uniformity eſtabliſhed over all the Chriſtian world, and they ſhew themſelves inclined to perſecute all that would oppoſe it. But this cannot now take place as it has done in the world. God has confounded the *lip* of the builders of Babel, ſo as they ſhall never more agree in a catholic confeſſion and form of religion. Satan therefore muſt go to work another way.

How agreeable is *catholic charity* to every Chriſtian heart, when we take it to ſignify *love to all the ſaints!* How glorious a thing is that *forbearance* which the apoſtle recommends to the believing Jews and Gentiles! It can never be

* John xvii. 20. 21.

enough

enough commended. But let us take care to keep our eye on the New Teſtament as the bond of peace and only rule of Chriſtian charity, when we hear men lanching out in the praiſes of catholic charity and forbearance: for if we conſider the various purpoſes for which this is now ſo earneſtly recommended to us, we ſhall find reaſon to ſuſpect a ſnake in this graſs alſo.

The Chriſtian Deiſt calls for catholic charity as due to *moral virtue*, more honourable to our nature, and more beneficial to human ſociety, than the obedience of faith; pleads for our pity to the poor Heathen, that, as far as our compaſſion is moved, we may reſent the ſeverity of the goſpel; and ſets up Socrates to us as an overcomer of the world by reaſon and philoſophy, without faith, that the more we value him, we may think the leſs of revelation. And as far as we admit this charity, we muſt become moderate, or cool and indifferent about the faith once delivered to the ſaints, yea and be haters of thoſe who are moſt zealous of the faith of the Son of God, as the only principle of unfeigned goodneſs and true virtue in the world.

Arians, Arminians, and ſuch like, plead for catholic charity on the footing of ſincere obedience to the goſpel, the beſt ſyſtem of moral virtue, with the beſt motives and helps to the practice of it; and this in a ſort of oppoſition to the perſon, the imputed righteouſneſs, and exceeding abundant grace of the Son of God. When we hearken to theſe men, and get in to the ſpirit of their charity, we ſhall deſpiſe and hate thoſe who are zealous for *faith in the righteouſneſs of our God and Saviour Jeſus Chriſt* *, and for the peculiar grace of his Spirit.

And even Antinomians now cry up catholic charity on the ſcore of grace, and the imputed righteouſneſs, and of illumination in the knowledge of that, by which (for without it no man can be a Chriſtian) they perſuade themſelves that they are Chriſtians, without the obſervation of all things whatſoever Chriſt commanded the apoſtles to teach his diſciples to obſerve. They make as little account of theſe inſtitutions and commands of Chriſt, as they do of the law of Moſes about meat and drink, and holy-days; yea they place all differences, among the illuminated, about the words and laws of the Lord Jeſus, to the ſame account with all the idle differences about the doctrines and com-

* 2 Peter i. 1.

mandments of men. If we get into the ſpirit of this charity and forbearance, we ſhall not be toiled with the work and labour of love; we need only love, in word and in tongue, the profeſſors of faith without works: but then, if any adhere rigidly to the obſervation of all things whatſoever Chriſt commanded his apoſtles to teach the diſciples to obſerve, theſe muſt be hateful to us as enemies to this bleſſed catholic charity.

It is not now to be expected, that the Chriſtian nations, and their kings and armies, will ever be gathered together again in a catholic uniformity. Yet who knows but the noiſe and cry for extenſive charity may at laſt *gather them* * in ſome way of catholic charity and forbearance? But, in ſuch an union, the church of Chriſt muſt ſtill be confounded with the world, and it muſt take place at the expenſe of no ſmall part of the teſtimony of Jeſus, and not a few of the commandments of God; and the forbearance would be full as kind to them who ſhould perſevere in their vain converſation, received by tradition from their fathers, as to thoſe who ſhould be tenacious of the traditions of the apoſtles in the New Teſtament. And ſo this union of the Chriſtian world, would be againſt *the remnant of the woman's ſeed keeping the commandments of God, and holding the teſtimony of Jeſus Chriſt* †. It behoved theſe to be hateful to the charitable, forbearing Chriſtian world, as enemies to the catholic charity; even as they were before hated and perſecuted as enemies to the catholic uniformity.

* Rev. xvi. 13. 14. † Rev. xii. 16. 17.

The

The UNLAWFULNESS of BLOOD-EATING, ſhewed from a View of the Tenure by which the Chriſtian Gentiles from the Beginning held their Liberty in CHRIST from the Yoke of the Law of Moſes.

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The PREFACE.

HOW rare is it to find a man, even in the Chriſtian world, that will give himſelf the trouble to go to the bottom of a queſtion about any doctrine or precept of revelation, when the queſtion is only, What ſays God?

We love to reaſon on abſtract notions of the Deity, and on points that can never be fixed by reaſoning, as *liberty* and *neceſſity*, the *nature*, *firſt rule*, and *principle of moral virtue*, the being and nature of material and immaterial ſubſtances, and *the immateriality* and *immortality of the ſoul*. And the moſt ignorant of us are the moſt dogmatic on all theſe points; preſuming that fine abſtract reaſoning has decided and determined all: while we do not perceive, that our various perſuaſions as to theſe things are influenced the ſame way as we ſee the moſt ſtupid of mankind perſuaded, to whom we ſometimes appeal in theſe queſtions; as, when we have done our beſt, on the *ſimplicity of thought*, and the as great *ſimplicity of motion*, in the queſtion about the immateriality of the ſoul, we at laſt appeal to common inward ſenſe and feeling for a principle of thought diſtinct from matter.

We have a mighty liking to pictures, and are fond to ſee nature imitated, but eſpecially to behold human nature painted to the advantage. We ſearch hiſtory to behold with admiration the heroes in warlike virtue, or philoſophic virtue, or in political and governing virtue: for there we ſee what human nature is capable of. And when the dark ſide of it cannot but appear to us in many horrible inſtances in fair hiſtory, that ſerves but as a ſhade in the picture to make the warlike, the philoſophic, or

or political hero riſe before us in all his glory, and ſo affect us with a ſenſe of the dignity of our nature, as to ſet us on to ſhew it in ourſelves. And how much have we been exerciſed in pointing out to one another the beautiful ſtrokes of theſe painters, the *poets* and *orators?* We labour to underſtand all the languages wherein ſuch philoſophy, hiſtory, oratory, and poetry is preſerved to us, and think our labour well beſtowed in tranſlating all thoſe fine things in the beſt manner into our own language. And ſome of us break our heads all our days on the porch to learning, mere language.

In all this every one of us, as ſeverally exerciſed, imagines that he anſwers the great end of the human make: for who denies that man is made for knowledge and reaſoning, and that this is the grand thing in man? And as we are thus employed, we conceive ourſelves to be riſing high above the common ignorant herd of mankind, to ſee beauties and feel delights far beyond their reach, or to be diving into mighty depths for treaſures hid there from the poor ignorant vulgar. Yea and by this we conceive ourſelves fitted to conduct the reſt of mankind in the buſineſs they have to do with God.

But if our honour in life, our gain and pleaſure, has no connection with the learned world, and lies rather in the common courſe of the buſy world; a queſtion or point of mighty moment among the learned, will be the mereſt trifle in the world to us. Shall I trouble my head about things that will never increaſe my ſtock, promote the credit and honour of my family, nor give me a ſweeter reliſh of life? Let the learned break their heads about theſe matters; I leave them to their better judgments, to mind things of greater importance, ſubſtantial things that a man can get between his finger and his thumb. Connect religion itſelf with theſe things, (for ſome religion we muſt have), and I will be as religious as you pleaſe.

But ſays one, who lanched as far any other into the world of wiſdom and knowledge, the world of pleaſure, politeneſs, and grandeur, and even the trading world, and from the greateſt experience of it all declares it to be all vanity: *Let us hear the concluſion of the whole matter: Fear God, and keep his commandments; for this is the whole of man.* This is the proper uſe of him, this is all that he ſerves for.

If man was made to know and to love God, this is the love of God, that we keep his commandments; to which we

we are told, that the courſe of the wiſe, the grand, and buſy world is ſo oppoſite, that we muſt not be conformed to it, but transformed by the renewing of our minds, if we would prove what is that good, and perfect, and acceptable will of God.

The learned have applied their learning to the book of God; and they are telling the reſt of mankind what is his will by their ſkill in language, by their knowledge of the philoſophy about moral virtue, and by abſtract reaſoning; and after all we hear rather from them what in their reaſon he ought to ſay, than what he indeed ſays. Much labour is beſtowed upon the queſtion, What God ſhould in reaſon, and according to the fitneſs of things, ſay to us? how he ſhould deal with us? where and how far it is proper for him to interpoſe his authority? and where he ſhould lay the greateſt ſtreſs in his dealings with us? But, aſide from this, we are not much troubled about the fact: What is indeed his mind and will? what ſays he? and what would he have us to do? It appears in the common courſe of doctrine and religious practice, that this plain queſtion is far from being the only one, as it ought to be; or elſe it is too plain, that we rarely ſeek to know in good earneſt in order to do.

As to the book of God in our hands; if we receive it as his from tradition and the authority of the church, we never doubt to take the meaning of it from the ſame hand; and ſo we go upon the queſtion, What ſays our church? and what ſaid the fathers? But if we receive it becauſe to us it appears rational in the main ſcope of it, and agreeable to our principles of reaſon, then our reaſon, that led us to it, muſt give us the ſenſe and meaning of it; and ſo, whatever appears agreeable to our reaſon, muſt be the revealed will of God. And if there be any thing in that book ſhocking to our reaſon, or any thing that appears trifling or of no great importance, we are ſure God the author of our reaſon (and we have it right) cannot lay much ſtreſs upon that. So we inquire, What ſays our reaſon? and then the Bible gives us a fine ſyſtem of moral virtue. And next we inquire, What is it in this book that appears of greateſt importance, particularly as to what it requires of us? and there we begin to cut and carve upon it, by diſtinguiſhing betwixt moral and poſitive precepts, to lay the greateſt ſtreſs on the moral, while we neglect or obſerve the poſitive as we ſee cauſe; though the book plainly makes the

the whole miſery of mortal man the conſequence of his diſobedience to a poſitive precept, and makes our ſalvation to depend on the command, to believe that Jeſus is the Son of God.

Few believe the Bible upon the evidence that God himſelf gives in that book, that has been kept indeed by the church, but is not committed to any men to give it its gloſs; for it interprets itſelf: and there are as few who take it as its own interpreter, having no other queſtion but, What ſays it? and no other guard againſt a falſe gloſs but, *It is written again.* Say that this itſelf is good reaſon. If it be ſo, then I would be glad to ſee it more hearkened to and followed; but I would call it, hearing God ſpeaking to us in the ſcriptures.

The Unlawfulneſs of Blood-Eating.

THE revelation and divine grant of liberty to all the Gentiles from the yoke of the law given by Moſes, is in thoſe decrees which were ordained, Acts xv. See from ver. 22. to 30.

This happened in conſequence of God's *opening the door of faith* to the idolatrous Gentiles by the miniſtry of Paul and Barnabas; as may be eaſily ſeen by any attentive reader of Acts xiii. 2. 3. & 44. to 49. xiv. 15. 21. 22. 23. & 27. & xv 1. 2.

Theſe decrees were delivered by Paul the apoſtle of the Gentiles, to churches of thoſe Gentiles who had been turned to God from idols; as we ſee from Acts xvi. 1. 4. compared with chap. xiv.

And, long after this, when Paul had laboured much more among the idolatrous Gentiles, James and the elders in Jeruſalem repeat this to him, as a ſtanding law with reſpect to the Gentiles which then believed, after he had "declared" to them "particularly what things God had wrought "among the Gentiles by his miniſtry." They ſay to him, "As touching the Gentiles which believe, we have written "and concluded, that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to idols, "and from blood, and from ſtrangled, and from fornication." See Acts xxi. 18. 19. 20. 21. & 25.

This was decreed in the church at Jeruſalem, from whence,

whence, according to the prophecies, *the law and the word of the Lord* was to *go forth* to the Gentiles, to put an end to the enmity and ſtrife betwixt them and the Jews, Iſ. ii. 3. 4. And it is the anſwer of a queſtion that came from Antioch, moved there by certain men which went out from the apoſtles at Jeruſalem, pretending their authority for what they ſaid, Acts xv. 1. 2. 23. 24. This queſtion was touching the neceſſity of bringing the believing Gentiles under the obligation of the law of Moſes by circumciſion, in order to their being held and acknowledged as partakers with the believing Jews in the ſalvation that is by Chriſt.

The agreement of the *whole church* in Jeruſalem with the apoſtles and elders, in their anſwer to this queſtion, was influenced, firſt, by what Peter ſaid of the teſtimony that God had given to the uncircumciſed proſelytes of the gate, who received the goſpel at firſt from his mouth, putting no difference between them and the circumciſed, Acts xv. 7. 8. 9. 10. 11. 14. with chap. x. and xi. 17. 18.; and then, by what Paul and Barnabas narrated concerning the uncircumciſed who had been turned to God from idols by their miniſtry, among whom they had been labouring at the hazard of their lives, Acts xv. 12. 26. with chap. xiii. and xiv.; and likewiſe, by the application that James made of the prophecy of Amos to all the Gentiles that had *turned to God*, without any thing like a foundation for an exception of thoſe turned from idols, Acts xv. from ver. 15. to 20. Or, if we would go about to make any ſuch exception, and reſtrain the decrees concerning the liberty of the Gentiles to the proſelytes of the gate, and apply the anſwer of the queſtion that came from Antioch to theſe only, and not at all to the Gentiles turned from idols, as ſome do, for no other reaſon but becauſe the church in Antioch at firſt conſiſted of ſuch; we ſhould find ourſelves, in that caſe, plainly contradicted by James himſelf, who applies this anſwer of the queſtion that came from Antioch expreſsly to the idolatrous Gentiles converted by Paul, Acts xxi. 19. 20. 25.

The anſwer then of the queſtion comes to this, That there is no obligation upon any Gentile convert to be circumciſed, and ſo to keep the law of Moſes; but that all the believing Gentiles are brethren in Chriſt to the believing Jews, and ſharers with them in his ſalvation, to all intents and purpoſes, without circumciſion, or keeping that law: and, at the ſame time, it is decreed by the ſame

authority, and agreed to in the ſame manner, and in the anſwer to that ſame queſtion, that theſe Gentiles are obliged to "theſe neceſſary things," *viz.* "to abſtain from pol-"lutions of idols," ver. 20. *i. e.* "from meats offered to "idols," ver. 29. "and from blood, and from things ſtran-"gled, and from fornication."

In this manner therefore did the Gentiles, from the beginning, hold the grant of freedom from the *burden* or obligation of the law; bearing the *burden* or obligation of theſe neceſſary things laid upon them in the charter by which they held their liberty.

I. They were bound to abſtain from idolothytes, or meats offered to idols.

They were not to imagine, that this liberty from the law of Moſes (by which every thing pertaining to idolatry was abomination) gave them any more indulgence as to partaking with idolaters even in the meats they had offered to their idols: for, as eating, knowingly and wittingly, of idolothytes, was the worſhip of idols or idolatry, (1 Cor. x. 7.), it was no leſs contrary to the true Chriſtian purification than it was to the Jewiſh; the goſpel being the cleareſt diſcovery of the true God againſt all idols and all idolatry, calling the Gentiles every where to repent of it under the pain of eternal judgment.

It is true, ſome of the Corinthians reaſoned themſelves into the eating of idolothytes, by inferences drawn from this principle, oppoſite to idols, and agreed to by the apoſtle, viz. *That an idol is nothing in the world, and that there is none other God but one.* But the apoſtle declares himſelf much againſt their practice inferred from it, and condemns the practice two ways. 1. He ſuppoſes their inferences to hold ſo as they could eat with clearneſs of conſcience, as being firmly perſuaded, that the *idolothyte is not any thing*, ſeeing *the idol is not any thing*; and that, after all that could be done in the way of offering the meat, it ſtill remained the Lord's; becauſe the *earth is his, and the fulneſs thereof.* But, even upon this ſuppoſition, that they did not forbear theſe meats for the ſake of their *own conſcience*, he ſhews them, that, not only in regard to the conſcience of the Gentile idolater, who hardened himſelf in his idolatry againſt the goſpel by their partaking with him in his idolothytes, and the conſcience of the Jew, who was ready to ſtumble at Chriſt as an indulger of idolatry upon this practice of the moſt knowing Chriſtians; but eſpecially for the

the ſake of their weak brother's conſcience, who, though turned to the true God from idols, did not know, as they, that an idol was nothing: they ought by all means to abſtain from ſuch meats: becauſe their brother, who had not their knowledge to boaſt of, and could not eat with ſo clear a conſcience as they, might be tempted, by their example, to ſin againſt his own conſcience in eating thoſe meats. See 1 Cor. viii. and x. from ver. 23. to the end.

2. But then he affirms, that the things the Gentiles ſacrificed, they ſacrificed to dæmons, who affected the worſhip from men that is due only to God, or to the divine Mediator, (pointing, as would ſeem, to Levit. xvii. 5. 6. 7.); and thereby he ſhews the unlawfulneſs of eating of theſe ſacrifices, as being a partaking with dæmons, perfectly inconſiſtent with their partaking with the Lord, or having any part in his table, 1 Cor. x. 7. 14. 19. 20. 21. 22. He forbids the eating of idolothytes, as idolatry, in theſe words, "Neither be ye idolaters, as ſome of them; "as it is written, The people ſat down to eat and drink, "and roſe up to play;" and, "My dearly beloved, fly "from idolatry." He takes up the force of all they had to ſay for it, and of their evaſion from the ſtrength of his exhortation, in theſe words, "What ſay I then? that the "idol is any thing, or that the idolothyte is any thing?" And he anſwers it and ſets it aſide in theſe words: "But," "I ſay, that the things which the Gentiles ſacrifice, they "ſacrifice to dæmons, and not to God: and I would not "that ye ſhould have fellowſhip with dæmons. Ye cannot "drink the cup of the Lord and the cup of dæmons; ye "cannot be partakers of the Lord's table and of the table "of dæmons. Do we provoke the Lord to jealouſy? are we "ſtronger than he?" Thus he ſays, the ſacrifices of the Gentiles went really to dæmons, ſo that they could not be partaked of without partaking with thoſe who were not at all gods, as their worſhippers ſuppoſed and called them, but in reality wicked rivals to the Lord, whom the partakers of his table provoked to jealouſy by partaking in their ſacrifices. And thus, in the plaineſt manner, he makes abſtinence from idolothytes a term of Chriſtian communion; even as after this, in the epiſtles to the Aſian churches, Rev. ii. the Lord declares his hatred of the doctrine that taught the lawfulneſs of eating idolothytes, and finds fault with the church in Pergamos for having ſuch as taught it in their communion, ver. 14. 15. And by this

we ſee how it was a *neceſſary thing* to abſtain from idolothytes.

II. They were obliged to abſtain from fornication.

This has an extenſive meaning in the New Teſtament, as we may ſee from 1 Cor. vii. 1. 2. "It is good for a man "not to touch a woman; but, for fornications, let every "man have his own wife, and let every woman have her "own huſband." This is according to the primitive inſtitution of marriage to Adam, to which our Lord refers when ſpeaking of divorce. And whatever is beyond or beſide this, in gratifying the natural appetite that the Creator gave to the male and female for generation, is fornication according to the New Teſtament; as we ſee plainly from this text that all other ways of ſatisfying that appetite, but by the benevolence due from the huſband to his own wife, and from her to her own huſband, are called *fornications*.

And it appears from 1 Cor. v. that *fornication* takes in inceſt, even in the higheſt degree of it. See ver. 1. The Gentiles knew very well the evil of uncovering the nakedneſs of any one whoſe *nakedneſs* is called our *own* in the law of Moſes. They generally abhorred inceſt upon what we call the direct line; and ſo the apoſtle ſays, *that one ſhould have his father's wife, is ſuch fornication as is not ſo much as named amongſt the Gentiles:* but they did not ſo well know the evil of inceſt upon all the other degrees forbid in the law of Moſes, nor did they ſtand ſo much upon them. And now when God declared that they were not obliged by the law of Moſes, they were not to think that this gave them any more liberty than Iſrael had, as to the degrees of nearneſs of kin, or any more indulgence to ſuch abominations as for which God ſaid he cut off the Canaanites before his people, and would likewiſe cut off them, and the ſtrangers ſojourning among them, if they ſhould be guilty of them, Lev. xviii.

When fornication is taken ſo largely as to include inceſt as one ſort of it, it muſt alſo comprehend in its meaning every ſort, as is before ſaid. And the apoſtle plainly excludes fornicators without diſtinction from the Chriſtian communion, forbidding Chriſtians (1 Cor. v. 9. 10. 11.) "to company with fornicators; yet not altogether with "the fornicators of this world, or, *&c.* for then muſt ye "needs go out of the world: but—if any man that is "called a brother be a fornicator, or, *&c.* with ſuch an "one no not to eat." And the Lord ſays to the angel of the

the church in Pergamos, Rev. ii. 14. 15. "But I have a "few things againſt thee, becauſe thou HAST THERE "them that hold the doctrine of Balaam, who taught "Balak to caſt a ſtumbling-block before the children of "Iſrael, to eat things ſacrificed unto idols, and to com- "mit fornication; ſo haſt thou alſo them that hold the "doctrine of the Nicolaitans, which thing I hate." By this again we ſee how it was a *neceſſary thing* to abſtain from fornication. But there is ſome ground for a queſtion, If the ſenſe that the Chriſtian world has of this *neceſſity* be influenced from this authority? For,

III. They were the ſame way obliged to abſtain from ſuffocated and blood, απο του πνικτου και του αιματος; that is, from blood, either mixed with the fleſh, (as in creatures ſmothered), or ſeparated from it. Thus the ancient Chriſtians underſtood it, as Tertullian informs us in his *Apology, chap.* 9. *Erubeſcat error veſter Chriſtianis, qui ne animalium quidem ſanguinem in epulis eſculentis habemus, qui propterea quoque ſuffocatis et morticinis abſtinemus, ne quo ſanguine contaminemur vel intra viſcera ſepulto.* And ſo it is the ſame thing that was ſaid to Noah in the grant of fleſh for food, Gen. ix. 3. 4. *But fleſh in its life,* [or ſoul] *its blood, ſhall you not eat.*

Nature did not teach man to kill and eat his fellow living creatures; his reaſon could not ſhew him any right he had to do it: and therefore the practice took its riſe from revelation; even that ſame revelation which we have in the 9th chapter of Geneſis, where the grant of animal food to man is thus expreſſed, "Every moving thing that "liveth, ſhall be meat for you; even as the green herb "have I given you all things. But fleſh in its ſoul, its "blood, you ſhall not eat." By the words immediately following, "And ſurely your blood of your ſouls will I "require at the hand of every beaſt — and at the hand of "man," it would ſeem, that this prohibition of blood-eating to men killing and eating fleſh, is intended as a guard againſt the ſhedding of man's blood. But we muſt likewiſe obſerve here, that, in this grant of fleſh for food, there is a plain reference to a former grant that God, the Lord of man's life, had made of food for him: for, when he ſays, *even as the green herb*, he plainly points to the firſt grant of meat to man, which we ſee Gen. i. 29. "Be- "hold, I have given you every herb bearing ſeed which is "upon the face of all the earth, and every tree in the "which

" which is the fruit of a tree yielding ſeed, to you it ſhall " be for meat." In that firſt grant there was a limitation, that ſerved to ſhew man's dependence on his Creator and Lord, of whom he held his life and his food: for, Gen. ii. 16. 17. " The Lord God commanded the man, ſaying, Of " every tree of the garden thou mayſt freely eat: but of " the tree of the knowledge of good and evil, thou ſhalt " not eat of it; for in the day that thou eateſt thereof, " thou ſhalt ſurely die." As man could not be independent of his Creator, in whom he lived, and moved, and had his being, and who made *meats for his belly, and his belly for meats*; it was moſt meet, that he ſhould live, not by what he did eat alone, but by the word of his Lord God, that gave him food for his life, with a reſtriction and reſerve which declared his dependence, and manifeſted that he held his life of him. So that his breaking through this limitation, in eating of the forbidden tree, was a plain renunciation of his dependence; by which his life was forfeited.

When man was condemned to death for his diſobedience, and when God had intimated his deſign of redemption through the death and ſhedding of the blood of that ſubſtitute, *the ſeed of the woman*, which was prefigured in the ſacrifices, he gave to man another grant of food, for ſuſtaining his mortal life more comfortably in the time of his long-ſuffering: and in this new grant of every living creature for meat, he reſerves the *blood*, even as he did that *tree* in the former grant of herbs and fruits of trees. So that this precept about blood is of the ſame nature with that concerning the tree: only, whereas that declared man's dependence on God as the author and Lord of his life, of which his diſobedience deprived him, this declares the ſinful mortal's dependence on God as redeeming him from ſin and death by atoning blood; and diſobedience to this precept, imports diſregard to that blood, as being in effect a renunciation of dependence on the Lord God, the ſovereign author of redemption by blood.

For that this prohibition of blood-eating reſpected the atonement, is moſt manifeſt from the repetition of it to Iſrael by Moſes, Lev. xvii. where the Lord gives charge about offering the peace-offerings (whereof Iſrael did eat with him) at his altar, in oppoſition to ſacrificing their meats to devils, ver. 7. And he forbids them, or *ſtrangers* ſojourning among them, to *eat any manner of blood*, under the

the pain of *ſetting his face againſt the ſoul* that eateth it, *to cut him off*, ver. 10. And he gives this reaſon for it, ver. 11. 22. "For the ſoul of the fleſh is in the blood, "and I have given it to you upon the altar, to make an "atonement for your ſouls; becauſe, the blood, it ſhall "atone for the ſoul." Thus he plainly tells them, that this precept, on which he laid ſo much, ſerved to manifeſt their dependence on him the Sovereign God, giving them the blood upon the altar to atone for their ſouls; that, by obſerving it, they might ſhew their humble ſubmiſſion to his *ſovereignty* in the *ſubſtitution*, and teſtify their reverence and awful regard to the atonement by blood. But the true atonement was not by the blood of beaſts, which could not take away any real ſin, and the reſpect due to it was on the account of the true atonement, prefigured by it, which is only in the blood of Chriſt ſhed for the remiſſion of ſins: and in this alone God's words concerning the atonement by blood are verified. Therefore, when the Gentiles are admitted to ſhare in the ſalvation that is by this blood, without the typical ſacrifices of the law, they are commanded to abſtain from blood: for ſtill the true reaſon of the prohibition remains: the everlaſting atonement, whereby the Gentiles, as well as Jews, are eternally ſaved, is by blood that God hath given us upon the true altar. And ſo this prohibition of blood-eating was always, and ſtill is of the greateſt and higheſt importance.

It never had any relation to the diſtinction betwixt Iſrael according to the fleſh and the Gentiles; which was eſtabliſhed by the law of Moſes. It had not the peculiarity of the Jewiſh people as the reaſon of it, like the prohibition of meats that God pronounced unclean to them. Nor was blood (by which almoſt all things by the law are purged) ever forbidden as unclean, like ſwines fleſh, or like that which died of itſelf or was torn of beaſts, whereof a ſtranger might eat, providing the blood was ſeparated from it: for the ſtranger might not eat blood, Deut. xiv. 21. with Lev. xvii. 13. 14. 15. 16. As men do not uſe to buy and eat that which dies of itſelf unblooded, ſo any thing that died of itſelf or was torn (however blooded) was unclean to the people of Iſrael by the law of Moſes.

The Gentiles therefore were not to think, that the declaration of their freedom from the obligation of that law, which

which forbade the Jews the uſe of ſeveral meats as unclean, gave them any liberty from the obligation of the precept about blood, which was in the grant of fleſh for meat to all mankind, and that with a view to the ſalvation of men from ſin and death by blood. The apoſtles declared this precept to be ſtill in force to the Gentiles, whom the law of Moſes did not bind, and made the obſervation of it neceſſary in oppoſition to indifferent, even as abſtinence from idolothytes and fornication, and of as great importance as any of theſe: for when they decreed againſt the neceſſity of circumciſion and keeping Moſes's law to the Gentiles, in order to their being held as members of the church that is ſaved by Chriſt's blood, they did then by the ſame authority decree the *neceſſity of theſe things*: for this was the neceſſity pointed to in the queſtion to which the decrees are an anſwer; and this is the neceſſity to be looked for in that anſwer, if we ſuppoſe, that, when the apoſtles and elders of the church in Jeruſalem came together to conſider of that queſtion, they gave it an anſwer to the purpoſe.

It is odd, to ſay, that by *theſe neceſſary things* we are to underſtand, theſe indifferent things, made neceſſary at that time only by the preſent diſpoſition of the believing Jews; the ſame of which that church in Jeruſalem then conſiſted, who it ſeems were well diſpoſed to give up circumciſion and the keeping of the law of Moſes to the believing Gentiles, but could by no means be prevailed with to give up the article of blood! They who incline to talk at this rate muſt ſay further, That, by *theſe neceſſary things*, we muſt underſtand, partly ſuch indifferent things, and partly things neceſſary in oppoſition to indifferent: for ſome of thoſe things that are here declared neceſſary, are owned to be very far from indifferent, and affirmed to be binding on all Chriſtians in all ages to the end of the world. Yet all this paſſes current among Chriſtians as good ſound intepretation of ſcripture.

But a neceſſity ariſing merely from the offence of the Jews, was full as great in the matter of *ſwines fleſh* as in that of *blood*; and it was as neceſſary for the Gentiles to keep the *reſt* of the *ſeventh day*, to which the proſelytes of the gate were as much obliged, by the fourth command, as they could be, by any precept, to abſtinence from blood; which yet, we ſee, is declared neceſſary in the ſame decrees that make theſe not neceſſary. *Moſes's being read in*

in the ſynagogues every ſabbath-day, can never appear to be a proper reaſon for the neceſſity of the one, and not of the other. But a very good reaſon it was, why the apoſtles, elders and brethren in Jeruſalem, ſhould write unto the Gentiles that had been troubled with a falſe goſpel palmed on them as coming out from them; a very proper reaſon why the apoſtles ſhould begin in this manner to write the New-teſtament revelation, that, as the law was read in the ſynagogues, ſo might the New Teſtament be alſo in the churches, and particularly this notable part of it, firſt committed to writing, concerning our liberty from the yoke of the law; which was accordingly delivered to the churches to keep, even as the law was kept in the ſynagogues.

And thus we may ſee, with what limitations we Gentiles from the beginning held our liberty in Jeſus Chriſt from the yoke of the law of Moſes; and particularly, that we held it with an expreſs obligation laid upon us to abſtain from blood, which was never allowed to men for meat, neither before the law of Moſes, when the grant of animal food was as full to Noah, and as largely expreſſed, as it is any where in the New Teſtament, nor under that law, nor under the goſpel, which is the cleareſt diſcovery of ſalvation by atoning blood: for, in the New Teſtament, which takes away the Moſaic limitations of the extenſive grant of animal food to Noah, blood is once and again as expreſsly excepted as it was to Noah; and, unleſs ſome part of ſcripture-revelation can be produced that particularly removes this exception, it will be impoſſible to ſhew the lawfulneſs of blood-eating.

They who would ſay that this notable exception is removed by the general terms wherein the New-teſtament liberty to eat of all meats is expreſſed, may in the ſame manner aſſert, that the exception of blood is fully taken away by theſe words to Noah, *Every moving thing that liveth, ſhall be meat for you*; or that the exception of the tree of knowledge was ſet aſide by theſe words to Adam, *Of every tree of the garden thou mayſt freely eat*. And if their argument be good, ſo was the devil's argument to Eve, when he commenced interpreter of revelation, and went about to make void the exception of that tree in this manner, *Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?* It needs not, one would think, be told Chriſtians, that he is not a fit pattern for them to imitate in the interpretation of their law. As for thoſe infidels commonly

called *Deiſts*, or their enthuſiaſtic brethren the Quakers, they can have no room to ſpeak on this queſtion, till firſt, from their principles of reaſon and from the *fitneſs of things*, whereof they ſuſtain themſelves judges both for themſelves and for *the only wiſe God*, or from their *light within*, their only ſtandard of all ſcripture-interpretation, they be able to bring us their warrant for killing and eating the fleſh of their fellow living creatures. And as for their beloved diſtinction of *moral* and *poſitive*, Chriſtians ſhould leave it with them, as unſcriptural, and full of doubtful diſputation, to make the beſt of it they can to help them out with their malignant ſneer at poſitive inſtitutions and precepts; that is, at the grand inſtitution of atonement and ſalvation from ſin and death by blood, and all the inſtitutions and precepts relating to it and depending upon it; which muſt be of little or no conſideration with us, in compariſon with their moral wiſdom, or *knowledge of good and evil*, if we hearken to their interpretation of ſcripture. But they have as little right to interpret ſcripture-revelation to us Chriſtians, as their father the devil had to interpret the word of God to our firſt parents.

As for the arguments uſed commonly by Chriſtians for the lawfulneſs of blood-eating, drawn from what is ſaid in the New Teſtament, of things that were unclean (as blood could not be) to the Jews, and of idolothytes, that needed a queſtion to be aſked before they could be known to be ſuch, and from the circumſtances of the proſelytes of the gate, and from the ſtrangers being allowed by the law of Moſes to eat that which dieth of itſelf; theſe arguments are fully obviated, by what is above ſaid, to any attentive reader; and it is not worth while to write for any other.

Proteſtants who find many faults with the church of Rome, have not blamed her for making void the commandment of God concerning blood, and giving men a liberty to eat it; but, while they agree with her in this, againſt the Greek church and all the eaſtern Chriſtians, ſome of them have complained much of her taking upon her by her authority to eſtabliſh a diſtinction of meats in her days and ſeaſons of faſting, binding mens conſciences where God hath left them free; and ſo have applied to her that prophecy concerning the apoſtaſy of the latter times, which we have 1 Tim. iv. 1. 2. 3. 4. 5. yet, from that ſame very

very paſſage, they can bring an argument to juſtify her in the eating of blood!

But the firſt Chriſtians, (who were not the worſt of the kind), knowing the import of the precept concerning blood, obſerved it moſt religiouſly. And though queſtions aroſe amongſt them about idolothytes and fornication, yet we never read of any of them who had the confidence to ſay any thing in favour of eating blood, or to move any objection againſt the obligation of the precept about it, in any caſe. Yea ſo notour was the teſtimony they gave of their regard to the atoning blood of Chriſt in the ſtrict obſervation of this precept, that, long after the time of the apoſtles, their perſecutors diſtinguiſhed them by it, even as the perſecutors of the Jews had uſed to diſtinguiſh and prove them by ſwines fleſh. Tertullian ſays, in his Apology, *cap.* 9. *Inter tentamenta Chriſtianorum, botulos etiam cruore diſtentos admovetis, certiſſimi ſcilicet illicitum eſſe penes illos, per quod exorbitare eos vultis. Porro, quale eſt, ut quos ſanguinem pecoris horrere confiditis, humano inhiare credatis? niſi forte ſuaviorem eum experti; quem quidem & ipſum proinde examinatorem Chriſtianorum adhiberi ut foculum, ut acerram, oportebat,* &c. And they appealed to this as a moſt notour fact, to ſhew their enemies the falſehood of the accuſation againſt them, of killing and eating and drinking human fleſh and blood: for this is alſo the anſwer Minutius Felix gives that accuſation, *Nobis homicidium nec videre fas nec audire; tantumque ab humano ſanguine cavemus, ut nec edulium pecorum in cibis ſanguinem noverimus.* And the confeſſion of Biblis, one of the martyrs of Vienna and Lyons, is remarkable to this purpoſe, and ſhould not be ſlighted by thoſe who ſhew much regard to the teſtimony of martyrs in other caſes. Πως αν παιδια φαγοιεν οι τοιουτοι, οις μηδε αλογων ζωων αιμα φαγειν εξον;

And they who pay deference to the authority of ſynods and councils, ſhould conſider one of theſe ancient canons, commonly called apoſtolic, *can.* 63. Ει τις επισκοπος, η πρεσβυτερος, η διακονος, η ολως του καταλογου του ιερατικου, φαγη κρεα εν αιματι ψυχης αυτου, η θηριαλωτον, η θνησιμαιον, καθαιρεισθω. τουτο γαρ ο νομος απειπεν. ει δε λαικος ειη, αφοριζεσθω. For here they have ancient church-authority for abſtinence from blood and unblooded fleſh, as being a precept of the divine law, and as a term of Chriſtian communion; and it will be hard for them to produce as good authority of the kind to the contrary.

It was before obſerved, that there is a conection hinted in the precept to Noah betwixt the blood which is the ſoul of the beaſt and the blood of man's ſoul. Agreeably to this, we ſee the ancient Chriſtians in their apologies, and the martyrs, pleading and arguing upon this connection: and therefore it could not appear ſo ridiculous to them, as it may do now in the Chriſtian world, to forbear the blood of beaſts out of reſpect to the atonement in the blood of Jeſus Chriſt. As it is without controverſy, that all Chriſtians, for ſeveral ages after the apoſtles, forbore to eat blood or unblooded fleſh; it is evident, that they could not then believe the tranſubſtantiation of the wine in the euchariſt: but, in after ages, they, who came the length of believing that, and offering the cup of blood as a drink-offering to God, had no more reaſon for abſtaining from blood, than the Gentiles had who offered drink-offerings of blood to their gods.

The

The RULE of FORBEARANCE defended, in a Letter, dated October 5. 1744.

[Now first printed.]

M.

I Received yours, wherein it appears to me, you have not considered what is said by me, in the pamphlet on Catholic Charity, or in my reply to your first letter; so that I have little hope, that any thing I now write will have influence on you, and still the less when I consider that your rule is not revelation explaining itself, and applying to every man's conscience, but some inward light that men get in various degrees to understand it. You are bound by the authority of that inward light that leads you, and not by the authority of revelation, that cannot touch your conscience, nor lead you one jot further than the degree of your inward light goes. You cannot be convinced of sin, or condemned by revelation, in any thing that is beyond your degree of inward light. For it is not the word that Christ has spoken, but your degree of light, that must, it seems, judge you in the last day. And if any man offer to deal with your conscience, and find fault with you, by revelation, beyond your degree of the light within, he must in that case be a transgressor of the law of forbearance, that leads you off from attending to revelation, to attend to the various degrees of the inward light.

When you say that Christ's doctrine of forbearance never depended on different revelations, you own at the same time, that it was absolutely unlawful for the Gentiles to keep the law of Moses. And will you say that the same law made it lawful for the Jews, at the same time, to keep it? Or, if it was as absolutely unlawful for the Jews as for the Gentiles, was forbearance then due to the one, and not to the other? But if it was not absolutely unlawful to the Jews, was there then no difference in the revelation, as to them and the Gentiles to whom it was absolutely unlawful? Did the same revelation make it lawful and unlawful to the Jews at the same time? Even forbearance must be bound on us by revelation, or it cannot oblige us as a law of Christ;

Chriſt; and if ſo, then revelation muſt be the rule of that forbearance in every point: unleſs you would ſay, that God gave a revelation to men, and in that revelation a commandment not to walk according to that, but according to the various degrees of inward light, and according to their different degrees of weakneſs and ſtrength.

The queſtion betwixt you and me is about revelation as the rule of forbearance. And as I ſee you pleading revelation againſt itſelf in ſeven or eight heads diſtinguiſhed in your letter, I ſhall follow you over theſe heads, to let you ſee, if you will, that revelation is the only rule of the Chriſtian forbearance, and that your forbearance is not the Chriſtian, becauſe it goes not upon revelation.

1. As to your firſt head, you oblige me to tell you once more, the law of Moſes was a divine revelation, binding the conſciences of the Jews, and from this obligation nothing could looſe them but another revelation taking it off by the ſame authority. The death of Chriſt could not in the leaſt touch their conſciences but by a revelation concerning it: for though the death of Chriſt intitles the Gentiles to the privileges of God's children and peculiar people, without coming under the law of Moſes; yet this end of Chriſt's death was not reached on them, they were not taken into favour, till it pleaſed God to reveal this; nor could the apoſtle Peter call them to it with a good conſcience, till it was revealed to him, though he had preached Chriſt by revelation to the Jews before. You may ſay upon this, as in the other caſe, this muſt land either in a deficiency of Chriſt's blood bringing the Gentiles near, or in God's debarring and keeping them afar off after his blood had brought them near. And the anſwer you may give yourſelf in this caſe, will ſerve you in the other. For neither could that end of Chriſt's death, the looſing of the conſciences of the believing Jews from the obligation to keep the particular precepts of their law, be reached upon them by any means, but by an expreſs revelation of that very end of it. This was neceſſary to ſecure the regard due from men to revelation, and to the authority of divine precepts, in oppoſition to the wickedneſs of men that would improve even the death of Chriſt to countenance or encourage them in neglecting the commands of God; and the Jews, who believed in Chriſt for righteouſneſs, could not forſake theſe precepts of Moſes in faith, without divine authority in a revelation calling them to forſake them: for faith depends on revelation;

revelation; divine faith cannot be without the divine authority in a revelation.

If then the Jews forſook the precepts of Moſes in faith, or believing God that they ought ſo to do, certainly this was upon God's ſaying ſo to them in ſome part of the New-teſtament revelation. But he cannot be found ſaying ſo to them in any part of that revelation before the epiſtle to the Hebrews; ſo that, till that part of the revelation came, the believing Jews kept the peculiar precepts of Moſes, acknowledged the fleſhly brotherhood, and remained citizens of Jeruſalem and members of the commonwealth of Iſrael, and they could not till then forſake the precepts of Moſes in faith. But after that part of the New-teſtament revelation was received, it cannot appear to me, from any ſubſequent part of the New-teſtament revelation, or from the earlieſt hiſtory of Chriſtianity, that any Jew in the communion of the Chriſtian churches, kept the law of Moſes, or ſerved the tabernacle.

As to your way of ſpeaking about God's interpoſing his authority, and exacting obedience to the law after Chriſt fulfilled it, it ſeems to import, as if I had ſaid, that the authority of God, in the precepts of Moſes obliging the conſciences of the Jews, was interpoſed after the death of Chriſt, and their believing he had fulfilled their law: but I am not conſcious of my having once imagined, let be inſinuated, in any writing of mine on the ſubject, that this authority of God was any where interpoſed, but in the Old-teſtament revelation, which obliged the conſciences of the Jews, and bound them to keep thoſe precepts, long before Chriſt's death, and before their believing that he fulfilled the law: and I only ſay, that this obligation remained and ought to remain on their conſciences after they believed that Chriſt fulfilled the law, ay and until they alſo had ground to believe that God, who had once commanded them to keep thoſe precepts, did now command them to forſake them.

2. On your ſecond head you own, that the ends of Chriſt's death cannot be anſwered without revelation, which is in effect giving up your firſt. But then you aſſert a great falſehood againſt the neceſſity of a great part of the New-teſtament revelation, That when Chriſt was firſt preached, then all the ends of his death were revealed likewiſe. For this is to ſay, that there was no more revelation needful, after Peter's preaching to the Jews on the day

day of Pentecoſt, and that Peter himſelf, and all Chriſtians after him, might have been left to underſtand the beſt way every one of them could, all the ends of Chriſt's death from that preaching, and ſo to forbear one another upon their different meaſures of weakneſs and ſtrength of knowledge about it. For you lay this as a foundation of the diſtinction between weak and ſtrong, upon which your forbearance goes; and by this you let me ſee very plainly how little your forbearance depends on revelation; yea, that it is not conſiſtent with a complete revelation, but grudges the revealing of any thing beyond the firſt principles of Chriſt's doctrine.

Your forbearance will not let you ſee the neceſſity of any revelation but that of the firſt principles; but the author of revelation ſaw more needful, and anſwered that neceſſity, as in the caſe of Peter, who was not himſelf able to ſee from his own preaching on the day of Pentecoſt, that it was lawful for him to preach the goſpel to the uncircumciſed, and call them into the church, till God revealed this end of Chriſt's death to him expreſsly. And thus the Holy Ghoſt, according to Chriſt's promiſe to his apoſtles, led them, as it were, ſtep by ſtep, into the whole truth of the New-teſtament revelation: and they were Chriſt's miniſters and witneſſes, (as he ſaid to Paul), both of the things which they had ſeen, and the things in the which he would yet appear unto them, ay and until the revelation was perfected; for until then they knew in part, and propheſied in part. Can any thing then be ſaid more againſt fact and the nature of the thing than this is, that New-teſtament revelation was perfected at firſt, and that all that is ſaid in the New-teſtament ſcripture, after that beginning, might have been as well inferred by us, from the firſt notice of the firſt principles of Chriſt's doctrine?

The apoſtle, Heb. v. 12. ſpeaks of the firſt principles to them, who, in place of growing in the knowledge of the revelation already made, according to the time they had been under it, ſo as to be teachers of what they had been already taught, were not well fixed in theſe firſt principles, but ready to ſwerve from them, ſo that they needed to be taught them again. This made them very unfit to hear the things he had to ſay concerning Melchiſedek, in order to ſhew the diſannulling of the commandment concerning the Aaronical prieſthood, by the oath to the Melchiſedecian prieſt, and to manifeſt the change of the prieſthood and

of

of the law, chap. vii. 11. 12. 17. 18. 19. They were not very fit to receive this oracle of God, while they were unskilful and wavering about the first principles of the divine oracles that they had been already taught. And he is so far from saying, that he is now to teach them again those things that they had been taught before, that he calls them to hold these things fixed as the first principles, in order to their understanding what he had now further to acquaint them of, which he would build on these first principles of the oracles of God, as upon the foundation. And so he tells them plainly, that he is not to lay again the foundation with them; but that, leaving the first principles of Christ's doctrine, as fixed points, he is to go on with them toward perfection in that doctrine, if God would permit them to go with him, as he says, chap. vi. 1. 2. 3. *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation; — and this will we do if God permit.* Will your teachers then, if they be apt to teach, say with you, that he tells the Hebrews, that, through their dulness, he was obliged in that epistle to teach them what, by that time, they might have been capable of teaching others? But I leave you and them to consider the passage, as you are able, and go on to your third head.

3. Though it was revealed that the Gentiles were members of Christ's church without the law, and therefore no more to be looked on or treated as unclean by the Christian Jews; yet it cannot appear that the Holy Ghost taught the Jews, when this was first revealed, that they ought not to observe the precepts of Moses, or that it was lawful for them to do the things that Moses forbade them to do. I know that it was contrary to the established custom of the Jewish nation, to keep company or come unto one of another nation as being unclean. And they extended this to publicans, though Jews, finding fault with our Lord for eating with them; nor had they any dealings with the Samaritans. And in this sense it was unlawful for a Jew to eat with the Gentiles. But I am straitened to find it ununlawful, by any command or precept of Moses; far less can any doctrine or precept of Moses be found, that makes them unclean whom God sanctified, or common, after he had taken them from among men to be a people for his name. Peter's vision did not abolish the distinction of meats, but served to teach him quite another thing, *viz.*

Not to call any man common or unclean, i. e. not call a man of any nation whom God ſanctified, common or unclean. You ſpeak of ſerving the tabernacle, without thinking that all the peculiar precepts of Moſes related to the tabernacle-ſervice, and that it was ſerved in the obſervance of them. And you talk of one verſe (Heb. xiii. 10.) as if it were the only paſſage in that epiſtle that ſeemed to favour my purpoſe, or the only text that I can inſiſt on there; which is a very great miſtake. For, though that ſingle verſe indeed ſhews, with reſpect to the Hebrews, what another ſingle text (Gal. v. 2.) ſhews, with reſpect to the Gentiles; yet I inſiſt upon it, that, without the epiſtle to the Hebrews, no man can ſhew me, from any part of the New Teſtament, that the believing Jews are called to forſake the ſabbath of the ſeventh day, the diſtinction of meats, divers purifications, the prieſthood, ſacrifices, and worſhip of the firſt covenant, and the earthly holy place and their citizenſhip in Jeruſalem, with their part in the commonwealth of Iſrael; ſo inſtead of ſaying, my verſe, you ſhould have ſaid, my whole epiſtle to the Hebrews.

4. For after all you ſay on your fourth head, I cannot find Paul, in any epiſtle but this, any where aſſerting the liberty of the Jews from the law, except in the matter of righteouſneſs and juſtification, of which he ſpeaks expreſsly in the epiſtles to the Romans and Galatians. And when you ſpeak of the liberty from the law to the Jews taught in Paul's epiſtles in oppoſition to the Judaiſers, you ſhould think of the bondage to which this liberty is oppoſed: for when you pretend to mention diſtinctly ſo many different reſpects, wherein you ſay the Gentiles were never under the law, and wherein the Jews were freed from it, as well as they; I am afraid you do not well underſtand any one of thoſe names of the law, by which you pretend to point out the different ſenſes and ſhapes wherein they were freed from it.

But I dare ſay, it would be worth your while, to conſider wherein lay the bondage to the elements or rudiments of the world; becauſe without that you can have no juſt notion of that liberty of which the apoſtle there ſpeaks. Now, the law, as it was pleaded for by the Judaiſers, was, in Peter's account, a yoke, which neither the believing Jews, nor their fathers, were able to bear. And Paul ſhews, that believers under it were as children under a ſchoolmaſter, teaching them the rudiments or elements of the knowledge

knowledge of Chriſt, or as a pupil under tutors and governors, differing nothing from a ſervant; and ſays they were kept under it, ſhut up unto the faith. Their bondage, pointed out in this manner, lay plainly in this, that they were under a law that ſaid, "He that doth theſe "things ſhall live in them;" and, "Curſed is every one that "continueth not in all things written in the book of the "law to do them;" and this law not yet fulfilled, this demand not yet anſwered.

They were under a law repreſenting to them continually the debt of ſin not yet paid, nor diſcharged as fully paid; and though it pointed out a relief from this to come by the promiſed ſeed, the doer of the law and redeemer from the curſe, yet it pointed to this relief as rudiments or firſt elements of knowledge put in the hands of children. It ſhewed the relief as a ſhadow darkly, ſo that, when they were preſſed with the demand of the law, the relief appeared to them only as through a vail darkening it in the way of repreſenting it to them. And when they were urged to look for that relief by the rigour of the law as a ſchoolmaſter, they could ſee that ſpiritual thing only in worldly rudiments, and know it no otherwiſe than children know a ſcience in the elements of it, that they are forced to learn.

This was their bondage: for if they had clearly beheld God reconciled, and the condition of life performed, as the word of faith, which the apoſtles preached, plainly ſhews, there was never any bondage in keeping the commandments of the law of God by Moſes. And the commandments, as explained by Jeſus Chriſt, are much harder to fleſh and blood, than any precept of Moſes, which the Jews obſerved in difference from the Gentiles. So that I cannot ſee the ſenſe of that common way of ſpeaking of the burdenſome ceremonies of the law.

Now the Jews who believed in Chriſt for righteouſneſs, according to the word of faith which the apoſtles preached, were freed from the bondage of the law, as it has been diſcribed, were delivered from the yoke of bondage, and received the adoption of children, by faith in Chriſt's having done the righteouſneſs of the law, and enjoyed the freedom of heirs by the Spirit of adoption. And in this liberty the Gentiles partook with them, being delivered from the law as a wall of partition, whereby they were held far off.

For this was their condition before the faith came, that, by being aliens from the commonwealth of Israel, and strangers from the covenant of circumcision, and the covenant at Sinai, they were without Christ, not having the hope of the promise, and without God in the world. Thus they were afar off, and could not come near, without circumcision, and coming within the bond of the covenant of Moses, subjecting themselves to that law of commandments contained in ordinances, without which they had no share with the peculiar people of God. But now it was revealed, that Christ's death had abolished the law, as a wall of partition, and broke it down; so that it could no longer debar them and keep them off, but that they had free access to God by Christ's blood without it; and that by faith in his blood, without the law, they were fellow-heirs of the same body, and partakers of the promise with the believing Jews, now delivered from the bondage of the law, and enjoying the freedom of heirs by faith in that same blood. These are all the respects wherein I can find the Jews and Gentiles delivered from the law, in those epistles of Paul that you mention.

But though the Jews were justified by the faith of Christ, without the deeds of the law, as well as the Gentiles, it cannot appear from these epistles, that the believing Jews were no more obliged to observe the precepts of Moses; while, at the same time, it is manifest, that the Gentiles were obliged not to observe them; because they could not become circumcised and keep the law, as the Judaisers called them to do, without seeking justification thereby, and so intangling themselves in the yoke of bondage by keeping the law as the condition of justification by Christ.

It was manifestly revealed, on the one hand, that the Gentiles needed not become circumcised, and come under the law, in order to be justified; and it was as manifestly revealed on the other, that the Jews were justified by the faith of Christ, without becoming uncircumcised, and forsaking the precepts of their law; for the same God justified the circumcision by faith, and uncircumcision through faith. Thus far went the revelation concerning the liberty of the Jews and Gentiles from the law; and accordingly the Jews remained in circumcision, and the Gentiles in uncircumcision, as Paul himself says, 1 Cor. vii. 18. 19. *Is any man called being circumcised? let him not become uncircumcised:*

uncircumciſed: Is any called in uncircumciſion? let him not become circumciſed. Circumciſion is nothing, and uncircumciſion is nothing; but the keeping of the commandments of God. And revelation proceeded no further than this, till the epiſtle to the Hebrews, which ſhews them, that they were now no more keeping the commandments of God, in keeping of the law or the firſt covenant, now quite diſannulled and made old to them.

5. But now it is time to proceed to your fifth head, which you may ſee to have been quite needleſs, if you but underſtand what I have been ſaying on the fourth. For you may ſee how I include the Jews, as Paul does, in that liberty, whereof he ſpeaks in theſe epiſtles; and I am ſatisfied that Paul, as a Chriſtian Jew, had the ſame liberty, and no other than that, which God granted to every Chriſtian Jew. But as to what you ſay of his claſſing himſelf with the ſtrong; I ſhall endeavour to open your eyes a little, by claſſing the Chriſtian Jews to you, from the ſcripture-hiſtory, in this manner.

1. There were among the Jews, profeſſed Chriſtians, and even teachers, commonly called Judaiſers. Theſe inſiſted upon circumciſion, and the keeping of the law, as the condition of juſtification by Chriſt to the Gentiles, and gave great diſturbance to Paul's miniſtry among the Gentiles, even after the decrees that were ordained, Acts xv. in oppoſition to them. Paul ſhews no tenderneſs to this claſs, conſidering them as enemies of the croſs of Chriſt, and wiſhing they were cut off as ſuch.

2. Among the believing Jews, who were all keeping the law of Moſes, though not Judaiſers, there were ſome weak in the faith. Theſe ſought not to be juſtified by the deeds of the law, but by the faith of Chriſt, as the end of the law for righteouſneſs to every believer, whether circumciſed or uncircumciſed; and they believed, according to the revelation, that the blood of Chriſt brought the Gentiles near without the law, and acknowledged, that it was not neceſſary for them to obſerve it, as the Judaiſers wanted them to do, Acts xv. 22. 28. & xxi. 20. 21. 25. But though they had this faith, they were not ſo ſtrong in it, but that they were ready to be influenced by the Judaiſers; even as we ſee ſome of the Gentiles alſo were, after the decrees were publiſhed, in hazard of being intangled with the yoke of bondage, by means of Judaiſing teachers. And beſides the inſtances I have formerly given, of that which was lacking

lacking in their faith, and of the weakneſs of it, this is a plain evidence of the weakneſs of it, diſtinguiſhing them from the ſtrong, that they were ready to judge the Gentiles, for ſhewing neglect to the precepts of Moſes, which they themſelves were nicely and ſcrupulouſly obſerving. As you may ſee from Rom. xiv. 3. 4. 10. *Let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgeſt another man's ſervant? —— Why doſt thou judge thy brother?*

3. Among the believing Jews, who all kept the law, there were ſome, as well as among the Gentiles, ſtrong in the faith of Chriſt, as the end of the law for righteouſneſs, and ſtrong in the faith of his blood bringing the Gentiles near without the law, and of their not being allowed to come under the law to obſerve it as the Jews. Theſe were above the influence of the temptations of the Judaiſers, and zealous maintainers of the decrees againſt them. And though they themſelves walked orderly, and kept the law as Jews, yet they ſtrenuouſly maintained the freedom of the Gentiles, from the obſervation of the law, and rebuked the weak Jews for judging them in the neglect of it. Among theſe we may well claſs Paul himſelf, as the firſt of them, and the ringleader among them. But, however ſtrong he, and other Jews, as well as Gentiles, might be in the faith of the revelation already made, they had as yet no ground for the faith of this, that the Jews ought as little to keep the law as the Gentiles; and accordingly they kept it themſelves, while they would by no means allow the Gentiles to keep it.

6. Having thus claſſed Paul to you, as he claſſes himſelf, I proceed to your ſixth head. And here, what I have to ſay as to Peter, is ſhortly this; That his living as do the Gentiles, and not as do the Jews, muſt be, according to the text, his eating with the Gentiles, contrary to the cuſtom and eſtabliſhed practice of the Jewiſh nation. And this is what he could very well do, without tranſgreſſing any law or precept of Moſes, that I know of. Yea, in eating with them, that God had ſanctified, he acted, not only according to the revelation to himſelf, but alſo according to the law of Moſes. And as to Paul, ſpeaking of his manner of preaching to the Jews and Gentiles, you make him live according to the law, or againſt the law, as his policy directed him, for making converts; and you give a rare gloſs to theſe words, *Being not without the law to God, but under the law to Chriſt*; "as being under no law, but the law of Chriſt." I would

would have you here again aſk your teachers, if Paul be here affirming that he is really without the law of Moſes, even as the Gentiles, and not under it any more than they; and you may likewiſe ſee if, in the following verſe, he be affirming that he really became weak to the weak.

7. On your ſeventh head, you perfect the character of Paul, which you began to draw on the 6th. But when I conſider that paſſage you point at (Acts xxi. 20.—26.), I find him, and not him only, but James and the elders, appearing in quite another character than that which you find there. For, firſt, it is manifeſt from that paſſage, the believing Jews were not offended with Paul, for teaching what had been written and concluded, and what James and all the elders ſtill maintained, *viz.* That the Gentiles which believe ſhould not obſerve the law, (ver. 18. 25.). In the next place, it is as manifeſt, that the ground of their offence was an information they had received concerning him, that he taught all the Jews which were among the Gentiles, to forſake Moſes, ſaying, that they ought not to circumciſe children, neither to walk after the cuſtoms. And then I find plainly that James and the elders, who had an account of Paul's miniſtry among the Gentiles from himſelf, (ver. 19.), do adviſe Paul to take an opportunity, that they put in his hand, to manifeſt, in the moſt public manner, and moſt openly to declare, that the information, at which the believing Jews were offended, was falſe, and that he was ſo far from teaching the Jews among the Gentiles to forſake Moſes, that he himſelf, being a Jew, kept the law of Moſes (ver. 20. 22. 23. 24.). And Paul took their advice, and the opportunity they gave him, publicly and practically, to notify the falſehood of the information, and that he himſelf walked orderly, and kept the law, (ver. 24. 26.). Now, if it was true, that Paul had not taught the Jews among the Gentiles, to forſake Moſes, if it was true that he himſelf, being a Jew, had not departed from the obſervation of the law, as to which he taught the Gentiles, that they ſhould obſerve no ſuch thing; then James and the elders directed him to a very proper way of ſhewing to the offended Jews the falſehood of the information, upon which their offence went. And as they acted honeſtly in adviſing him, ſo did he act very honeſtly and fairly in doing as they directed him. But what ſhall I think of Paul's character as an apoſtle, and of the truth of the New Teſtament; yea, I may ſay, what ſhall you think of him, if he was conſcious

to

to himself, that he had taught the Jews to forsake Moses, and that he himself had departed from the observation of the law, when he did what he did, that all might know he had never taught the Jews to forsake Moses, and had never forsaken him himself? And if James and the elders were not also imposed on by him, in this gross manner, wherein all the believing Jews must have been imposed on, but privy to the cheat, and art and part with him, by advising and directing in the vile plot that he executed; what account then will you make to yourself of them? And what account will you make of that forbearance that stands on such a foundation, and grows from such a root? But as I believe Paul, the pattern of following Christ, and likewise James and the elders, to have been honest men, and to have acted honestly in this matter, wherein the New Testament finds no fault with them; I find it very plain in this passage, that James and the elders knew as well as Paul, and acknowledged with him the revelation, that the Gentiles should not observe the law; and even the believing Jews, zealous of the law, had no offence at Paul on this head. And I find it as plain, from the manner wherein James and the elders refer to that revelation, that James and the elders knew of no revelation obliging the Jews to forsake Moses, and observe his precepts, no more than the Gentiles. And, by Paul's concurrence with them, it appears he himself knew of no such revelation; and nothing can be more evident in the passage than this, that he declared in the most solemn manner, before God and men, that he had never yet taught the Jews to forsake Moses, and that he had not forsaken him himself.

Lastly, If you have given me sufficient attention in going along with me through all the foregoing heads, I think your way is sufficiently paved to the last head. For, as I have shewed you before, how the strong and weak were both among the believing Jews and Gentiles; so, by what has been before demonstrated, it must appear, on the one hand, that he who believed he might eat all things, and did so, who esteemed every day alike, and regarded not the days distinguished in Moses's law, and who was ready to despise the scrupulous exactness of the weak, in the observation of that distinction of meats and days, must have been a Gentile believer, and that not a weak one, but strong in the faith of the revelation concerning the liberty of the Gentiles, like Paul himself. And, on the other hand, he

who

who eateth not, and eateth herbs; who eſteemeth one day above another, and regardeth the day, and is ready to judge him who, being a Gentile, regardeth not the diſtinction of meats and days, muſt have been a believing Jew, but not ſtrong in the faith, like Paul and others, who were ſo far from being in hazard of grudging the liberty of the Gentiles from obſerving the law, that they contended zealouſly againſt their obſerving it.

This being fairly fixed, we ſhall next ſee, upon what footing Paul would have the forbearance to go, betwixt theſe different perſons, the weak and ſtrong. He forbids the weak to judge the ſtrong, who believed he might eat all things (and believing goes on revelation); he calls him to forbear judging him that eateth, becauſe God had received him. And as God received him into his church without the diſtinction of meats, by revelation, he forbids them to judge him, for not abſtaining from the unclean meats, and not regarding the holy-days; becauſe he was therein ſerving God, doing what he did to the Lord in thankful ſubjection to God, and living to the Lord whom he looked on as his Judge, who was to judge him; *i. e.* he was ſubject to the authority of the Lord in his word, who was to judge him by that word. Again, he forbids the ſtrong to deſpiſe the weak believer, who did eat herbs, who abſtained from the meats pronounced unclean to him in the law, eſteemed one day above another, and regarded the holy-day, and calls him to forbear tempting him, by any means, to do otherwiſe, and to ſhew the neglect that he himſelf ſhewed to the diſtinction of thoſe meats and days. And he lays this down as the foundation, and neceſſary ſuppoſition to his exhortation to forbearance, *Let every man be fully perſuaded in his own mind.* And this muſt be the perſuaſion of faith; becauſe the apoſtle expreſsly tells us, in this matter, *whatſoever is not of faith, is ſin.* The exhortation to forbearance then ſuppoſes, that, as the ſtrong Gentile was fully perſuaded in his own mind, he ought to neglect Moſes's diſtinction of meats and days, and this by revelation; ſo the weak was fully perſuaded in his mind he ought not to neglect that diſtinction of meats and days, believing God who had interpoſed his authority in his law by Moſes, commanding and requiring him, a Jew, to regard it, and who had never yet ſignified his will that he ſhould neglect it. And ſo the apoſtle requires forbearance to him that eateth not, and regardeth the day, as doing ſo unto the Lord in thankful ſubjection to God, and

as therein living to the Lord his judge, who was to judge him by that word which he was ſubject to, and ſtudying to obey; ſo that if he ſhould be any way tempted to act otherwiſe than he was doing, he would be tempted to fall from his ſubjection to the Lord. Now, let your own conſcience, if it be at all obliged by revelation, draw the concluſion, and ſay, if the forbearance here required by the apoſtle goes not upon revelation, and the ſubjection of both parties, weak and ſtrong, to it.

And now I alſo think I have ſtated facts fairly, and without offering any violence to them; and my concluſion, you ſee, muſt be the very reverſe of yours. And having thus given you my mind directly on your eight points as you deſire, I ſhall not add any thing further, but that I believe all they who believe on Chriſt through the word of his apoſtles, are one, and will be one, in diſtinction from thoſe who profeſs to believe through any other word; and whoever departs from that word in any one point, departs from that unity in that point. And that you may become a partaker in this unity, is the deſire of, yours, &c.

An

An Eſſay on Unwritten Tradition.

In a Letter to a Friend.

[Firſt publiſhed in the year 1742.]

SIR, *April* 8. 1742.

THE fact on which the argument againſt tradition proceeds, ſtands thus in my mind.

The ſcriptures of the Old Teſtament, or the writings which the Jews in the time of our Lord held as canonical and given by inſpiration, and hold ſo to this day, were the rule to the church of the Jews when the Lord came in the fleſh. But they, not holding theſe as the only rule of their faith and religious practice and uſages, found fault with the Lord's diſciples tranſgreſſing the tradition of the elders, and neglecting uſages for which they had no other authority but the tradition of the ancients; and, while they were moſt zealous for the authority of their ſacred ſcriptures, they made tradition the rule of interpreting them, and maintained that interpretation with great zeal againſt our Lord and his apoſtles, who always appealed to revelation, and to the ſcriptures themſelves, againſt what the Jews held as received by tradition from their fathers. To this their tradition it was much owing that they perſecuted the true Meſſiah to the death, and afterward perſecuted the apoſtles and Chriſtian church, till their temple was deſtroyed and their nation diſperſed; and they ſtand to this day, in their diſperſion, againſt Chriſt, upon their tradition as the rule of their interpretation of Old-teſtament ſcripture.

The prophets of the Old Teſtament pointed at this in their writings, as the cauſe of the oppoſition the Jews would make to their Meſſiah, and as the cauſe of their own ruin. See Iſ. viii. 14. 15. 16. & 20. & xxix. 11.—17. Which laſt paſſage you will find our Lord applying to the Jews, when he is blaming their regard to tradition, Matth. xv. 1.—9.

He called them off from their vain converſation in religion, received by tradition from their fathers, to ſearch the ſcriptures, that by theſe means they might be led to re-

ceive the new revelation, which had its beginning in the miniſtry of John Baptiſt, that introduced his own miniſtry among them, which they were oppoſing by their tradition. And the apoſtles and inſpired writers of the New Teſtament who alledge the Old-teſtament ſcripture againſt the Jews oppoſing them by the traditionary gloſs, take ſpecial notice of thoſe Jews who were induced to believe the goſpel by ſearching the ſcriptures. See Acts xvii. 2. 3. 11. & 12.

The New Teſtament revelation was at firſt publiſhed, as the Old had been before, by word of mouth, and not all at once. For, even after the Lord's aſcenſion, the Holy Ghoſt ſent down from heaven, led the apoſtles as it were ſtep by ſtep into the whole truth, or into the whole of that counſel of God which they declared. They did not preſently begin to write when they declared the truth concerning Chriſt's reſurrection, whereof they were witneſſes, and when they delivered the ordinances of the Lord Jeſus to the diſciples. Nor did every one who believed the goſpel, receive it from the mouth of an apoſtle: the Coloſſians learned it of Epaphras, one of the apoſtle's companions; and even ſome of the inſpired writers, as Luke and Mark, were not themſelves apoſtles, or choſen witneſſes ſent to teſtify Chriſt's reſurrection; but received what they wrote, the one probably from Paul, and the other from Peter.

The occaſion of their beginning to write the New-teſtament revelation is remarkable. The diſciples at Antioch were impoſed on by teachers who came from Jeruſalem, as from the apoſtles who were there, and from the elders of that church, delivering this doctrine and commandment to them, That it was neceſſary for them to be circumciſed, and to keep the law of Moſes; and when inquiry was made, if theſe apoſtles, or the elders of the church in Jeruſalem, had given theſe teachers any ſuch commandment as a part of the New-teſtament revelation that ſhould go forth from Jeruſalem, the apoſtles found it neceſſary to write to them in Antioch on the ſubject, upon which a falſe tradition had been delivered there, even while they were living, and capable to give it expreſs contradiction; that, ſo as Moſes and the prophets were read in the Jewiſh ſynagogues, this apoſtolic writing might be read in the churches to which it was delivered, to guard them againſt that falſe tradition. See Acts xv. and xvi. 4.

Thus the New-teſtament revelation began to be committed to writing, and delivered to the churches to keep; and as in theſe churches they attended to the reading of the

the ſcriptures of the Old Teſtament, ſo they were ordered and encouraged to read the New-teſtament ſcripture, as ſoon as they came forth to them, Col. iv. 16. 1 Theſſ. v. 27. Rev. i. 3. And from this beginning of writing the New-teſtament ſcripture till the time when it was completed, Chriſtians had part of the New-teſtament revelation by word of mouth, and part of it by writing; as, when Paul wrote to the Theſſalonians, forewarning them of the great corruption of the Chriſtian religion, the great apoſtaſy from the apoſtolic rule that was to take place before the Lord's coming: againſt which apoſtaſy he gives them this guard, 2 Theſſ. ii. 15. *Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle.* They were to hold the whole goſpel which they had heard, as well as that part of it which they had already written to them. But when the New-teſtament ſcripture is finiſhed, it no leſs contains the whole traditions of the apoſtles, than the Old-teſtament ſcripture contained all the traditions of Moſes and the prophets, as the only rule of religious belief and practice to the Jewiſh church in the time of our Lord. You ſee how the New-teſtament ſcripture concludes with reſpect to them that add to it or take away from it; and Paul takes notice of ſome in his time that would pervert the goſpel, pronouncing a curſe on any that ſhould preach it otherwiſe than as the firſt Chriſtians received and heard it from the apoſtles: and how they received it from them, is as hard to know, any other way but by their writings, as it was, in the days of our Lord's fleſh, to know what Moſes and the prophets ſaid but from their writings, or from the new revelation that was promiſed in the concluſion of them, Mal. iv. 5. 6. But there is no new revelation to come for explaining or applying the New-teſtament ſcripture, as appears from the concluſion of it.

As the Old-teſtament ſcriptures, the oracles of God, were committed to the church of the Old Teſtament, ſo are the New-teſtament ſcriptures to the Chriſtian churches.

The Jewiſh church was greatly corrupted, when they fulfilled the ſcriptures againſt themſelves, by condemning and killing the Meſſiah, out of their zeal for the tradition of their elders; yet they are not found fault with by our Lord or his apoſtles for corrupting the ſcriptures, or for being unfaithful in keeping the oracles of God pure and entire that were committed to them, but for corrupting their religion,

ligion, by the tradition of their elders, added to the ſcriptures, as their rule at leaſt of interpretation, even as they have to this day their tradition as the rule of religion together with the ſcriptures: and therefore we cannot by any means infer, from their being intruſted with the oracles of God, and true to that truſt, that therefore we ought to receive the traditions of the Talmud as the rule to the church of the Jews, together with the Old-teſtament ſcripture that we received from that church, or that we ought to receive the Jewiſh interpretation of thoſe oracles of God that were committed to them.

And though the Chriſtian churches ſhould become as corrupt as ever the Jewiſh church was, even ſo as to become ſynagogues of Satan, there could no inference be drawn from thence to ſhew, that they were unfaithful in the truſt of the oracles of God, the New-teſtament ſcripture, committed to them; nor can any inference be made, from their being faithful in that truſt, to ſhew them faithful in any thing elſe, any more than the Jews, whoſe fall is ſet as an example to the Roman church to ſhew them their fallibility. See Rom. xi. 20. 21. & 22.

For, when we conſider the deſign of writing the revealed will of God to Jews or to Chriſtians, we muſt think the providence of God became engaged to watch over that writing: and you ſee that ſo it did in fact as to the Jews, who had it in their power to corrupt their religion, but not their inſpired writings, by which they are condemned. And the ſame can be ſaid of the church of Rome itſelf; for I would ſeek no other New-teſtament ſcripture, to ſatisfy me of the great corruption and apoſtaſy of that church, but its own Latin tranſlation. And it belongs not to any Chriſtian church to tell us what books of the Old Teſtament are canonical or not: for Chriſtians muſt hold the Old-teſtament ſcripture as the Lord and his apoſtles took it from the Jews, even as the Jews themſelves hold it to this day.

The pure Hebrew, wherein the Old Teſtament was originally written, except a few paſſages in Chaldee, was a dead language in the time of our Lord and his apoſtles; when the Jews read a Chaldee or Syriac tranſlation in their ſynagogues, or in places where they underſtood the Greek better, the Septuagint. And though they took the exacteſt care of every word and letter of the original Hebrew text, yet there were various readings, as appears from the *Keri* and

and *Cethib*. Nor had they the original manuſcripts, but copies from them, or from other copies. Notwithſtanding this, our Lord appealed to theſe ſcriptures as the Jews had them, as the only rule of their religious belief and practice; and he read the 61ſt chapter of Iſaiah from the Chaldee tranſlation in the ſynagogue, and applied it to himſelf even as it ſtands there, though not in the very ſame words with the pure Hebrew text, which is more exactly tranſlated in our Engliſh Bible. The application of this to the New-teſtament ſcripture is very plain and obvious, as it is evidently founded in the nature of the thing.

And it is no leſs natural and eaſy to apply what our Lord ſays of the Old-teſtament ſcripture to the Jews as their only rule, unto the New-teſtament ſcripture and to Chriſtians. And when you conſider all the parts of the plain ſimple ſtory I have told, you will be obliged to join me in the application: for the objections to what is alledged for tradition, will ariſe naturally in your mind; and I might ſtate them at large, if it were not for this, that *verbum ſapienti ſat eſt*. I am, *&c.*

TRADITION by the SUCCESSION of BISHOPS, considered from its Source in the second Century.

Forasmuch as we have heard, that some proceeding from us, have troubled you with words, subverting your souls, ——to whom we gave no such *commandment.* Acts xv. 24.

——*As ye have heard that antichrist shall come, even now are there many antichrists.* ——*They proceeded from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but* they continued not, *that they might be made manifest, that they were not all of us.* 1 John ii. 18. 19.

[First published in the year 1752.]

IRenæus, writing in the time of Eleutherius, who presided in the Roman church from *A. D.* 177 to 192, testifies, that Polycarp, whom he had seen in his youth, was not only taught by the apostles, and conversant with many who had seen Christ, but also constituted bishop in Smyrna by the apostles.

And Tertullian, in his book of prescriptions against heretics, writ not long, probably not twenty years after, reports, that the apostolic church of the Smyrnæans set forth Polycarp as placed first bishop there by John, even as the apostolic church of the Romans produced Clement ordained by Peter.

Both these ancient writers insist on the tradition of the churches planted by the apostles, handed down by the succession of bishops in them from the apostles, as a demonstration of the truth that they delivered against all heretics. And this great argument, in which those fathers had much confidence, in opposition to every heretic, holds to this day in the Roman church, the only remaining apostolic church that can produce a succession of bishops from the apostles. Irenæus, who gives a list of the bishops of that same church from the apostles down to Eleutherius, insists chiefly on the

the authority of the church of Rome in this argument. For he ſays, (*book* 3. *againſt hereſies, chap.* 3.), "But be-
" cauſe it is very long, in ſuch a volume, to enumerate
" the ſucceſſions of all the churches, we confound all thoſe
" who gather unlawfully, whatever way, either by wicked
" ſelf-conceit or vain-glory, or by blindneſs and bad opi-
" nion, when we ſet forth that tradition received from the
" apoſtles, and that faith reported to men by the ſucceſ-
" ſions of biſhops reaching down to us, of the greateſt and
" moſt ancient church, and known to all, founded and
" conſtituted in Rome by the two moſt glorious apoſtles
" Peter and Paul. For unto this church, on account of
" the more mighty principality, it is neceſſary, that every
" church, *i. e.* the faithful, who are of every place, ſhould
" convene; in which the tradition that is from the apo-
" ſtles is always conſerved by thoſe who are from all
" places. The bleſſed apoſtles, then, having founded and
" built the church, gave the miniſtry of the epiſcopacy
" to Linus. Of this Linus, Paul makes mention in the e-
" piſtles to Timothy. And Anacletus ſucceeds him. And
" after him, in the third place from the apoſtles, Clement
" obtains the epiſcopacy; who both ſaw the bleſſed apo-
" ſtles, and converſed with them, and had before his eyes
" the yet ſounding preaching and tradition of the apo-
" ſtles. Not he only; for then there were many yet re-
" maining who had been taught by the apoſtles."

But our two primitive reporters of tradition are not agreed about the ſucceſſion of biſhops from the apoſtles, even in the church of Rome itſelf, that Irenæus ſays was known to all. For he places Linus firſt in his liſt after the apoſtles Peter and Paul. But Tertullian, upon no leſs authority than that of the church of Rome, places Clement firſt next to Peter, who ordained him. He ſays of heretics, in his book of preſcriptions, chap. 32. "Let
" them then publiſh the originals of their churches. Let
" them turn over the order of their biſhops deſcending ſo,
" by ſucceſſions from the beginning, as that the firſt bi-
" ſhop ſhould have, for his author and predeceſſor, any
" of the apoſtles, or apoſtolic men who yet perſevered
" with the apoſtles. For in this manner the apoſtolic
" churches bring forth their liſts, as the church of the
" Smyrnæans reports, having Polycarp placed by John, as
" that of the Romans produces Clement ordained by Pe-
" ter; then to be ſure the reſt likewiſe exhibit thoſe

" whom they have conſtituted to the epiſcopacy by the " apoſtles, the offsprings of the apoſtolic ſeed. Let the " heretics feign any ſuch things." The Latins followed Tertullian: and this opinion, that Clement was the immediate ſucceſſor of Peter, prevailed univerſally among them in the fourth century, and till the time of Jerom; while Irenæus was followed by Euſebius and the Greeks. But after Jerom rejected the opinion of the Latins, (who ſhould have beſt known the ſucceſſion of their own biſhops), and followed Irenæus, then Linus took the firſt place among the Latins alſo; and came at laſt, in ſpite of the report that Tertullian brought from the Roman church in his time, to be univerſally acknowledged for the firſt biſhop of Rome.

It is manifeſt, that Irenæus and Tertullian believed that Peter was at Rome, though the ſcripture be abſolutely ſilent about his being there. We learn from thence of his being in ſeveral places beyond Judea and Samaria, as Antioch, Corinth, Babylon, (moſt probably Babylon in Egypt); and he writes to the Chriſtians ſojourning in Pontus, Galatia, Cappadocia, Aſia, and Bithynia; but we cannot find the leaſt trace of any connection or correſpondence he had with Rome. Paul, in all the epiſtles he writes from Rome, makes not the leaſt mention of him among his *fellow-priſoners and fellow-labourers*; which is very ſtrange, if, as Irenæus ſays, he laboured with him in founding and building the church of Rome, and ordaining the firſt biſhop. Yet if we believe the tradition, that Linus was the firſt biſhop of Rome, againſt Tertullian, we have more ground to believe that Peter was there. And when we look to the epiſtle to Timothy, to which the ſingle witneſs for Linus refers us, without any other *cauſa ſcientiæ*, we may as well give it to Eubulus or Pudens; or, if we pleaſe, to all the three, if tradition would allow of any more than one biſhop in one church.

The only ſenſe wherein it is poſſible to learn from the ſcripture, that the church in Rome was founded by *Peter*, is this, that the ſtrangers of Rome, who were witneſſes to the effuſion of the Holy Ghoſt, and heard Peter's ſermon on that day of Pentecoſt, were the firſt diſciples of Chriſt in Rome; and being converted by his ſermon, were the beginning of a church in Rome, when they returned from Jeruſalem, after the faſhion of the church there. And in this ſenſe Peter might be the founder of many churches,

and

and in places where he never came, as in Rome. And it would appear from the ſcriptures, that the church in Rome was founded before Paul ſaw Rome, or preached there; ſo that, however he might edify that church, he could not be the founder of it with Peter. For when he firſt came to Rome, the Chriſtian brethren came thence to meet him as far as Appii-forum and the Three Taverns; and, writing to all the ſaints in Rome before he had ſeen them, he exhorts them as already walking in church-order, and having *him that teacheth, and him that exhorteth, and him that preſideth.* Have our primitive reporters of tradition, and ſucceſſion of biſhops from the apoſtles, told us who was then preſiding in Rome? No; they only tell us who was the firſt biſhop there, after Peter and Paul being there had founded and built that church. But neither ſo does their witneſs agree. For Irenæus gives the ordination of the firſt biſhop both to Peter and Paul, and Tertullian only to Peter. He glories over heretics in Clement, as the firſt from Peter; while Irenæus boaſts in Linus, as the firſt from him and Paul, and brings down Clement to the third place. What ſhall we believe, if we credit the moſt ancient witneſſes to tradition and the ſucceſſion of biſhops? If we will not reſt in the apoſtolic written tradition, and account churches apoſtolic by the conſanguinity of doctrine, as Tertullian ſpeaks, we muſt even receive the teſtimony of the apoſtolic church of Rome concerning the ſucceſſion of her biſhops from the apoſtles, and repeat the genealogy of biſhops from the Roman catalogue (however different from Irenæus) in this manner, 1. Peter, 2. Linus, 3. Cletus, 4. Clemens, 5. Anacletus, *&c.* And then, if the argument of Irenæus and Tertullian againſt heretics be good, we muſt believe what the apoſtolic Roman church believes and delivers, that can give us a liſt of her biſhops ſucceeding one another from the apoſtles.

Next they give us Polycarp as the firſt biſhop of Smyrna from the apoſtles, and ruling that church during the time of the ſucceſſors of Clement, even Euariſtus, and Alexander, and Xyſtus, and Teleſphorus, and Hyginus, and Pius, and Anicetus, all ſucceeding one another in Rome, till he ſuffered death for the faith, which is commonly reckoned to have been *A. D.* 167. Irenæus ſays he was ordained by the apoſtles. But Tertullian, perhaps thinking there was not any other apoſtle remaining alive at his ordination but John, tells us, the church of the Smyrnæans reports the ordination

dination of Polycarp by John. Is not this he that was the *angel of the church* in Smyrna when John wrote the Apocalypſe *A. D.* 96?

Irenæus is the man that ſaw this man that ſaw the apoſtles, or that ſaw the men that ſaw Chriſt. Let us hear him. He ſays*, "And Polycarp, not only taught by the "apoſtles, and converſant with many who had ſeen Chriſt, "but alſo conſtituted by the apoſtles biſhop in the church "which is in Smyrna in Aſia, (whom we alſo have ſeen "in our early youth, for he continued long, and was ve"ry old), died a glorious and illuſtrious martyr, having "always taught thoſe things which he learned from the "apoſtles, and which the church delivers, and which a"lone are true. All the churches throughout Aſia teſtify, "and they who to this time have ſucceeded to the throne "of Polycarp, that Polycarp is a much more worthy of "credit, and more ſure witneſs of the truth, than Valen"tinus and Marcion, and the reſt of the evil-minded; "who alſo, in time of Anicetus, coming to Rome, con"verted many of the foreſaid heretics to the church of "God, having preached that he received from the apo"ſtles, this ſame one and only truth which is delivered "by the church."

We may believe Irenæus teſtifying what he ſaw and heard. And ſo we may hear him further as to Polycarp, in his epiſtle to Florinus. He ſays to him, "The preſbyters "who have been before us, and who were companions of "the apoſtles, have not delivered theſe things to thee: "For I ſaw thee while I was yet a boy in the Lower Aſia "with Polycarp, living ſplendidly in the royal court, and "ſtudying to approve thyſelf to him: for I remember "much better the things that then happened, than what "paſſed lately; for the things we learn from our child"hood, growing up with the ſoul, are united with it; ſo "that I can tell even the place where the bleſſed Poly"carp ſat, when he diſcourſed, and his incomings and "outgoings, and the character of his life, and the idea of "his body, and the diſcourſes he made to the multitude, "and how he reported his converſation with John, and "with the reſt of them that had ſeen the Lord, and how "he repeated their words, and what were the things he "heard from them concerning the Lord, both concerning

* Adv. her. l. 3. c. 3.

"his

" his miracles and concerning his doctrine. As Polycarp " received from the eye-witneſſes of the word of life, ſo " he reported all things agreeable to the ſcriptures. And, " through God's mercy to me, I diligently heard theſe " things at that time; recording them, not in paper, but " in my heart; and, by the grace of God, I always keep " up a genuine remembrance of them. And I am able " to teſtify before God, that if that bleſſed and apoſtolic " preſbyter had heard any ſuch things, he would have " cried out and ſtopped his ears, and, according to his " cuſtom, have ſaid, O good God! to what ſort of times " haſt thou reſerved me, that I ſhould bear theſe things? " Yea, he would have fled the place wherein, ſitting or " ſtanding, he had heard ſuch words."

We may believe, that Polycarp was an old man, and a preſbyter or biſhop in Smyrna, when Irenæus, being very young, ſaw him and heard him there; and that he had ſeen and heard John in like manner as Irenæus did him; and that the things he then heard from Polycarp, he now found to be the ſame that are written in the ſcriptures. But as to the ſtory of Polycarp's being the firſt biſhop of Smyrna, ordained by the apoſtles or by John, (which he does not ſay that Polycarp told him), if we believe it, we muſt take it upon the ſame authority on which he believed it himſelf: and that can be no better than that ſame upon which he alſo firmly believed another great hiſtorical fact, and contended for it againſt heretics, *viz.* That our Lord taught in old age, and that he was about fifty years old when he was crucified. For this he ſays *, " All the " elders teſtify, who in Aſia converſed with John the di- " ſciple of the Lord, that John delivered this to them: " for he continued with them even to the time of Tra- " jan. Yea, ſome of them ſaw not only John, but other " apoſtles alſo; and they heard the ſame from them, and " bear witneſs of this account."

Neither Tertullian nor Irenæus knew of any biſhop in Smyrna before Polycarp, whom they ſet forth as the firſt from the apoſtles, without any mention of another predeceſſor but the apoſtle John. Yet, if we credit the hiſtory of the Acts of the apoſtles, it was not John, but Paul, that founded the churches of Aſia; and he had preſbyters there in the Epheſian church, whom he called *biſhops*, long

* Adv. her. l. 2. c. 39.

before

before John had any correſpondence with them that we can hear of. Paul left that church with thoſe biſhops, or preſbyters, and committed it to their joint care and overſight under God; and in every church that he planted every where, he took care to have, not one biſhop, but a plurality of preſbyters, the ſame to him with biſhops, ordained as ſoon as might be. Was there then no biſhop in Smyrna, till John is ſaid to have ordained Polycarp in the cloſe of the firſt century? And how comes it that we have no account of the ſucceſſion of biſhops in any of the churches of Aſia, thoſe ſprings of tradition, till after the ſucceſſion of the third pretended biſhop at Rome? Polycrates of Epheſus indeed talked to Victor (the tenth in Rome from the time of John's death) of his tradition about Eaſter, handed down to him from Philip, one of the ſeven deacons, and John, who leaned on the Lord's boſom, (of whom he ſays odd things, as that he was prieſt, and wore the plate of gold), by ſeven biſhops of his own family, and his predeceſſors. But theſe go no higher than Polycarp. From what Polycrates ſaid againſt Victor, we may ſuppoſe that John and Philip are thoſe apoſtles that Irenæus ſays ordained Polycarp; and ſo we have the ſame authority for this as for John's high-prieſthood. And now when we take up with this beginning of oral tradition, all that we can learn of churches and biſhops from the written tradition, muſt go for nothing.

It is moſt probable, the eighty-ſix years that Polycarp ſaid at his martyrdom he had been Chriſt's ſervant, was the whole time of his life, as having been born of Chriſtian parents, baptized in infancy about the year 81, and educated a Chriſtian; as Irenæus ſeems alſo to have been: for the Smyrnæan epiſtle concerning Polycarp's martyrdom ſays, he had a blameleſs converſation from his youth. But ſo he could be only about twenty years of age at John's death, which, at fartheſt, is placed in the year 101: and then he was too young for being made either preſbyter or biſhop. For though, in time of the apoſtles, extraordinary gifts were beſtowed on young men as well as maidens that propheſied; yet it appears from the ſcripture-character of church-officers, as well as from the very name *preſbyter*, that thoſe whom the apoſtles ordained preſbyters or biſhops in the churches, were men advanced in years: and this can be ſaid even with the conſent of tradition, and the common practice in the ſecond and third centuries. Yet

if

if Polycarp was twenty years of age at John's death, he might have been as well acquainted with John, as Irenæus was afterwards with him about the middle of the second century, when he might well see him bishop, or, as he also calls him, presbyter of the church in Smyrna, and no less than seventy years old. And surely Irenæus, who counted a man old at fifty, might call him very old at that age. Now, this makes Polycarp seventy-nine years old when he came from Smyrna to Rome in time of Anicetus, probably about *A. D.* 160, which was old enough in all reason for such a journey, and for conferences and disputes with heretics. At the least he must then have been seventy-five, for Anicetus did not preside in Rome before the year 156 *.

He converted several heretics to the church in Rome when he came there; but could not persuade Anicetus, who was then presiding in that church, to celebrate Easter there according to the custom in Smyrna. We shall wonder at this, if we believe he could tell Anicetus, that he had it delivered to him by the apostle John, who made him bishop of Smyrna; especially when we do not hear that he pleaded the authority of Peter and Paul † against him. For Tertullian will not let us suppose, that the apostles could deliver things different among themselves, or

* *i. e.* according to Eusebius: for if we slight his authority in this case, we shall not know what to depend on. Mr Bower, in his history of the popes, on the pontificate of Pontianus, says, "With respect to his predecessors, I have adopted the chronology of Eusebius, where it does not appear that he was mistaken: for that he was mistaken in some points, is but too plain: and, for ought we know, he might have been so in many others. But as, in those dark times, we have no authentic records, no indisputable authorities to depend on, I thought it more adviseable, to tread in the footsteps of so famous and ancient a writer, than, by attempting to open a new way, perplex and confound both myself and the reader, as Pearson, Dodwell, and Pagi, have done. And it was not, I must own, without some concern, that I found a man of Dr Pearson's learning, reduced, by undervaluing the authority of Eusebius, to take for his guide a writer of no authority at all, *viz.* Eutychius of Alexandria, who flourished so late as the tenth century, and is only famous for his blunders, even in what relates to his own church."

† It is said that the keeping of that festival of Easter on Sundays, was decreed by his predecessor Pius.

contrary

contrary to one another. And if Polycarp had John's authority, with that of others who had ſeen the Lord, and been eye-witneſſes of the word of life, for the cuſtom of Smyrna againſt Anicetus, it is ſurpriſing that he did not ſubmit to it; eſpecially when we conſider, that his declaring to the heretics, that the doctrine of the church was the ſame he had learned from the apoſtles, made ſuch an impreſſion on their minds, that they abjured their errors, and returned to the communion of the faithful. For would Anicetus have contemned that authority which had ſo much weight with the very heretics? or would Polycarp have borne with him as he did in deſpiſing it? We ſhould rather think he had no apoſtolic authority to plead in the queſtion between him and Anicetus. And this is very agreeable to what Irenæus ſays, of his reporting all things concording with the ſcriptures: for it ſeems, after all the noiſe he makes about Polycarp's teſtimony, and the reports he made from the apoſtles, he himſelf learned nothing from him, beſides what he found alſo recorded in the ſcriptures; and this gave weight to Polycarp's traditions after all, that they were ſcriptural. The tradition Irenæus had from the Aſian preſbyters about our Lord's age, had the more weight with him, that he thought he found the ſame thing written in the goſpel, where the Jews ſay to our Lord, *Thou art not yet fifty years old.* And thus we may hold by the ſcriptural tradition, and follow it only, with the conſent of the oldeſt patrons of tradition by the ſucceſſion of biſhops.

For Tertullian alſo, after he had challenged the heretics to forge any thing like the Roman and Smyrnæan liſts of biſhops from the apoſtles, ſays, — "For what may "they not do after blaſphemy? But though they ſhould "forge, they will gain nothing by it: for their very doc- "trine compared with the apoſtolic, will declare by its "difference and contrariety, that it hath neither any "apoſtle nor apoſtolic man for its author. For as the "apoſtles would not have taught different things among "themſelves, ſo neither would apoſtolic men have publiſh- "ed things contrary to the apoſtles, except ſuch as made "defection from the apoſtles, and preached otherwiſe. To "this form then they will be challenged by thoſe churches, "which though they produce none of the apoſtles nor a- "poſtolics for their author, as being much later, and even "now daily inſtituted; yet conſpiring in the ſame faith, "they

" they are accounted no leſs apoſtolic, becauſe of the " conſanguinity of doctrine. Thus let all hereſies, being " challenged to either form by our churches, prove them- " ſelves apoſtolic which way they think beſt. But ſuch " they neither are, nor can they prove what they are not; " nor are they received into peace and into communion " by churches that are any way apoſtolical." Then he proceeds to ſhew them before pointed out, and condemned in the apoſtolic ſcriptures. But might he not as well have come to this at firſt, as the ſhorteſt and ſureſt way, to know what is apoſtolical, and what is not?

Irenæus lived in the time when the apoſtolic *preſiding presbyter* (called by Juſtin Martyr, *the preſident of the brethren all partaking of the ſame euchariſt)* began to be diſtinguiſhed from the reſt of the preſbytery, by the name *biſhop*, which the apoſtles in their writings make common to all preſbyters; and by that diſtinguiſhing name began (contrary to the apoſtolic commandment, 1 Tim. v. 17.) to be ſet above them in order and degree, as the centre of unity and viſible head of the church. This came to a full bearing, and was univerſally eſtabliſhed in the third century, upon the foundation of oral tradition, in the liſts of ſingle biſhops of churches ſucceeding from the apoſtles, drawn up toward the end of the ſecond century, and in the epiſtles aſcribed to Ignatius, who ſuffered martyrdom in the beginning of the century, not long after the death of John, *A. D.* 107. And here there is a very ſurpriſing difference betwixt the oral and ſcriptural tradition; ſuch a difference as makes it neceſſary for us to reject the one, if we follow the other. For the written tradition is clear for the identity of biſhop and preſbyter; the unwritten is as clear for the difference. The written tradition eſtabliſhes a plurality of biſhops in every church; and we may as well ſeek for one chief deacon, as for one chief preſbyter in any church there. The unwritten tradition eſtabliſhes a ſingle biſhop in every church, agreeably to theſe famous ancient ſayings, *One altar, one biſhop*, and *One God, one Chriſt, one biſhop.* Two biſhops preſiding together in one city, is, according to oral tradition, an irregularity, contrary to the eccleſiaſtic diſpoſition, contrary to the evangelic law, contrary to the rules of the catholic inſtitution, and was at laſt condemned as ſuch by the council of Nice. In the written tradition, there is much delivered, and many rules laid down about the unity of the catholic church, and of a particular

visible church, wherein it lies, what are the means of it, and what things contribute to it, and are subservient to it; but in all this not one syllable of one bishop, besides *Jesus Christ the pastor and bishop of our souls*, nor any the least insinuation of one catholic episcopacy. But in the oral tradition, one bishop is the centre of the Christian unity in every church, and absolutely necessary to the being of that unity, which the written commits under God to the care of a plurality of presbyters or bishops. And the catholic unity of the oral tradition stands in the one episcopacy throughout the world, whereof each one bishop in every church has his share. And, according to written tradition, *the presbyters that preside well*, must be *counted worthy of double honour, especially they who labour in word and doctrine:* but, according to the unwritten, this double honour must be *especially* to one presbyter presiding well, and distinguished from other presbyters by the name *bishop*.

This innovation, and notable departure from the apostolic institution, did not take place without that same contention which Clement of Rome * had said the apostles foresaw would arise about the name of the episcopacy; in the foresight of which he affirmed they constituted the two orders of bishops and deacons, thereby fulfilling Is. lx. 17. and left direction [επινομην] how others should succeed in the room of those whom they ordained. For Tertullian †, in the end of the century, takes notice of some Christians who were requiring scripture-authority for every thing, against whom he writes for unwritten tradition. And certainly there was nothing that then took place, for which there was better reason to require scripture-authority, than the setting of the presiding presbyter above the presbytery, and appropriating to him the name of the episcopacy. Though this might have its beginning in the time of Irenæus, yet it appears not then so fully established as it came to be soon after; for, writing to Victor, who presided in the Roman church from *A. D.* 192 to 201, he calls them presbyters who before Soter presided in the church which he was now leading, *viz.* Anicetus, and Pius, and Hyginus, and Telesphorus, and Xystus. Some think there can be nothing more extravagant or absurd, than to say, that the

* Epistle to the Corinthians.

† De corona militis.

lists

lists of bishops made in the second century were lists of presbyters. But why may they not be lists of *presbyters*, seeing Irenæus, who gives the list that is most depended on, expressly calls them so? They could be no more indeed, but lists of presiding presbyters, the presiding presbyter having begun then to be chiefly considered, as most constantly residing in the church, as mostly exercised in conducting the discipline, as ordinarily the mouth of the church in the eucharistic and most solemn prayers, (therefore called the *angel of the church)*, and perhaps as the oldest man in the presbytery.

Epiphanius tells us a story that suits better to the time allotted to Pius than his own time; for Pius is said to have presided in the Roman church from the death of Hyginus, *A. D.* 142, to his own death in 157, when he was succeeded by Anicetus. In this time Epiphanius reports, that Marcion being excommunicated by his father, whom he calls *a bishop of our holy catholic church*, and not prevailing with his father to readmit him, fled from his native place Sinope to Rome, and applied to the presbyters of that church to be received into the congregation; and, when none of them would grant him that, he betook himself to the sect of Cerdo. Then he plied the presbyters of the church with questions upon the scripture; and, not agreeing with their answers, he at last asked them plainly, Why would ye not receive me? And when they said, We cannot do this without leave from your venerable father; for there is one faith, and one concord, and we cannot oppose our good fellow-servant, your father; he then threatened to make division in their church; and accordingly made division, by propagating the heresy of Cerdo there.

As to episcopal ordination in that second century, it cannot appear that Irenæus presiding in Lyons after Pothinus, and called bishop of that place, was ordained by bishops; yea, when he went to Rome after the death of Pothinus, he was highly commended to Eleutherius from Gaul under the name of *presbyter*. See Euseb. eccl. hist. book 5. chap. 1. 3. & 4. And it can as little appear, that there was any episcopal ordination at Rome in the succession of Eleutherius, who was deacon of that church at the death of Anicetus. But Soter, the successor of Anicetus, being dead, he was chosen to govern the church in his room. They were not as yet chosen by any other besides the church alone where they presided; and episcopal ordination had not yet

taken place in time of Irenæus and Eleutherius: yea, long after that, as far down as *A. D.* 236, Fabianus, from a layman, could become a biſhop even of Rome without any ſuch ordination.

Polycarp, the preſiding preſbyter in Smyrna, knew nothing of the appropriation of the name *biſhop* to the preſiding preſbyter, if we may lay any ſtreſs on his own letter to the Philippians mentioned by Irenæus *, thus directed, "Polycarp, and the preſbyters with him, to the church of "God which is in Philippi." To them he ſays, "Be ye "ſubject to the preſbyters and deacons, as to God and "Chriſt." He there directs and exhorts the widows, the deacons, young men, virgins, and the preſbyters, without the leaſt mention of a biſhop in diſtinction from the preſbytery. But as the apoſtle Paul ſpake of biſhops and deacons in Philippi, ſo does he of preſbyters and deacons there. Thus Polycarp appears a perfect ſtranger to the doctrine of one biſhop above the preſbytery, that is ſet forth with the greateſt zeal in the ſeven epiſtles of Ignatius, commonly diſtinguiſhed by the name *genuine* from later forgeries. Though it be not all probable, that Polycarp was yet come to be the firſt man in the preſbytery of Smyrna at the death of Ignatius, placed in *A. D.* 107, (and there is no notice taken of his youth, as of the youth of another biſhop, in our Ignatian epiſtles); yet, in the poſtſcript of his epiſtle to the Philippians, mention is made of epiſtles of Ignatius, which he had, and of his writing to him. But if Polycarp had epiſtles writ by Ignatius, and they contained ſuch things as ours concerning the one biſhop, they have had no influence upon him; for his own epiſtle ſhews him far from being influenced with the author's zeal, or touched with his enthuſiaſm on that ſubject. Ignatius ſays to the Philadelphians, "I cried, being in the midſt, I ſpake with a great "voice, *Attend to the biſhop, and to the preſbytery, and* "*the deacons.* But they were ſuſpecting me to ſay theſe "things, as having foreſeen the diviſion of ſome: yet he, "in whom I am bound, is my witneſs, that I have not "known from human fleſh; but the ſpirit hath preach-"ed, ſaying theſe things, Do ye nothing without the "biſhop," *&c.*

Thus he writes as by inſpiration for the one biſhop. And this is the ſpirit that breathes in theſe epiſtles, and ſpeaks

* Lib. 3. c. 3.

of

of this matter in a ſtyle ſo vaſtly different from the ſpirit ſpeaking in the apoſtolic ſcriptures, that, without more, this is enough to ſatisfy us of the impoſture. But when we compare the Ignatian way of writing on this ſubject with Clement's epiſtle, (written near the time of John's death, and not long before the martyrdom of Ignatius), and with Polycarp's epiſtle, and even with Juſtin Martyr's account of the order of the church, as well as with the ſtory which came from the ſecond century to Epiphanius concerning Marcion and the preſbyters of Rome, we ſhall eaſily perceive theſe epiſtles could not be writ about the time of Ignatius's going to Rome, nor many years after his death. And the language of theſe Ignatian epiſtles concerning the one biſhop, in diſtinction from preſbyters, compared with Irenæus calling the biſhops of Rome, and Polycarp, preſbyters, may let us ſee, that theſe epiſtles muſt have been writ and publiſhed after his writing, by one zealous for the one biſhop, after he had been grafted upon the ſcriptural ſtock of the preſiding preſbyter, and while yet there was ſome controverſy about the name of the epiſcopacy, which Clement ſaid the apoſtles foreſaw.

Now, let us hear this Ignatius. He writes

To the Smyrnæans. —— "Follow ye all the biſhop as "Jeſus Chriſt the Father, and the preſbytery as the apoſtles, "but reverence the deacons as the commandment of God. "Let no man without the biſhop do any of thoſe things that "pertain to the church. Let that be accounted a firm eucha-"riſt, which is under the biſhop, or which he ſhall permit. "Where-ever the biſhop makes his appearance, there let "the multitude be; as where-ever is Jeſus Chriſt, there "is the catholic church. It is not lawful without the biſhop, "either to baptize, or make a feaſt of charity. But what-"ever he ſhall approve, that is alſo well-peaſing to God, "that whatever is done may be ſtable and firm. —— It is "good to ſee God and the biſhop. He that honours the "biſhop, is honoured of God. He that practiſes any thing "without the privity of the biſhop, ſerves the devil.——I "ſalute the biſhop worthy of God, and the moſt God-"becoming preſbytery, the deacons my fellow-ſervants."—

To *Polycarp, biſhop of the church of the Smyrnæans.*

"——Let nothing be done without thy mind, nor do "thou any thing without the mind of God.——Let aſſem-"blies * be more frequent. Inquire for all by name.

* Gr. ſynagogues.

"Deſpiſe

" Deſpiſe not ſervants and ſerving-maids. —— If any can " abide in chaſtity to the honour of the Lord of the fleſh, " let him abide without glorying; but if he glory, he is " deſtroyed; and if he would ſeem more than the biſhop, " he is corrupted. It becomes marrying men and women " to come together with the mind of the biſhop, that the " marriage may be according to God, and not according " to concupiſcence. Let all things be done to the honour " of God. Attend ye to the biſhop, that God may alſo at- " tend to you. My ſoul for them who are ſubject to the " biſhop, to the preſbyters, to the deacons; and with " them let me have a part in God."

To the Epheſians. —— " I received the great multitude " of you in the name of God, in Oneſimus, who is in cha- " rity unſpeakable, but in the fleſh your biſhop; whom I " pray you to love, according to Jeſus Chriſt, and all you " to be in his likeneſs: for bleſſed be he, who hath vouch- " ſafed to you being worthy to poſſeſs ſuch a biſhop. —— " It is every way becoming to glorify Jeſus Chriſt, who " hath glorified you, that, in one ſubjection, ye may be " perfected in the ſame mind, and the ſame judgment, " and may all ſpeak the ſame things concerning him, that, " being ſubjected to the biſhop and to the preſbytery, ye " may be wholly ſanctified. —— For Jeſus Chriſt, our af- " ſurance to live, is the mind of the Father; and ſo the " biſhops, who are appointed to the ends of the earth, are " in the mind of Jeſus Chriſt. Wherefore it becomes you to " run together to the mind of the biſhop, which alſo you " do. For your preſbytery, worthy of a name, worthy of " God, is ſo concordant to the biſhop as the ſtrings to the " harp. For this Jeſus Chriſt is ſung in your unanimity " and ſymphonizing charity. —— For if I, in a little time, " have had ſuch a familiarity with your biſhop, being not " human but ſpiritual, how much more do I count you " happy, who are ſo conjoined as the church to Jeſus " Chriſt, and Jeſus Chriſt to the Father, that all things " may ſymphonize in unity?

" Let no man be deceived; if any man be not within " the altar, he comes ſhort of the bread of God. For if " the prayer of one and a ſecond has ſuch force, how " much more that of the biſhop, and of the whole church? " He then who comes not into one place, is already proud, " and hath condemned himſelf; for it is written, *God re-* " *ſiſteth the proud.* Let us therefore ſtudy not to reſiſt

" the

" the biſhop, that we may be ſubject to God. And as " much as one ſees the biſhop ſilent, let him dread him " the more. For whomſoever the maſter of the houſe " ſends to his own œconomy, we ought to receive him ſo " as him that ſent him. Therefore it is manifeſt, that the " biſhop ought to be reſpected as the Lord himſelf. —— " That ye may obey the biſhop and the preſbytery with " undivided mind, breaking one bread."

To the Magneſians. —— " I have been dignified to ſee " you, by your biſhop Damas, worthy of God, and the " worthy preſbyters, Baſſus and Apollonius, and my fel- " low-ſervant the deacon Sotio; whom may I enjoy, " becauſe he is ſubject to the biſhop, as to the grace of " God, and to the preſbytery, as to the law of Jeſus " Chriſt. But it alſo becomes you not to make free with " the age of the biſhop, but to give him all reverence, ac- " cording to the power of God the Father, as I have " known even the holy preſbyters not aſſuming on the " appearing younger ſtate, but as wiſe in God, yielding " to him; yet not to him, but to the Father of Jeſus " Chriſt, the biſhop of all. Therefore to the honour of " him, who hath willed us, it is becoming to obey with- " out any hypocriſy, ſeeing one deceives not this ſeen bi- " ſhop, but would impoſe upon the unſeen. —— It is be- " coming, therefore, not only to be called Chriſtians, but " alſo to be; as alſo ſome indeed call the biſhop, yet do " all things without him. But ſuch appear to me, not to " have a good conſcience for their not being firmly ga- " thered together according to the commandment. —— " Study to do all things in the unanimity of God, the bi- " ſhop preſiding in the place of God, and the preſbyters " in place of the council of the apoſtles, and the deacons, " who are moſt delicious to me, being intruſted with the " miniſtry of Jeſus Chriſt, who was before the world with " the Father, and hath appeared in the end. —— Let there " be nothing among you that ſhall be able to divide you, " but be united to the biſhop, and to them that preſide in- " to the type and doctrine of incorruption. As therefore " the Lord without the Father, being united, did nothing, " neither by himſelf nor by his apoſtles, ſo neither do ye " any thing without the biſhop and the preſbyters. —— " Study then to be eſtabliſhed firmly in the doctrines of " the Lord and the apoſtles, that all things, whatſoever ye " do, may be proſpered in fleſh and ſpirit, faith and love,

" in

" in the Son and the Father and in the Spirit, in the " beginning and in the end, with your moſt worthily de- " cent biſhop, and the worthily-plaited ſpiritual crown of " your preſbytery, and your deacons according to God. " Be ſubject to the biſhop, and to one another, as Jeſus " Chriſt to the Father, according to the fleſh, and the " apoſtles to Chriſt and the Father and the Spirit; that " unity may be both fleſhly and ſpiritual. —— There ſa- " lute you the Epheſians from Smyrna, (from whence I " alſo write unto you); — together with Polycarp the bi- " ſhop of the Smyrnæans."

To the *church which is in Philadelphia.* —— " Which I " ſalute in the blood of Jeſus Chriſt; — eſpecially if they " be in one with the biſhop, and the preſbyters who are " with him, and the deacons manifeſted in the mind of " Chriſt, whom, according to his own will, he hath eſta- " bliſhed in the firmneſs of his Holy Spirit; which biſhop " I have known to have obtained the miniſtry that is be- " come common, neither from himſelf, nor by men, nor " according to vain-glory, but in the love of God the Fa- " ther, and the Lord Jeſus Chriſt, with whoſe moderation I " have been aſtoniſhed, who being ſilent, can do greater " things than vain talkers. —— Flee diviſion and evil doc- " trines; but where the paſtor is, there, as ſheep, do ye " follow. —— As many as belong to God and to Jeſus " Chriſt, they are with the biſhop. —— Study then to uſe " one euchariſt; for there is one faith of our Lord Jeſus " Chriſt, and one cup to the oneneſs of the blood, one " altar, as one biſhop, together with the preſbytery and " the deacons my fellow-ſervants, that whatſoever ye do, " ye may do according to God. —— The Lord therefore " forgives all penitents, if they repent into the unity of " God and the council of the biſhop."

To the Trallians. —— " Your biſhop Polybius, who came " by the will of God and of Jeſus Chriſt, in Smyrna, and " ſo rejoiced with me, the bound in Chriſt Jeſus, as I might " behold your whole multitude in him. —— For when ye " are ſubject to the biſhop as to Jeſus Chriſt, ye appear to " me living not after the manner of man, but according " to Jeſus Chriſt. —— It is therefore neceſſary, as ye do, " that ye ſhould practiſe nothing without the biſhop. But " be ſubject alſo to the preſbytery, as to the apoſtles of Je- " ſus Chriſt. —— But the deacons alſo, being the myſtery " of Jeſus Chriſt ought to pleaſe all every way; for they

" are

" are not the miniſters of meats and drinks, but the ſer-
" vants of the church of God. They ſhould therefore
" guard againſt all accuſations as fire. In like manner,
" let all revere the deacons, as alſo the biſhop, as Jeſus
" Chriſt, being the Son of the Father, but the preſbyters
" as the council of God, and as the conjunction of the a-
" poſtles. Without theſe the church is not called; con-
" cerning which things I am perſuaded you ſo hold: for I
" have received, and have with me the pattern of your
" charity in your biſhop, whoſe very conſtitution is great
" inſtruction, but his meekneſs is power, whom I ſuppoſe
" even Atheiſts revere. —— Being inſeparable from God
" and Jeſus Chriſt, and the biſhop, and the orders of the
" apoſtles. He that is within the altar is pure; which is
" to ſay, he that does any thing without the biſhop, and
" preſbytery, and deacon, is not pure in conſcience. ——
" For it becomes each one of you, and eſpecially the preſ-
" byters, to refreſh the biſhop, to the honour of the Fa-
" ther of Jeſus Chriſt, and of the apoſtles. —— Farewell in
" Jeſus Chriſt, being ſubject to the biſhop as to the com-
" mandment, and likewiſe to the preſbytery: and each
" man of you, love one another with undivided heart."

To the Romans. —— " Remember in your prayer the
" church which is in Syria, which, in place of me, uſes the
" Lord as paſtor, who ſays, *I am the good paſtor:* and he
" alone ſhall do the biſhop's work to her, and your love
" to him. But I am aſhamed to be called one of them;
" for I am not worthy, being the laſt of them, and an
" abortive. But I have obtained mercy to be ſomebody,
" if I ſhall enjoy God."

This is the Ignatian way of ſpeaking of the one biſhop. And we may eaſily perceive, that it is not agreeable to the language of any writer, at any time of the ſecond century before Tertullian, who wrote in the very concluſion of it, or beginning of the third, and was the firſt contender for unwritten tradition as the rule of Chriſtian practice, together with the ſcriptures. He indeed agrees with theſe epiſtles in the main ſcope of them: for in his book of baptiſm, chap. 17. telling us to whom it belongs to baptize, he ſays, " The chief prieſt, who is the biſhop, has indeed
" the power of giving it, next to him the preſbyters and
" deacons, yet not without the authority of the biſhop;
" for the honour of the church, which being ſafe, peace is
" ſafe. Otherwiſe laics may do it." We may therefore

allow these Ignatian epistles to be as old as Tertullian's time of writing. And indeed they cannot well be reckoned later: for Origen quotes passages from them after the beginning of the third century: and they are not so agreeable to that century, especially toward the middle of it, when the bishop's church began to be larger than a single congregation, and when they talked of a catholic church with one episcopacy throughout the world, whereof every bishop has his share: for the church of the Ignatian bishop and presbytery (even in Ephesus) is evidently but one congregation, all praying together with the bishop, and all partaking of one eucharist; and the Ignatian catholic church is where Christ is, as the bishop's church must be where he is. So that neither *diocesan* episcopacy, nor *classical* presbytery, can have any the least pretence in the Ignatian epistles.

The order of the one bishop being the general disposer and manager of all things within the bounds of his jurisdiction, nothing being done there without his consent and approbation, and the presbyters and deacons, his assistants or his senate; this order, it is now said, was probably introduced, according to Grotius, in imitation of the Jewish synagogues; for each synagogue had its ruler, who presided over the rest, its pastors, and its eleemosynaries. To the ruler succeeded the bishop, to the pastors the presbyters, to the eleemosynaries the deacons.

This agrees perfectly with the Ignatian bishop; for according to this the bounds of the one bishop's jurisdiction was, even as the synagogue, no more but a single congregation. But it cannot easily appear, that there was in the synagogue a single ruler presiding over its pastors and eleemosynaries: for if this was the ARCHISYNAGOGOS, (translated *chief ruler*, Acts xviii. 8. 17.), we find expressly a plurality of these also in the synagogue of Antioch in Pisidia, Acts xiii. 15. where the word being in the plural, is translated only *rulers*. If it was the *angel* or messenger *of the congregation*, by whose mouth the whole synagogue ordinarily sent up their prayers to God; he that answers to him in the Christian church, is the *presbyter presiding well*, or, as Justin Martyr calls him, the *president of the brethren*, not of presbyters, but of the Christian brotherhood, all partaking of the same eucharist. And we have seen before, from 1 Tim. v. 17. that the written tradition expressly opposes the setting of him above the presbytery.

If

If the poſtſcript of Polycarp's epiſtle, mentioning epiſtles writ by Ignatius, that he had, be not added to ſupport the forgery, we may be very ſure from Polycarp's own letter, that theſe are not the ſame epiſtles he then had. Nor is it likely that Irenæus ever ſaw theſe epiſtles. He indeed mentions a known ſaying of Ignatius, which is found in one of them. But it behoved the impoſtor, in writing, not to neglect any ſuch ſaying: and therefore there is no reaſon to allow the Ignatian epiſtles to be older than toward the end of the ſecond century, when this innovation, of one biſhop in every church above the preſbytery, took place; and then they may be acknowledged to have been writ by ſome zealous promoter of it. This was a ſeaſon of forging and interpolating writings, as may appear from what Dionyſius of Corinth writes of the treatment his own epiſtles met with, and from the falſe Sybilline oracles, forged a little before in the reign of Antoninus Pius, and from that time cited by the fathers, whoſe minds were corrupted by the pretended Sybil, from the true apoſtolic doctrine of the ſtate of the dead. And the tradition flowing from this ſource, iſſued in prayers for the dead, and then at laſt in purgatory; even as the whole Roman hierarchy ſprung out at firſt out of the one biſhop in every church above the preſbytery. And this was a time when ſuch forgeries obtained credit eaſily, eſpecially when the authority of a famous martyr was in the caſe. And when the practice that this author labours to eſtabliſh by his letters in the name of Ignatius, came to be univerſally eſtabliſhed, it is not to be wondered at, that the authority of the ancient writing, that ſupports it, was eſtabliſhed with it, and never called in queſtion, till it appeared to them who betook themſelves to the apoſtolic ſcriptures as the only rule of Chriſtianity, that the authority of this Ignatius was ſet up in the plaineſt oppoſition to the apoſtolic authority in the ſcriptures.

As the diſtinction of biſhop and preſbyter was fully eſtabliſhed in the third century, agreeably to the Ignatian epiſtles, it is no wonder that they ſhould be of undoubted authority in the time of Euſebius, who makes particular mention of them as writ by Ignatius. And therefore, when the queſtion is, Whether they were forged toward the end of the ſecond century to ſupport that diſtinction when it began to take place? his teſtimony to theſe epiſtles muſt be quite out of the queſtion. Origen is the firſt that cites

them after the beginning of the third century: for, as was noticed before, Irenæus does not quote these epistles; but writes of a remarkable saying of the famous martyr Ignatius, even as he mentions the sayings of Polycarp, and other old presbyters, not written in any epistles. And the great difference of his style from that of the Ignatian epistles on the distinction of the one bishop from the presbytery, is a very strong presumption of his being a stranger to these epistles, or else of his not acknowledging them as the epistles of Ignatius: for, if he had believed them, would he have confounded bishop and presbyter as he has done, so inconsistently with the great scope and design of them? So that we may say, these epistles were forged toward the end of the second century, that time of making and believing such false writings, when the apostolic presiding presbyter began to be distinguished from the presbytery by the name *bishop*, and by that title set above them, as they were above the deacons, in order and degree.

And this was in that time when the lists of single bishops succeeding one another from the apostles, in several churches, were framed. As to these lists, we have already seen what sort of dependence may be had on Irenæus and Tertullian, and what stress may be laid on the report of Polycrates concerning John, and the bishops succeeding from him in Asia. But Hegesippus, who wrote at Rome in the time of Eleutherius, gave a catalogue of the bishops of Jerusalem, that is much boasted of in supporting the Ignatian distinction of bishop and presbyter: and therefore we may take a specimen of that author from Eusebius, whereby we may be able to determine what stress may be laid on him in this contrast betwixt the scriptural and oral tradition. Eusebius, in his history, book 2. chap. 22. gives us these words of Hegesippus. "James, the Lord's brother, who from the "times of the Saviour to our age, was called the *Just* by "all, (for many bore the name *James*), took upon him "the government of the church, together with the other "apostles. He was holy from his mother's womb, drank "not wine and strong drink, abstained from the flesh of "animals; his head was never shaved with a razor, nor was "his body anointed with oil, or washed in the bath. To "him alone it was lawful to enter into the holy of holies: "for he did not wear woollen cloaths, but linen only. It "was his custom to enter the temple alone, and setting his "knees on the ground to ask forgiveness for the sins of "the

" the people; whose knees became hardened with tuber-
" cles that they had contracted, because he so assiduously
" kneeled as a camel, both to worship God in an august
" and holy manner, and to pray earnestly for pardon to
" the people; who, for peculiar excellence of righteous-
" ness, found the name of the *Just*, and of *Oblias*, which
" may be interpreted, *the people's defence and righteous-*
" *ness*, even as the prophets mention concerning him."
Then he goes on to tell a fabulous story of the manner of his martyrdom. This James is the first in the catalogue of Hegesippus, who makes him not the sole bishop of Jerusalem, but together with the rest of the apostles. But Eusebius, who takes his account of the first bishops of Jerusalem from him, gives us this story of the succession of Simeon to James, Hist. book 3. chap. 10. " When James had died
" a martyr, and Jerusalem a little after had been taken,
" and so destroyed, it is reported, that the apostles and
" disciples of the Lord, who yet enjoyed this light, toge-
" ther with the Lord's kinsmen according to the flesh, (for
" many of them lived to that time), gathered from all
" places, and took counsel together, who should be judged
" worthy to succeed in the place of James: all therefore,
" with one consent, esteemed Simeon, the son of that Cle-
" ophas mentioned in the holy scripture of the gospel, to
" be meet and fit to receive the seat and prefecture of the
" church there instituted, who is said to have been the Sa-
" viour's cousin: for Hegesippus tells that Cleophas was
" Joseph's brother." And he gives us these words of Hegesippus on this subject, book 4. chap. 21. " After James,
" surnamed the *Just*, was slain, as was the Lord himself,
" for the defence of the truth, Simeon, the son of Cleo-
" phas, who was Christ's uncle, was created bishop; whom
" all the disciples, by suffrages, appointed to that admini-
" stration, in the second place, because he was the Lord's
" cousin." Eusebius, in his history, book 3. chap. 26. & 29. after telling from Hegesippus a story of this Simeon suffering under Trajan grievous stripes for many days, when he was 120 years old, *A. D.* 110, with a patience that astonished his persecutors, and at last suffering a death not unlike the Lord's passion, for that he was of the lineage of David, and a Christian; he then tells us, that after Simeon had thus died a martyr, a certain Jew named *Justus*, one of those innumerable circumcised who had betaken themselves to the faith of Christ in that time, occupied next the

episcopal

episcopal seat in Jerusalem. Then, book 4. chap. 5. he gives us no less than twelve bishops after this Justus, succeeding one another, to the siege of Jerusalem, under Adrian, which his Chronicle places *A. D.* 137; after which the bishops of Jerusalem were no more of the Jews. The bishops of Jerusalem, from the beginning to that time, are, according to Eusebius, 1. James, called the Lord's brother, 2. Simeon, 3. Justus, 4. Zaccheus, 5. Tobias, 6. Benjamin, 7. John, 8. Matthias, 9. Philip, 10. Seneca, 11. Justus, 12. Levi, 13. Ephres, 14. Joseph, 15. Judas. By these fifteen of the circumcision, it seems, the truth was handed down from the apostles to that time; and then it came into the hands of the uncircumcised, and was delivered down from thence to the end of the century by fifteen of them also, succeeding one another, of whom Eusebius, Hist. book 5. chap. 12. gives us a list from the tables of successions kept in that church of Jerusalem.

Eusebius believed, that all these thirty were single bishops, in distinction from the presbytery, succeeding one another in Jerusalem from the apostles to the end of the second century; though Hegesippus, from whom he takes his history of the first bishops, makes not James the Lord's brother sole bishop in Jerusalem, but together with the rest of the apostles; and though he himself tells us, that Narcissus (the last of his list of thirty) and Alexander were bishops together in Jerusalem at the same time, (Hist. book 6. chap. 9.). And this, he says, was brought about by divine revelation, and consented to by all the neighbouring bishops.

By this time we have seen enough to let us know what account we should make of the first reporters of the successions of bishops from the apostles. But as to the argument drawn from these successions against heretics by Irenæus and Tertullian, we may indeed believe, that Polycarp and the bishops of Rome did not hold those monstrous errors against which they wrote: yet, when the second century was finished, and the third now begun, it came to be a question, What was the faith concerning Christ that was delivered down from the apostles to the end of the century by these successions, and even by the succession of bishops in Rome itself *? Upon this question, the contenders for the apostolic faith were obliged to have recourse, first to the testimonies

* Euseb. eccl. hist. book 5. chap. 27.

of

of the holy ſcripture, and then to the books of Irenæus, and other authors of the ſecond century, conſtantly affirming that faith; and laſtly to the many pſalms and hymns * compoſed and writ by the faithful brethren of thoſe former times, in order to ſhew what was the faith of the Son of God, that came down from the apoſtles to that time. But for Victor, the laſt in the ſucceſſion of the ſecond century, no more could be ſaid but this, That Theodotus, a chief denier of that faith, had been excommunicated by him. This ſame Victor, whom we may reckon the firſt real biſhop of Rome, in diſtinction from the old preſiding preſbyters, was a man who could excommunicate people holding the ſame thing with himſelf, and only differing from him about the manner of holding it, as he did thoſe of Aſia; ſo that his excommunicating Theodotus is but a ſlender proof of what he believed in the main differently from him. He favoured the Montaniſts, and was drawn off from them by Praxeas, the father of the Patripaſſian heretics, who had his ear; and probably by his perſuaſion he was led to excommunicate the oppoſite heretic Theodotus; for we do not hear of his cenſuring Praxeas, who gained many proſelytes in Rome. What is the faith then that we are to receive from tradition by the ſucceſſion of biſhops, even in Rome itſelf, to which Irenæus refers us?

* This is ſupported by Pliny's report concerning the Chriſtians to Trajan, that they aſſembled together to ſing hymns to Chriſt as God. And they might as well have cited Lucian, ſneering in his Philopatris, *The God reigning on high, great, eternal, heavenly; the Son of the Father; the Spirit proceeding from the Father; One of Three and Three of One; eſteem thou theſe to be Jove! think this to be God!* and likewiſe Celſus, writing againſt Chriſtians as believing ſuch a man as Jeſus to be God, and worſhipping him as the Moſt High. For even from theſe enemies we ſhall better know what was the faith of Chriſtians at that time, than from the Chriſtian writers labouring to explain and defend the faith philoſophically.

Three

Three ſucceſſive DISCOVERIES of GOD in his WORKS; and MAN's Admiſſion to three correſponding RESTS with GOD therein; to wit, that in the Garden of Eden, that in Canaan, and the true, ſpiritual, eternal Reſt.

[Wrote about the year 1736, and now firſt printed.]

HEBREWS iv. 1.—11.

INTRODUCTION.

IN this paſſage the apoſtle is ſhewing the excellency of the Chriſtian reſt, as the antitype of that reſt into which Iſrael was led by Joſhua, and the evil of coming ſhort of it by unbelief, as Iſrael in the wilderneſs, to whom God ſware, that becauſe of their unbelief they ſhould not enter into the reſt that he promiſed.

He proves this by the words of David, Pſal. xcv. 7.—11. And by the appointing of another day of reſt than the ſeventh day, he points out the Chriſtian reſt, to which that day belongs, as diſtinct from, and far excelling the reſt that went before. His words are, ver. 3. "For we which "have believed do enter into reſt, as he ſaid, As I have "ſworn in my wrath, If they ſhall enter into my reſt: al- "though the works were finiſhed from the foundation of "the world." Ver. 4. "For he ſpake in a certain place "of the ſeventh day on this wiſe, And God did reſt the "ſeventh day from all his works." Ver. 5. "And in "this place again, If they ſhall enter into my reſt." Ver. 6. "Seeing therefore it remaineth that ſome muſt enter "therein, and they to whom it was firſt preached *, enter- "ed not in becauſe of unbelief." Ver. 7. "Again, he li- "miteth a certain day, ſaying in David, To-day, after ſo "long a time; as it is ſaid, To-day if ye will hear his "voice, harden not your hearts." Ver. 8. "For if Joſhua "had given them reſt, then would he not afterward have "ſpoken of another day." Ver. 9. "There remaineth there-

* or, who were firſt evangelized. See ver. 1. & 2.

"fore

" fore a ſabbatiſm * to the people of God." Ver. 10. " For " he that is entered into his reſt, he alſo hath ceaſed from " his own works, as God did from his."

We ſee three different *reſts* ſpoken of here; *firſt*, the *reſt* from the works of creation; *ſecondly*, the *reſt* in the promiſed land, into which God ſware, that the unbelieving Iſraelites ſhould not enter; and, *thirdly*, the *reſt* into which Jeſus Chriſt is entered. We have likewiſe here two days of reſt; the ſeventh day on which God reſted from all his works, and another day on which Chriſt reſted from his own works, as God did from his own, and entered into his reſt. And we may ſee afterward why there was not another day for the reſt into which Joſhua led the people of Iſrael.

All theſe three reſts are by the apoſtle called *reſts of God*. As to the firſt, it is ſaid expreſsly, " God did reſt " the ſeventh day from all his works:" and of the ſecond he ſays, " If they ſhall enter into my reſt:" and with reſpect to the third, the apoſtle ſays, ver. 1. & 2. " Let us " therefore fear, leſt a promiſe being left us of entering " into his reſt, any of you ſhould ſeem to come ſhort of it. " For unto us was the goſpel preached as well as unto " them." And ver. 10. 11. " For he that is entered into " his reſt, he hath alſo ceaſed from his own works, as God " did from his. Let us labour therefore to enter into that " reſt, leſt any man fall after the ſame example of un- " belief."

As it is natural to us to ſeek reſt, the apoſtle plainly enough intimates here, that man's proper reſt is a partaking with God in his reſt: *If they ſhall enter into my reſt*; and, *A promiſe being left us of entering into his reſt.*

The FIRST REST.

SECT. I. *Wherein man's primitive reſt with God conſiſted.*

MAn's primitive reſt conſiſted in his partaking with God in his reſt, when he reſted on the ſeventh day from all his works. The works of the ſix days could not give the Deity any diſturbance, or take any thing from that eternal happineſs he hath in the enjoyment of his own infinite

* σαββατισμος.

perfections; nor could the finishing of the works of the six days add any thing to this. But by the display of his glory in these works to man, who was made capable to behold his eternal power, wisdom, and goodness, and to glorify him as God, with thankfulness in the use of these works, man was admitted to partake with the Deity in the rest which he hath in these perfections, that were displayed to him in the finished works of the six days. And this was the rest of the seventh day.

SECT. II. *God's delight in his works how intimated.*

WHen we observe, in Moses's account of the works of the six days, that it is said, with respect to each work, *God saw it was good*; and when all the works were finished, *God saw every thing that he had made, and behold very good;* the divine delight and satisfaction seems to be thereby expressed. But no mere creature, nor all the creatures together, considered in themselves, could be the object of the divine delight. So that it will not be easy to understand this, without the explication that is given of it in the 8th chapter of the Proverbs, by the person who is there called *Wisdom*, and in the New Testament *, the *Word*. With a plain enough reference to this passage, he says, ver. 27. "When he prepared the heavens, I was there; "when he set a compass on the face of the deep." Ver. 29. "When he appointed the foundations of the earth." Ver. 30. "Then was I by him, as one brought up with "him; and I was daily his delight." This person who is said to have been daily his delight in the creation, is pointed out to us in that passage, as the foundation and spring of all the counsels of God with respect to all his works. Ver. 22. "The Lord possessed me, the beginning, his way, "before his works from thence." This is he "by whom, "and for whom all things were created, that are in "heaven, and that are in earth, visible and invisible;— "who is before all things, and in whom all things con-"sist †." The works that were made by him, and for him, and that consist in him, the beginning, were the object

* John i. 1. 2. 3. Λογος signifies *wisdom* or *reason*, as well as *word*.

† Col. i. 16. & 17.

of

of the divine delight no otherwiſe than as they thus ſtood related to him, who ſays, — "Rejoicing always before "him; rejoicing in the habitable part of his earth, and "my delights were with the ſons of Adam." If his glory was diſplayed in the creation, and in the making man, much more was it to be manifeſted among the fallen race of Adam. And when this ſame perſon appears among the ſons of Adam, the Father ſays of him, *Behold mine elect, in whom my ſoul delighteth* *. And all the delight that God is ſaid to take in them whom he hath choſen in him, and in the glorious works of ſalvation by him, is in him in whom they are choſen, by whom they are ſaved, and to whom they are united and conformed.

SECT. III. *A diſtinction of three divine perſons in the Godhead pointed out in the ſcripture-account of the creation, with their diſtinct agency.*

AS the ſcripture aſſerts the unity of the Godhead in the name *Jehovah*, ſo it points out a ſociety of three perſons in that Godhead, in the name *Elohim*, which is plural †, and denotes a plurality of perſons in the Deity, Deut. vi. 4. *Hear, O Iſrael, Jehovah our Elohim is one Jehovah.* With this bleſſed ſociety of the divine perſons man is admitted to partake, when he has his true reſt; and ſo he ſhares in God's reſt. The ſociety of the divine perſons in the works of creation, is pointed out to us in theſe words, *I was daily his delight, rejoicing always before him.* Yea, we find the three perſons diſtinctly pointed out to us, and their ſociety together, in the hiſtory of the creation, Gen. i. 2. *The Spirit Elohim made* the matter of the heavens *to move upon the face of the abyſs.* His emblem is air or wind ‡; and as the hieroglyphic of air was

* Iſ. xlii. 1.

† Gen. i. 26. "And Elohim ſaid, Let us make man in our own "image, after our likeneſs." Gen. iii. 22. "And Jehovah Elohim "ſaid, Behold the man is become as one of us." Gen. xx. 13. "When Elohim cauſed me to wander *(errare fecerunt)* from my "father's houſe."

‡ *Ruach* is the name both of the air, or wind, and of the eternal Spirit; and when the Holy Ghoſt deſcended on the diſciples, he came with a ruſhing mighty wind. Acts ii. 2. See likewiſe John iii. 8.

a winged creature, eſpecially an eagle; ſo the expreſſion that is uſed to ſignify the ſpirit making the darkneſs (or the matter of the heavens void of light) that was upon the face of the abyſs to move, is the ſame that is made uſe of to ſignify an *eagle's fluttering over her young*, Deut. xxxii. 11. And this may ſerve to let us underſtand the meaning of that ſcripture expreſſion, *The ſhadow of his wings*.

And Elohim ſaid, Let there be light, ver. 3. Here the agency of that perſon who is called the *Word* is pointed out to us, and is firſt mentioned at the making of the light, which, both in the Old Teſtament and in the New, is made the emblem of that perſon. And as horns riſing on the head of a horned creature, eſpeciably an ox or bull, are the hieroglyphic of the power of the rays of light, coming forth from the fire; ſo we find this perſon called in ſcripture, *The horn of ſalvation whom the Father hath raiſed up* *. And the emblem of the Father, again, is fire †. Now, that perſon whoſe emblem is the light, is likewiſe called the *lion*; for that creature was the hieroglyphic of light, on account of his ſharp piercing light, and he has his name in the Hebrew from ſeeing.

And Elohim ſaw the light that it was good, ver. 4. Here the part of that perſon who is called the *Father* is pointed out to us; which we may underſtand by what the *Word* ſays, Prov. viii. 30 *Then was I by him, as one brought up with him, and I was daily his delight.* This is firſt mentioned at the making of the light, the emblem of that perſon who ſays, *I was daily his delight.* With reſpect to this, it is firſt ſaid, *God ſaw that it was good.* And at making of the inſtruments of light, from ver. 14. to 18. Moſes ſpeaks thus, "God ſaid, Let there be lights. —— And God made the "lights. And God ſaw that it was good." And from ver. 20. to 22. "God ſaid, Let the waters bring forth abundantly the "moving creature, life and fowl. —— And God created — "every living creature that moveth, which the waters "brought forth, and every winged fowl. —— And God "ſaw that it was good." And ver. 24. 25. "God ſaid, "Let the earth bring forth the living creature. —— And "God made the beaſt of the earth. —— And God ſaw that "it was good."

* Luke i. 69. & Pſal. cxlviii. 14.

† The Egyptians worſhipped the fire in the orb of the ſun by the hieroglyphic of an ox or bull.

Thus

Thus Moſes points out to us the diſtinct agency of the three divine perſons in the making of the world, and their ſociety in the ſeveral works of creation. When he ſays God *ſaid* or ſpake any thing, we are to underſtand that perſon of the Elohim whom the ſcripture calls the *Word*, by whom all things were created. And when he ſays God *made*, or did, or created any thing, we muſt underſtand that perſon of the Elohim who is called the *Spirit*, to whom the working part is peculiarly aſcribed, as the perſon in whom the power of the Godhead is eſpecially manifeſted. And when he ſays, *God ſaw it good*, we muſt underſtand that perſon of the Elohim, who is called the *Father*, of whom the Son or the Word ſays, *I was daily his delight*; even the ſame perſon who ſays of him again, with reſpect to his work of redemption, *This is my beloved Son, in whom I am well pleaſed.*

SECT. IV. *The ſeventh day ſet apart for this reſt, and how this reſt was loſt.*

UNleſs we ſhall ſay, that the import of the words *Jehovah Elohim* was hid from Adam, who was made to know language in an extraordinary manner, and was capable to give names to the creatures ſuited to their nature, we cannot be poſitive to ſay, that he was ignorant of the Trinity. And it it hard to ſay, that Adam, who was made fit to behold and glorify God, as manifeſted in the works that were finiſhed in the ſix days, and to reſt with God on the ſeventh day, in the contemplation of theſe works, was yet ignorant of the ſociety of the divine Three in theſe works which is pointed out to us by Moſes in his hiſtory of them: for how could man reſt with God in all the works of the ſix days as very good, without any knowledge of him who ſays, "Then was I "by him, as one brought up with him, and I was daily "his delight." It would ſeem then, that man's primitive reſt lay much in the communion he had with God in this *delight*.

This was the reſt of the ſeventh day, man's firſt reſt with God, which he loſt by his diſobedience to the command that was given him, not to eat of the tree of knowledge of good and evil, ſo called, becauſe it was the proof and trial of his obedience or diſobedience. For his obedience

dience or ſubjection to the divine authority in all that he did, could not be manifeſt, but in his ſtedfaſt obſervance of a command which had no reaſon, known to him, but the will of his Sovereign Lord, and that in oppoſition to all temptations to ſeek himſelf in the way of diſobedience to it. And whatever good we may ſuppoſe him to do, while diſobedient to ſuch a command, not one thing he did could in that caſe come under the name of obedience or ſubjection to his Sovereign Lord and Lawgiver. By man's diſobedience to this trying command, ſin, which is diſobedience to the law of God, entered into the world; and he, with all his poſterity, ſtood debarred from reſt, and appointed to death by the curſe of the law, "In the day thou eateſt "thereof, thou ſhalt ſurely die *." By the inflicting of this ſentence on all men, and even infants in the womb, who have not ſinned after the ſimilitude of Adam's tranſgreſſion, it is manifeſt, that this was ſaid to Adam as a public perſon, and to all his poſterity, conſidered in him as the head †; and ſo they loſt reſt in him. When ſin entered into the world, and man became evil, man's reſt with God upon the finiſhed works, that were all very good, was broke; and the infinite goodneſs that was manifeſted unto him in the works that were all very good, and in the reſt he enjoyed with God, could not but give him diſturbances: for the divine goodneſs ‡ is infinitely oppoſite to evil; and when evil was found in him, the view he had of that goodneſs, while he himſelf was good or obedient, ſerved now to make him miſerable, when he became a ſinner; ſo that he could no more reſt with God now, than darkneſs can dwell with the pureſt light.

Having thus loſt his reſt, he had no more intereſt in the ſeventh day, which was the ſign and the mean appointed by God with reference to man's reſting with him. And therefore, if God had not revealed his deſign of reſtoring ſinners of mankind to reſt after they had loſt it, there could not have been any more uſe of a day of reſt among mankind. If any of the Gentiles, who had not the law of Moſes, acknowledged the ſeventh day, or any way uſed it as a day of reſt; this could not be derived from the original inſtitution of that day before the fall; but from revelation made to fallen man, from whom they had, by tradi-

* Gen. ii. 17. † Rom. v. 12.—19.
‡ 1 John i. 5. 6. 7.

tion,

tion, their worſhip by ſacrifice, with the rites belonging to that.

The SECOND REST.

SECT. I. *God's reſt with Iſrael in Canaan, and the works on which it was founded.*

THE apoſtle inſiſts more largely on God's reſt in the promiſed land, from his working in the performance of his promiſe, of bringing the family of Jacob, Abraham's ſeed, from the bondage and affliction of Egypt, to enjoy the land of Canaan in the ſtate of a free nation with him their God. This is the reſt into which the Iſraelites, who ſaw his working, and tempted and provoked him in the wilderneſs by their unbelief, could not enter: for "he ſware in his wrath, They ſhall not enter "into my reſt *."

God's working in the performance of his promiſe, to bring Iſrael out of Egypt into the promiſed land, was intended to manifeſt him to Iſrael, as the creator and maker of the heavens and the earth; and ſo to demonſtrate him to be the true God, in oppoſition to the gods of Egypt and Canaan, and all the falſe gods of the nations. And ſo he appointed the ſeventh day as a ſign betwixt him and them, that in ſix days Jehovah made heaven and earth, and on the ſeventh day he reſted and was refreſhed †.

SECT. II. *God's covenant with Iſrael repreſented the law given to Adam, and prefigured the new covenant.*

THE covenant that God made with Iſrael, when he took them by the hand, to bring them out of Egypt, and give them the promiſed land, was a repreſentation of the law that was broken by Adam, giving life only to them that ſhould continue in all things required in the book of the law to do them, and appointing death for every diſobedience ‡. This repreſentation of the law that was broken by Adam, was given to Iſrael with deſign that

* Heb. iii. 8.—11. 16.—19. † Exod. xxxi. 16. 17.
‡ Gal. iii. 10.—13.

it

it ſhould be fulfilled *, in due time, by Jeſus Chriſt the promiſed ſeed, the Redeemer from the curſe of the law, who was then in the loins of the people of that nation. And accordingly he fulfilled that law, in fulfilling the law of Moſes, which was the repreſentation of it. Therefore the day of reſt, which Adam broke, was injoined in the law of Moſes, till it ſhould be fulfilled by Jeſus Chriſt, who was to bring about the true reſt. The reſt of God, in Canaan, from his working to bring Iſrael out of Egypt into that land, was no more but a type or figure of the reſt of Jeſus Chriſt, into which, by the goſpel, we are called to enter. The whole of the apoſtle's diſcourſe on the 95th Pſalm plainly imports this; and the concluſion he makes expreſsly declares it, ver. 11. "Let us labour therefore," ſays he, "to enter into that reſt, leſt any man fall after "the ſame example of unbelief." He ſhews that the reſt given to Iſrael by Joſhua, by whom God brought them into the promiſed land, and ſettled them there, was not the true reſt, and therefore but a figure; for he ſays, ver. 8. "For if Joſhua had given them reſt, then would he not "afterward have ſpoken of another day." And this is the reaſon why another day than the ſeventh was not appointed for the reſt in the land of Canaan; becauſe that was not the true reſt that God intended, but only a type of it; but when that true reſt came, then came another day.

The apoſtle plainly ſignifies, that the Holy Ghoſt is ſpeaking to the New-teſtament church, in the words he cites from the 95th Pſalm, and ſo he directs them to thoſe Hebrews, whom he is exhorting to ſtedfaſtneſs in the faith, and perſeverance in the profeſſion of it, as the evidence of their being true members of Chriſt's church. And when he makes the promiſe of reſt to Iſrael a type of the promiſe of entering into his reſt, which the church of the New Teſtament hath; and their behaviour, with reſpect to that promiſed reſt, with God's dealing with them, an example unto Chriſtians, he only declares the import of theſe words, *To-day if ye will hear his voice, harden not your hearts as in the provocation, — when your fathers tempted me. — Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.* The Iſraelites in the wilderneſs are called *our fathers* †, becauſe of them as concerning the fleſh Chriſt

* Rom. x. 4. 5. Gal. iv. 4. 5.
† Compare Heb. viii. 8. 9.

came,

came *, of whom ſprings the New-teſtament church, his ſeed †; and becauſe they were our examples: for ſo he makes them, when he ſays, *Harden not your hearts, as in the provocation, when your fathers tempted me; to whom I ſware, they ſhould not enter into my reſt. Let us therefore fear, leſt a promiſe being left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it; — leſt any man fall after the ſame example of unbelief. — For we are evangelized, even as they; but the word of hearing did not profit them, not being mixed with faith in them that heard it.*

He lays the foundation of all that he ſays of the Iſraelites as our examples in this, that the Lord's voice to them, in his promiſe to give that nation reſt with him in Canaan, and in his covenant which he made with them, to bring them into the promiſed reſt, was a type, figure, or pattern of his voice to us, in the promiſe of giving us eternal reſt with Jeſus Chriſt, ſerving to bring us into his reſt ‡. For though God's promiſe to give Iſrael reſt in the land of Canaan, be vaſtly different from the promiſe of his reſt with Chriſt to the New-teſtament church; yet he calls both theſe *the goſpel;* and he ſays of them who were brought into the profeſſion of the faith of the promiſe of Chriſt's reſt, in the New Teſtament, that they were evangelized, even as the Iſraelites, to whom God ſpake in the covenant that had the promiſe of the earthly reſt; and this could not be ſaid, conſidering the difference of the two promiſes, if the one had not been intended by God as the type, figure, or example of the other. Therefore the apoſtle makes the unbelief of the promiſe of reſt in Canaan, to be the example of the unbelief of the promiſe of entering into the reſt into which Chriſt is entered, and the faith of that promiſe an example of the faith of this.

* Rom. ix. 5.

† If. ix. 6. the Father of the age to come. If. liii. 10. 11.

‡ Compare Heb. ix. 15. 18. 19. 20. Heb. xii. 24. 25. 26.

SECT. III. *The faith of the temporal promise a pattern of saving faith; and a notable mistake on this head obviated.*

HERE, by the way, we may take notice of a remarkable mistake that some go upon, who would infer from this passage, that the gospel is no more but an absolute promise, which every hearer of the gospel is bound to believe for himself, that it shall most certainly be performed to him; and if he believes not this, he perishes after the example of Israel in the wilderness, who fell short of the promised rest by their disbelieving that they should enter into it, and so knew God's breach of promise. This must have a fair appearance to them who do not consider the state of the case, with the Israelites who fell in the wilderness, as it stands in these particulars.

1st, They had the promise of rest in the covenant that God made with them, when he took them by the hand to bring them out of the land of Egypt; and this covenant was a type of the new covenant, wherein we now have the promise of entering into his rest; as the apostle signifies in this epistle to the Hebrews, where he points out that transaction at Sinai, both as a testament, wherein an inheritance was bequeathed to the children of Israel, (for, through their fleshly relation to Christ, that seed in their loins, they were the children of God according to the flesh, and through him they inherited the earthly rest, the temporal inheritance *), and as a covenant, having a mediator, and ratified by the blood of a sacrifice. In both respects, he makes it a figure of the New Testament, wherein the eternal inheritance is bequeathed, or of the new covenant, whereof Christ, the antitype of Moses, is Mediator, standing for the people to God †, and likewise for God to the people, and which is ratified by the blood of his sacrifice. The apostle expressly points out laws to us in the new covenant, as well as in the old, which was the figure of it. For as in the first covenant he wrote his laws on tables of stone, when he said, *O that there were such a heart in them;* so in the new covenant, he writes his laws on the hearts of his people. Therefore the new covenant has laws, as well as the figure

* Gal. iii. 16. † Heb. viii. & ix.

of

of it; and as the Iſraelites had laws delivered to them, when they were evangeliſed in a figure, ſo have we when we are truly evangeliſed: and if the goſpel and teſtament or covenant of the Iſraelites in the wilderneſs was not a mere abſolute promiſe, without any laws, or method and tenor, according to which they were to enjoy that promiſe, neither is our goſpel and teſtament or covenant.

2*dly*, God's promiſe of reſt to the nation of Iſrael, the promiſe made to their fathers in Chriſt, was abſolute, and moſt certainly to be performed at all events to that nation: for it could not be diſannulled by the law, which was given four hundred and thirty years after it was confirmed by God to Chriſt the ſeed *. But this promiſe was not abſolute, to every Iſraelite, nor to all that generation that God brought out of Egypt; but to be performed to them, according to the tenor of the covenant that God made with them for the performance of the promiſe to the nation, or to the ſeed in the loins of that nation. So that they were bound indeed to believe, that God would bring the nation into that reſt, according to the promiſe made to Abraham and to his ſeed; and that they themſelves ſhould come into that reſt, according to the tenor of the covenant wherein they had that promiſe; but they were not bound to believe, every man for himſelf, that he ſhould come into that reſt, whether he followed the Lord according to the covenant or not.

This every goſpel-hearer is bound to believe, and every goſpel-profeſſor profeſſes this faith, that Jeſus the Son of God hath finiſhed his work, and is entered into his reſt, and that all his heavenly nation, redeemed by him out of every kindred, tongue, and people, and nation, without difference, ſhall moſt certainly enter into that reſt with him; and that they themſelves muſt enter into that reſt, only according to the tenor of the covenant made with that redeemed nation; but they are not called to believe, every one for himſelf, that he ſhall certainly, at any rate, enter into that reſt: for he muſt labour to enter into that reſt, leſt he fall after the example of Iſrael's unbelief; he muſt give all diligence to make his calling and election ſure, in the method preſcribed in the new covenant; even in the way of keeping his commandments, or *believing in the name of his Son*, and *loving one another, as he gave us*

* Gal. iii. 15. 16. & 17.

commandment, fearing, leſt a promiſe being left to the redeemed nation of entering into his reſt, any of us, who by the goſpel-profeſſion belong to that nation, ſhould ſeem to come ſhort of it. And thus it is falſe, that every goſpel-profeſſor, let be every one that hears the goſpel, is bound to believe for himſelf, that he ſhall certainly enter into that reſt.

3*dly*, The Iſraelites fell in the wilderneſs, by their unbelief of God's promiſe of reſt to the nation, and not by the unbelief of any abſolute promiſe, that every individual of them that came out of Egypt ſhould enter into that reſt. For as there was never any ſuch promiſe made, we ſee by the deſcription of their unbelief, it reſpected the promiſe to the nation. The paſſage, to which the apoſtle refers, is in the 14th chapter of Numbers, where we find that upon hearing the report of the men that ſaid, *The land eateth up the inhabitants thereof*; *and all the people we ſaw in it, were men of great ſtature*; — *and we were in our own ſight as graſſhoppers, and ſo were we in their ſight*; — *and we be not able to go up againſt the people, for they are ſtronger than we* *: upon hearing this, they ſaid, *Would God we had died in the land of Egypt, or would God we had died in this wilderneſs. And wherefore hath the Lord brought us into this land to fall by the ſword, that our wives and children ſhould be a prey? were it not better for us to return into Egypt? And they ſaid one to another, Let us make a captain, and let us return into Egypt*, ver. 2. 3. & 4. Thus they profeſſed their unbelief of the promiſe of reſt in that land to the nation: for they ſaid, "Why hath the Lord "brought us into this land, to fall by the ſword, that our "wives and children ſhould be a prey?" And thus, inſtead of fearing leſt they ſhould come ſhort of the reſt promiſed to the nation through their unbelief, they feared to the height of deſpair, that the whole nation ſhould be cut off from poſſeſſing that land; and their unbelief, working thus, led them to turn away from the promiſed reſt, and from following the Lord, to return again into Egypt, from whence the Lord had brought them. And they hardened themſelves in this unbelief, againſt the exhortations of Joſhua and Caleb, who were perſuading them, not to fear the people of the land, nor rebel againſt the Lord, but to conſider his goodneſs and power to perform his faithful

* Numb. xiii. 30.—33.

promiſe

promiſe even to them, if they rebelled not againſt him: for they bade ſtone them with ſtones who thus exhorted them, and diſſuaded them from their unbelief and diſobedience, ver. 6.—10.

This was a lively emblem of total apoſtaſy from the profeſſion of the goſpel through unbelief, or of departing from the living God through an evil heart of unbelief. And ſo the apoſtle ſets it before theſe Hebrews, who were in hazard of falling away from the goſpel-profeſſion, and from the Chriſtian inſtitutions of worſhip, wherein they were engaged in the aſſembling of themſelves together *, and from the love and good works required in the new covenant to aſſure them in the hope of entering into Chriſt's reſt †. And ſo they were in hazard of returning back to Judaiſm, through the unbelieving fear of the much tribulation through which it behoved them to follow Chriſt unto that reſt. He ſeems to refer to the exhortation of Joſhua and Caleb, when he ſays to the Hebrews, ver. 12. 13. *Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called, To-day; leſt any of you be hardened through the deceitfulneſs of ſin.* And thus he is very far from perſuading every one of theſe Hebrews, who had been brought to the confident profeſſion of the faith of the goſpel, being illuminated and made partakers of the gifts of the Holy Ghoſt; he is very far from perſuading every one of them to believe for himſelf an abſolute promiſe, that he ſhould certainly enter into Chriſt's reſt.

4thly, Notwithſtanding the unbelief of thoſe who fell in the wilderneſs, the Lord performed all the promiſe that he called them to believe he would certainly perform. He brought the nation into that reſt, while they were cut off from it who gave up with the promiſed reſt, and with the covenant, wherein they had the promiſe of that reſt, through their unbelief; ſo the Lord in no wiſe failed of his promiſe, but they failed of any part they could claim in it, by virtue of the covenant, through their own unbelief; and thus they knew his breach of promiſe. *As ye have ſpoken in mine ears*, ſays he, *ſo will I do unto you. — Doubtleſs ye ſhall not come into the land which I ſware to make you dwell therein, ſave Caleb and Joſhua. — But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and*

* Heb. x. 22.—26. † Heb. x. 23. 24. & vi. 10. 11.

they

they shall know the land which ye have despised. — And ye shall know my breach of promise, ver. 28.—35. The apostle points to this when he says, "Some when they heard, "did provoke; howbeit not all that came out of Egypt by "Moses," chap. iii. 16. and, "Seeing therefore it remain-"eth that some must enter therein, and they who were "first evangelised, entered not in because of unbelief," chap. iv. 6. His application of this to the Hebrews, whom he is exhorting to persevere in the gospel-profession, is manifest.

SECT. IV. *Why the seventh day continued to Israel, and why afterward set aside.*

WE need not forget by this digression, that the law of Moses, which injoined the seventh day as the sabbath, was not only a representation of the law of works which Adam broke, but likewise at the same time a type, figure, or pattern of the new covenant. And so the seventh day, injoined in the law, was not only a sign between Jehovah and Israel, that he made the world in six days, and rested the seventh; but it was likewise appointed in that law, on account of his working to bring them out of the bondage of Egypt into rest, which was the type of the work of redemption by Jesus Christ, and of the rest into which he is entered. So we find it said in the repetition of the law, in Deut. v. 15. *And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath-day.* And thus the rest of the seventh day was a type of the rest of Jesus Christ; therefore the apostle classes it with the other holy-days, and the new moons, and the distinction of meats appointed in the law of Moses, and makes it, together with them, the shadow of things to come, of which *shadow* the things of Christ are the *body;* and he declares that shadow to be done away by the death of Christ, when he says, Col. ii. 14. 16. 17. *Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. —— Let no man therefore judge you in meat or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath; which are a shadow of things to come; but the*

the body is of Christ. Yea the apostle makes God's resting the seventh day from his works of creation, a figure of Christ's resting from his works, when he says, "For he that hath entered into his rest, he also hath ceased from his own works, as God from his own." And we need not be surprised with this, when we find the work of our redemption and recovery by Christ, and the restoration of all things by him, called so frequently *creation* *, and Adam called *the figure of him who was to come.*

This may serve to let us see, that when man had broke the rest of the seventh day, that same day was very proper to be continued as the sabbath among them who had the revelation of a new rest, till the true rest should come. It may likewise serve as a reason for the setting aside of the seventh day, and putting another day in the place of it, when that other rest is come; even the day on which he who is entered into his rest, rested from his own works, even as God from his works.

SECT. V. *The society of the three divine persons pointed out in bringing Israel to rest.*

IN the works that God wrought to give rest to Israel, we may again observe the society of the three divine persons, the Elohim of Israel, who appeared in an extraordinary manner among them with visible glory. The prophet Isaiah mentions the society of the three divine persons in the work of causing Israel to rest, chap. lxiii. 9. *The angel of his presence* † *saved them.* Ver. 10. *But they rebelled, and vexed his Holy Spirit.* Ver. 11. *Where is he*

* Rom. v. 14.

† Heb. The angel or messenger, his face. And this is the person of whom it is said, Mal. iii. 1. "The Lord whom ye seek, "shall suddenly come to his temple; even the messenger or angel of "the covenant, whom ye delight in." There John Baptist is called God's messenger or angel also: "Behold, I send my messenger, and "he shall prepare the way to my face." For John was a man sent from God; "he was not that light, but was sent to bear witness of "that light." There is a reference to this name *angel* in what the New Testament speaks of Christ as the sent of the Father; and when the New Testament calls him *the brightness of the Father's glory, and the express image of his person,* we thereby know him to be the angel, his face. This distinguisheth him from all other messengers, as he is also by the errand on which he was sent

that

that brought them up out of the ſea? —— Where is he that put his Holy Spirit within him? Ver. 14. *As a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious name.*

The Son of God aſſerts his concurrence with the Father in his works, John v. 17. where he ſays, *My Father worketh hitherto, and I work*; ſo we find this divine perſon appearing, in a ſpecial manner, in the working to bring Iſrael to reſt, wherein he demonſtrated himſelf to be the creator of the world, and at the ſame foreſhewed his coming in the fleſh, in the fulneſs of time, as the ſent of the Father, to work the true redemption, and bring about the true reſt. He appeared in that typical work, working in the Father's name; and his ſpirit was with him. This is that angel of the Lord that appeared to Moſes in a flame of fire in the buſh, and ſaid, "I am the God of Abraham, Iſaac, "and Jacob. —— I have ſeen the affliction of my people "which are in Egypt; — and I am come down to deliver "them out of the hand of the Egyptians, and to bring "them up out of that land into a good land flowing with "milk and honey *." And this is the perſon that appeared to Joſhua in human likeneſs, (foreſhewing his incarnation), as the captain of the hoſt, when he was bringing Iſrael into that reſt, Joſh. v. 13. 14. 15. The apoſtle, with a reference to that paſſage, calls him the *Captain of the ſalvation of the many ſons who are brought to glory by him*, Heb. ii. 10.

When, after the making of the golden calf, the "Lord "ſaid to Moſes, Depart, go up hence, thou and the people, "— unto the land which I ſware to Abraham, — Unto thy "ſeed will I give it: and I will ſend an angel before thee, "— for I will not go up in the midſt of thee." And when all the people mourned at theſe evil tidings, Exod. xxxiii. 1.—6. Moſes makes interceſſion thus, ver. 12. 13. "Thou "ſayeſt unto me, Bring up this people; and thou haſt not "let me know whom thou wilt ſend with me. —— Now "therefore, I pray thee, if I have found grace in thy "ſight, ſhew me now thy way, and I ſhall know thee, that "I may find grace in thy ſight." What Moſes here means by God's *way*, may be underſtood by what Wiſdom ſays,

* Exod. iii. 2.—10.

Prov.

Prov. viii. 22. "The Lord poſſeſſed me, the beginning *, "his way, before his works from thence;" and by what Jeſus ſaid to his diſciples, John xiv. 1.—6. where he tells them of his going away to prepare a place for them, and of his coming again to receive them unto himſelf; and he ſays, "Whither I go, ye know, and the way ye know. "Thomas ſaith unto him, Lord, we know not whither "thou goeſt, and how can we know the way? Jeſus ſaith "unto him, I am the way." Here our Lord, ſpeaking to his diſciples of the true reſt, manifeſtly refers to what Moſes ſpeaks of the way with reſpect to the typical reſt, and affirms himſelf to be that way.

The words of Moſes plainly ſignify that, by God's way, he means a perſon by whom they ſhould be brought into the promiſed reſt, and without whom their going towards it, would be as going without a way, yea, and without whom they could neither know God nor find grace in his ſight. For he ſays, "Thou haſt not let me know whom "thou wilt ſend with me.——Now therefore, I pray thee, "ſhew me now thy way." The Lord's anſwer to him, compared with John xiv. 7. 8. 9. makes this ſtill clearer. He ſays, "My face ſhall go, and I will give thee reſt." And Moſes replies, "If thy face be not going, make us not go "up from hence; for wherein ſhall it be known here, that "I and thy people have found grace in thy ſight? Is it "not in that thou goeſt with us? ver. 14. 15. 16.

The words of Jeſus, pointing to this paſſage, lay it fully open, "I am the way, and the truth, and the life: no man "cometh to the Father but by me. If ye had known me, "ye ſhould have known my Father alſo: and from hence-"forth ye know him, and have ſeen him. Philip ſaith un-"to him, Lord, Shew us the Father, and it ſufficeth us. "——Jeſus ſaith unto him, Have I been ſo long time "with you, and yet haſt thou not known me, Philip? He "that hath ſeen me, hath ſeen the Father; and how ſayeſt "thou, Shew us the Father? Believeſt thou not that I am "in the Father, and the Father in me?" Thus he is God's face, by whom we know God; for his glory ſhines in the face of Jeſus Chriſt, who is the brightneſs of his glory. This is that divine perſon that appeared and ſpoke to the fathers, and to Moſes, and the people of Iſrael, when he

* There is no foundation in the Hebrew for *in* before *the beginning*; and there is no neceſſity for *of* before *his way*.

brought them out of Egypt into the land of Canaan, and who ſettled there, and appeared, and ſpoke from between the cherubim. For they neither heard the Father's voice at any time, nor ſaw his ſhape, John v. 37.

Thus we may ſee, that as this divine perſon, the Son, or the Wiſdom and the Word of God, was the Father's way to reſt in the works of creation; ſo this ſame perſon was his way to reſt, when he was working to bring Iſrael into his typical reſt. And as they adhered to him who was going before them in the wilderneſs, and reſted between the cherubim in the promiſed land, in oppoſition to the gods of the nations, they had reſt in that land; but in departing from him, they loſt the reſt, and the way to it. So likewiſe, with reſpect to the true reſt, he is the Father's way to his reſt, and he is our way to that reſt: for no man cometh to the Father but by him.

The THIRD REST.

CHAP. I. *Of the works by which that reſt is procured.*

SECT. I. *Theſe are works fulfilling the law.*

AS man's diſobedience deprived him of reſt with God, and brought the curſe upon him, there could be no more reſt for him with God, without the fulfilling of the broken law, which was impoſſible for him. But God revealed his deſign of bringing ſinners to reſt with him again, through the fulfilling of the law by the ſeed that was promiſed; and in purſuance of this deſign, he gave the law to the nation of which that ſeed was to come, ſaying, *Curſed is every one that continueth not in all things written in the book of the law to do them.* Whatever reſt then that nation might have in Canaan's land, no man of that nation could reaſonably expect true reſt with God, but by the fulfilling of that law, which the promiſes gave them ground to expect would be done in due time by that ſeed of Abraham in whom all nations of the earth ſhould be bleſſed. And as we loſt our reſt, and were condemned to death by the diſobedience of Adam, as our head and repreſentative before God, that promiſed ſeed was to fulfil

fulfil the law as a public perſon, a head to thoſe who ſhould be received and brought to reſt; otherwiſe no ſinner could look for reſt by his fulfilling of the law. This was pointed out to Iſrael in the ſacrifices which were offered for a ſavour of reſt to the Lord; and it is expreſsly declared by the prophet Iſaiah, chap. xxvi. 12. *Jehovah, thou wilt ordain peace for us; for thou alſo haſt wrought all our works for us* *. Theſe are the works that Jeſus Chriſt wrought for us or to us, when he fulfilled the law, and redeemed us from the curſe, being made a curſe for us; and when he reconciled us to God, being made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him; and when he ſuffered for ſin, the juſt for the unjuſt, to bring us to God.

SECT. II. *The works procuring reſt are divine works.*

THE works that give us reſt with God, muſt be his works: for his reſt is his ceaſing from his works, and we reſt with him. Thus it was in the firſt reſt, thus it was alſo in the typical reſt; and ſo it muſt be therefore in the true, whereof both theſe were figures. But thoſe works that were neceſſary to bring ſinners to reſt with God, could not be done by God without his becoming man, and being made under the law to fulfil it; or without his being made of a woman, and taking on him the ſeed of Abraham, according to the prophecies. Therefore that divine perſon, who was the Father's way to reſt in the works of creation, and who was daily his delight, and who appeared to Moſes as God's way to his reſt, in his working to bring Iſrael into his reſt, and as the angel his face, in whom his name is, did, in the fulneſs of time ſet in the prophecies, condeſcend to be ſent forth from the Father, made of a woman, made under the law†; and though he was in the form of God, took on him the form of a ſervant, and was made in the likeneſs of man; and being found in faſhion as a man, he humbled himſelf, and became obedient to death, even the death

* There is no foundation in the Hebrew for the tranſlation *in us*; for literally it is, *to us*: and there is no reaſon why the ſame word ſhould be rendered *for us* in the firſt part of the verſe, and *in us* in the laſt.

† Gal. iv. 4.

of the croſs *. Thus he took hold of the ſeed of Abraham; and becauſe the children (that the Father had given him to bring them to reſt) were partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is, the devil, and deliver them, who, through fear of death, were all their lifetime ſubject to bondage †.

By this taking part with the children in fleſh and blood, there was a foundation laid for their union with God, and partaking with the ſociety of the divine Three, in the works which he wrought, and in the reſt brought in by them ‡. And hereby all the works of the man Chriſt Jeſus, the whole obedience and ſufferings in the fulfilling of the law, were his works, the works of no other perſon but him, who was from eternity with the Father, and by whom all things were made, and all thoſe mighty works were wrought in bringing Iſrael out of Egypt into the promiſed reſt: for this is he who ſays, *This is my body broken for you, my blood ſhed for you, and my ſoul is exceeding ſorrowful* ||.

While he was doing the works that he came to finiſh in the human ſoul and body which he took to himſelf, and was found in fashion as a man, he demonſtrated himſelf to be that divine perſon, that Word or Son of God, by the miracles he wrought **, and by his anſwering to the prophecies of the Old Teſtament concerning the Meſſiah ††, who was pointed out in theſe, as Immanuel, God with us ‡‡; as the Lord God, the good Shepherd |||; as David's Lord and his ſon ‡. And when he had put this truth of his upon this iſſue, that he ſhould riſe again from the dead the third day, according to the ſcriptures ‡, and the Jews, the enemies of this truth, had condemned him as a blaſphemer, becauſe he made himſelf the Son of God ‡‡; his reſurrection from the dead did ſolemnly reverſe their ſentence, and demonſtrated the truth for which he died. But when he died for our ſins, according to the ſcriptures, his reſurrection declared him eſpecially to be the Son of God,

* Phil. ii. 6. 7. 8. † Heb. ii. ‡ John xvii. 5. 20. 21. 22. 23. || Matth. xxvi. 26. 28. 38. ** John v. 17. †† Matth xi. 2.—6. with Iſ. xxxv. 4. 5. 6. ‡‡ Iſ. vii. 14. with Matth. i. 22. 23. ||| Iſ. xl. 10. 11. with John x. ‡ Pſal. cx. 1. with Matth. xxii. 41.—46. ‡ Matth xxvii. 63. 64. 1 Cor. xv. 4. 10. with Hoſ. vi. 2. ‡‡ John xix. 7. Matth. xxvi. 63.—66.

as

as having finiſhed the work of fulfilling the broken law, and ſatisfying the offended divine Majeſty, which none but a perſon of infinite worth could do. Thus, when he was delivered for our offences, and raiſed again for our juſtification, his reſurrection declared him, that was made of the ſeed of David according to the fleſh, to be the Son of God with power *; and ſhewed him to be God over all, bleſſed for ever †, and juſtified him as God that was manifeſt in the fleſh ‡.

CHAP. II. *Divine glory appearing in theſe works.*

SECT. I. *The glory of divine mercy.*

WE may obſerve the brighteſt diſplay of the divine glory in the works that he finiſhed when he fulfilled the law, ſuch as was not in the works of the ſix days, nor in any other divine work. The works from which Jeſus Chriſt reſted, declare him to be indeed the face of God, the brightneſs of the Father's glory, and ſhew us that his name is in him. The glory of the divine mercy, love, and grace is fully manifeſted by him who hath finiſhed his work, and is entered into his reſt. This was remarkable in the proclamation of the Lord's name to Moſes, when he promiſed that his face ſhould go and give him reſt ||, *The Lord God merciful and gracious*, &c. For "hereby perceive "we the love of God, becauſe he laid down his life for "us **. God is love: in this was manifeſted the love of "God towards us; becauſe that God ſent his only begot-"ten Son into the world, that we might live through him. "Herein is love; not that we loved God, but that he "loved us, and ſent his Son to be the propitiation for our "ſins ††." The ſovereignty and independency of the divine mercy and grace ſhines awfully in the ſubſtitution of the Son of God in the room of ſinners, to fulfil the law for them, and in the choice of thoſe ſinners, for whoſe ſins his ſoul was made an offering, and who are redeemed by his blood out of every nation. The riches of the divine

* Rom. i. 3. 4. † Rom. ix. 5. ‡ 1 Tim. iii. 16.
|| Exod. xxxiv. 6. 7. ** 1 John iii. 16.
†† 1 John iv. 8. 9. 10.

glory

glory will be made known on God's people, for whom Chriſt was ſmitten, even the veſſels of mercy, whom he hath afore prepared unto glory, according to what he ſaid to Moſes when he promiſed to go and give him reſt; "I "will make all my goodneſs paſs before thee, and I will "proclaim the name of the Lord before thee, and will "be gracious to whom I will be gracious, and will ſhew "mercy on whom I will ſhew mercy *."

SECT. II. *Divine juſtice.*

THE works that he finiſhed who is entered into his reſt, do at the ſame time diſplay the glory of the divine juſtice, and his judgment againſt ſin. His vindictive juſtice, as it is called, is nothing elſe but the infinite oppoſition of the divine nature (which is goodneſs and love) unto ſin, which is the tranſgreſſion of the law, that requires conformity to the divine goodneſs, or that requires love. This infinite oppoſition of the divine goodneſs unto wickedneſs, is expreſſed in his judgment againſt ſin, or in the curſe of the law; and is called his wrath, which he will ſhew eternally on the veſſels of wrath; becauſe it cannot be fully manifeſted upon them, in any limited time, or any time ſhort of infinite, as it could be in the death of that perſon of infinite dignity and worth, who himſelf bare his people's ſins on his own body on the tree †, whom God hath ſet forth to be a propitation through faith in his blood, to declare his juſtice, that he might be juſt, and the juſtifier of him that believeth in Jeſus ‡. Thus the pardoning grace of God could not be manifeſted, without the declaration of the infinite oppoſition of God's goodneſs to ſin, or of his juſtice. It behoved his judgment againſt ſin to be executed according to the proclamation of his name to Moſes, "Keeping mercy for "thouſands, forgiving iniquity, and tranſgreſſion, and ſin, "|| and that will by no means clear the guilty **." And this could never be but by the ſubſtitution of Jeſus Chriſt the Son of God in the room of thoſe who were to be pardoned, that he might die for them; as is darkly and

* Exod xxxiii. 19. with Rom. ix. † 1 Pet. ii. 2.
‡ Rom. iii. 24. 25. 26. || Heb. and clearing will not clear.
** Exod. xxxiv. 7.

in

in a figure intimated to Moſes in that proclamation of God's name, *Viſiting the iniquity of the fathers upon the children.* When the the Jews afterwards complained of this as unequal, ſaying, *The fathers have eaten ſour grapes, and the childrens teeth are ſet on edge*, the Lord ſignifies to them, that, if they counted this unequal, every man ſhould die for his own ſins, and live by his own righteouſneſs *. But in that caſe not one of them could be ſaved: for "curſed is every one that continueth not in all things "written in the book of the law to do them;" and, "The man "that doth theſe things, ſhall live in them." But by the making of that promiſed ſeed under the law, to redeem them that were under the law, God's pardoning mercy and juſtice are glorioufly diſplayed together; whereas all apprehenſions of the goodneſs of God, without his juſtice or infinite oppoſition to all ſin, are of the ſame kind with that doctrine which our firſt parents learned from the ſerpent, when they were turned away from beholding that goodneſs of God, with adoration and thankfulneſs. They believed the ſerpent, ſaying, *Ye ſhall not ſurely die* †; and ſo do their poſterity, ſhutting their eyes againſt the glory of the divine mercy and juſtice diſplayed in Jeſus Chriſt ‡.

SECT. III. *Divine wiſdom.*

THE glory of the divine wiſdom ſhines in the contrivance of the way of bringing ſinners to reſt with God, by the works that the Son of God hath finiſhed. The making of the oppoſition of the divine nature to ſin, and all the divine glory to ſhine brightly by the entrance of ſin into the world, the diſplaying of the brighteſt glory of the divine goodneſs by the miſery that follows ſin ||, the pardoning of ſin, and juſtifying the ſinner through the puniſhing of ſin, and the full execution of God's judgment againſt it, the magnifying of the law and making it infinitely honourable, in the ſalvation of the breakers of the law, and the glorifying of God in giving eternal life to them that had diſhonoured him, and come ſhort of his glory: all theſe diſplay the depth of the riches, both of the wiſdom and knowledge of God, to the eternal admiration of the

* Ezek. xviii. † Gen. iii. 4. ‡ 2 Cor. iv. 3. 4.
|| Rom. ix. 23. & xi. 30.—36.

redeemed,

redeemed, and of all the innumerable company of angels. But the pſalmiſt, when celebrating the glory of the divine mercy and truth, in his ſong for the ſabbath-day, ſays, "O "Lord, how great are thy works! and thy thoughts are "very deep. A brutiſh man knoweth not: neither doth a "fool underſtand this *." Yet ſuch brutiſh men and fools are many of the wiſe men, the ſcribes, and the diſputers of this world, from whom God hath hid theſe things, which he hath revealed unto babes †.

SECT. IV. *Divine veracity.*

THE glory of God's truth and faithfulneſs is manifeſted in Jeſus Chriſt, who hath finiſhed his works, and is entered into his reſt. The truth of the threatening of the law, "Curſed is every one that continueth not in all "things," is manifeſted in his redeeming us from the curſe of the law, being made a curſe for us; and likewiſe of the promiſe, in giving us life in him who did theſe things ‡. The truth of God, in the inſtitution of the figures and types of the Old Teſtament, and eſpecially the ſacrifices, is alſo manifeſt in the death and reſurrection of Chriſt, delivered for our offences, and raiſed again for our juſtification; as the apoſtle ſhews at large in this epiſtle to the Hebrews. In the ſufferings of Chriſt with the following glory, we behold the truth and faithfulneſs of God in all the promiſes and prophecies of the || Old Teſtament; and therein we have alſo a certain pledge of the fulfilment of the prophecies of the New: for in him all the promiſes of God are yea, and in him amen **.

SECT. V. *Divine power.*

MOreover, the glory of the divine power and all-ſufficiency is marvellouſly manifeſted in Jeſus Chriſt, in the finiſhing of his works, and his entrance into his reſt. The uniting of the human nature with the divine, in the perſon of the Word or Son of God, the ſending of him

* Pſal. xcii. 5. 6. † Matth. xi. 25. 1 Cor. ii. 7. 8. 9. 10.
‡ Gal. iii. 12. 13. 14. || 1 Pet. i. 9. 10. 11. 12.
** 2 Cor. i. 18. & 20.

forth,

forth, made of a woman, a virgin, in the likeneſs of ſinful fleſh without ſin, and ſo made under the law, is the new thing the Lord hath created in the earth *, like unto which there is nothing in the height above, or in the depths below †. Therefore, when the angel came to Mary with the account of it, he concludes his meſſage thus: "For "with God nothing ſhall be impoſſible ‡." The doing of the *impoſſible* of the law ‖, the upholding of the man Chriſt Jeſus in bearing the curſe of the law on his ſoul **, and the deſtroying of him through death who had the power of death, with the triumph over him as the prince of this world, and the deſtruction of his works by the croſs ††, whereby the curſe, the ſtrength of ſin, which is the ſting of death, was done away; all theſe manifeſt the greatneſs of God's ſaving ſtrength in a wonderful manner ‡‡ to them who believe, who, however it may appear to others, look on the croſs of Chriſt as the power of God to ſalvation |||.

See how the apoſtle ſpeaks of the diſplay of the divine power in the raiſing of Jeſus from the death that he underwent, to the right hand of the Father, and ſetting him over all things to his church his body, or in bringing him into his reſt. He ſays, Eph. i. 18. 19. *&c.* "The eyes of "your underſtanding being enlightened, that ye may "know — what is the exceeding greatneſs of his power "to us-ward who believe, according to the working of "the might of his power which he wrought in Chriſt "when he raiſed him from the dead," *&c.* This work of divine power exceeds the work of the ſix days; and the works of God in bringing Iſrael out of Egypt into his reſt in Canaan, with a ſtrong hand and an out-ſtretched arm, were no more but a figure of the working of his power toward them that believe, as it wrought in Jeſus Chriſt, when he finiſhed his work and entered into his reſt. For this is the exceeding greatneſs of his power, and the working of the might of his power: but our underſtanding muſt be enlightened to believe it, as alſo to behold all the divine glory diſplayed in the works finiſhed by Chriſt, and

* Jer. xxxi. 22. † Iſ. vii. 11. 14. ‡ Luke i. 30.—37.
‖ Rom. viii. 3. ** Iſ. xlii. 1. & l. 2.—7.
†† Heb. ii. 14. 15. 1 John iii. 8. Col. ii. 15.
‡‡ Iſ. lxiii. 1.—6. ||| 1 Cor. i. 23. 24. Rom. i. 16.

in his entering into his reſt; otherwiſe we cannot have reſt with God in beholding his glory, manifeſted in the face of Jeſus Chriſt. But ſo far as our underſtandings are truly enlightened to behold the divine glory that ſhines in him, who hath ceaſed from his works, and entered into his reſt, we ſhall perceive the exceeding greatneſs of this reſt, above the two foregoing, and be brought into fellowſhip with God in his reſt.

CHAP. III. *Of the ſociety of the three divine perſons in Jeſus Chriſt, the works which he finiſhed, and the reſt into which he is entered.*

THIS was notified to John Baptiſt at the baptizing of Jeſus, when he was about to be manifeſted to Iſrael, and to enter on his public miniſtry. For then all the three appeared ſtanding to their mutual engagements to one another, and as it were ratifying them. Jeſus was baptized profeſſing his engagements for his people to fulfil all righteouſneſs; and when he was baptized, "Lo, the heavens were opened unto him, and he ſaw the Spirit of "God deſcending like a dove, and lighting upon him, "and lo, a voice from heaven, ſaying, This is my beloved "Son, in whom I am well pleaſed *." John ſaw, and bare record that this is the Son of God †. Unto this paſſage, and John's teſtimony upon it, Jeſus referred the Jews, when they aſked him, "By what authority doſt thou theſe things? "and who gave thee this authority ‡?" and when they perſecuted him for ſaying, "that God was his Father, ma"king himſelf equal with God," John v. 17. 18. 32.—38.

SECT. I. *The divine Three manifeſt in the incarnation.*

THE ſociety of the three divine perſons may be viewed, firſt, in the work of making that divine perſon the ſon of a woman, and making him under the law.

His work here was his taking on him that ſeed of David, that ſeed of Abraham that was conceived in the womb of the virgin Mary, or his taking hold of it. For thus the

* Matth. iii. 13.—17. † John i. 29.—34.
‡ Matth. xxi. 23.—27.

Greek

Greek text, Heb. ii. 16. is beſt rendered, " He taketh not " hold of angels, but of the ſeed of Abraham he taketh " hold." He took hold of that holy thing, that human ſoul and body in the womb of the virgin, ſo that it was his ſoul and his body, his fleſh and blood, as verily as that of the children whom the Father had given him, is theirs. " For as the children are partakers of fleſh and blood, he " alſo himſelf likewiſe took part of the ſame *." This HE who was in the form of God, took the form of a ſervant, being made in the likeneſs of man †. He who was with the Father came to be with us ‡, came forth from the Father, and came into the world ||. This is that which was foreſhewed to the fathers of the Old Teſtament, in his appearance to them in human likeneſs.

Now, when the Son of God took hold of the ſeed of Abraham, and ſo made that ſoul and body, that holy thing which was born of the virgin, his own ſoul and his own body, his own fleſh and blood, then that holy thing was the Son of God **. And by partaking of fleſh and blood with thoſe who were joined with him in the promiſes, in oppoſition to the ſeed of the ſerpent, even thoſe of all nations without difference, who were to be bleſſed in him according to Abraham's promiſe, he became their brother, and ſo they became the children of God, being the brethren of his Son, who took part with them in fleſh and blood ††. This fleſh and blood became holy or ſeparate to God, in the moſt peculiar and higheſt manner wherein any thing could poſſibly be ſo, by becoming the fleſh and blood of the Son of God; and this is the foundation of the ſanctification of all thoſe with whom he became partaker of fleſh and blood, by taking hold of that ſeed of Abraham. For thereby they are ſeparated unto God, as the apoſtle ſays. " For both he that ſanctifieth, and they who are ſanctified, " are all of one; for which cauſe he is not aſhamed to call " them brethren." And this fleſh and blood became fit to deſtroy him that had the power of death, and deliver them. This ſeed of Abraham was able to bleſs the nations that were under the curſe, when he took hold of it, and made it actually his own.

* Heb. ii. 14. † Phil. ii. 6. 7.
‡ John i. 1. 2. 14. Matth. i. 23.
|| John xvi. 27. 28. Gal. iv. 4.
** Luke i. 35. †† Heb. ii. 10.—17.

The Father's part in this work of making his Son of a woman, and under the law, is expreſſed by *ſending him forth* *, and *ſending him into the world* †. Jeſus Chriſt called men to believe this of him, and his diſciples profeſſed this, that he was ſent of the Father ‡. And in this we are called eſpecially to behold the Father's love. "God "is love," (ſays the apoſtle). "In this was manifeſted the "love of God toward us, becauſe that God ſent his only "begotten Son into the world, that we might live through "him. Herein is love, not that we loved God, but that "he loved us, and ſent his Son the propitiation for our "ſins." Yea, with reſpect to this, Jeſus Chriſt is called *The Son of his love* ||. When the Father ſent forth his Son taking hold of the ſeed of Abraham, he thereby ſeparated that fleſh and blood whereof his Son took hold, unto his glory; and ſo the Father ſanctified that which was born of the virgin. Therefore the fruit of David's loins, whereof the Son of God took hold, is called *the Father's holy One*, where it is ſaid, "Thou wilt not ſuffer thy holy One to ſee "corruption **." Thus the Father ſet apart that fruit of the virgin's womb unto his own glory, or ſanctified it by ſending forth his Son made of the woman. And ſo the ſanctification of thoſe with whom he ſent his Son to partake in fleſh and blood, is owing unto him as the Father, as well as unto the Son whom he ſent.

This expreſſion, whereby the Father's part in this work is pointed out, is taken from thoſe paſſages in the Old Teſtament, where the Son of God is called *the angel*, or *meſſenger*, or *the ſent* ††, appearing in human likeneſs, or otherwiſe foreſhewing his incarnation, ſhewing himſelf to be the Creator of the heavens and the earth, and receiving worſhip from his people; as when he appeared to Moſes in the buſh, and ſpake to him in the mount Sinai ‡‡. For as his appearing in human likeneſs foreſhewed his taking hold of the ſeed of Abraham, ſo his appearing as the angel, that is, the meſſenger or the ſent of the Father, foreſhewed the

* Gal. iv. 4.
† John iii. 16. 17. & x. 36. 1 John iv. 8. 9. 10.
‡ John xvii. 8. & 1 John iv. 14. 15. || Col. i. 13.
** Pſal. xvi. 10. Acts ii. 25.—31. & x. 35. 36. 37.
†† Gen. xlviii. 16. Hoſ. xii. 4. 10. with Gen. xxxii. 26.—30. & xxii. 11. 15. Exod. xxiii. 20.—23.
‡‡ Acts vii. 30. 38.

Father's

Father's ſending him forth in the fulneſs of time, made of a woman. And it was no more unſuitable to become a meſſenger than to become a man. But his being ſent forth made of a woman, according to the prophecies and types of the Old Teſtament, diſtinguiſhes him ſufficiently from all thoſe creatures that are called *angels*. For, in being ſent forth, he took not hold of angels, but he took hold of the ſeed of Abraham.

This ſending him forth from the Father manifeſts him to be the Son of God, who rejoiced before his Father in the making of the world, and was daily his delight. It ſhews him to be the face of God *, or "the brightneſs of "his Father's glory, and the expreſs image of his perſon, "the heir of all things" that the Father hath, who was ſent to bring Iſrael into his reſt, in whom God's name was, and who proved himſelf to be the only true God, the maker of heaven and earth, and was worſhipped by Iſrael as God, even as Jehovah, who alone led them, and there was no ſtrange god with him, while they were forbidden to have any other gods beſide him, and commanded to worſhip the Lord their God, and to ſerve him only. Yea when he bringeth the firſt begotten into the world, he ſaith, *And let all the angels of God worſhip him.* He was ſent forth to be the God and King of that church, *where the angels are all but miniſtering ſpirits, ſent forth to miniſter unto them who ſhall be heirs of ſalvation* †. Thus, by his being ſent forth from the Father, taking hold of the ſeed of Abraham, he is as far diſtinguiſhed from theſe miniſtering ſpirits, as the Creator is from the creature, as the object of worſhip is from the worſhippers, and as the God and the King of the church of the firſt born is from the ſervants of that church.

The part of the Holy Ghoſt, in the work of making the Son of God of a woman, was the exertion of the might of his divine power, in the conception of that ſeed in the womb of the virgin, making her womb fruitful, and making that ſeed of Abraham whereof the Son took hold, perfectly pure, and free from ſpot and ſtain of ſin, or holy, harmleſs, undefiled, ſeparate from ſinners. Thus he concurred in making that which was born of the virgin holy,

* Peniel, Gen. xxxii. 30. Numb. xii. 8.

† Heb. chap. i. throughout.

and

and so laid the foundation of his work of sanctification upon all them with whom the Son of God became a partaker in flesh and blood, when he took hold of the seed of Abraham. And his power, that wrought in the performance of that promise of the seed of Abraham, is the same that works in the regeneration of all the children of God. The Spirit of God was at work in the preparation of the typical tabernacle of God *; and when the glory of the Lord (the *Schechinah* or glorious light, the emblem of the Son of God that shined between the cherubim upon the mercy-seat) came to take possession of it as his own house, then a cloud (wherein the action of the air, which is the emblem of the Holy Ghost, is most visible) covered † the tabernacle. So it was likewise when the glory of the Lord was taking possession of his temple built by Solomon ‡. With a manifest reference unto this, the angel says to Mary, Luke i. 35. "The Holy Ghost shall come upon thee, "and the power of the Highest shall overshadow thee; "therefore also that holy thing which shall be born of thee, "shall be called *the Son of God*." Because then the Word was made flesh, and came to tabernacle among us, of whom it is said, "We beheld his glory, the glory as of the only "begotten of the Father ‖." And then the brightness of his Father's glory, the angel his face, the angel of the covenant, was coming into the temple of his body **. Therefore the power of the Highest overshadowed it, as the cloud covered the tabernacle, so as Moses was not able to enter it; and the temple, so as the priests could not stand to minister, when the glory of the Lord took possession of his house. And as it is said, the priests could not stand because of the cloud, for the glory of the Lord had filled the house of the Lord ††; so says the angel to Mary, *The power of the Highest shall overshadow thee; therefore also that holy thing born, shall be called the Son of God.*

* Exod. xxxi. 3. † Exod. xl. 34. 35. Numb. ix. 15.
‡ 1 Kings viii. 10. 11. ‖ John i. 14.
** John ii. 19. 20. 21.
†† 1 Kings viii. 25. 26. 27. with 2 Chron. vi. 16. 17. 18. But will God truly dwell on the earth? or, Will God truly inhabit man on the earth?

SECT.

SECT. II. *The divine Three manifeſt in Chriſt's works.*

WE ſhall next view the ſociety of the three divine perſons in the works that the Son of God did, when he was ſent forth made of a woman, made under the law to fulfil it, and eſpecially in the finiſhing of thoſe works in his death; for, being found in faſhion as a man, he humbled himſelf and became obedient unto death.

The works which Jeſus the ſon of Abraham did and finiſhed in his death, were the works of the Son of God, who himſelf took hold of the ſeed of Abraham; ſo that this ſon of Abraham was no other perſon but the Son of God. This made all his works in the fulfilling of the law of infinite value, as being the works of a perſon of infinite dignity and worth, "who his own ſelf bare our ſins "in his own body on the tree *," and "who purged our "ſins by himſelf †." The blood of Chriſt, who gave himſelf an offering and a ſacrifice for them with whom he partook in fleſh and blood, is an infinite atonement for them, an infinite price paid for the redemption of theſe his brethren, and able to make them perfect as pertaining to the conſcience, as they believe it to be the blood of God ‡. There is an infinite merit in his obedience to the death, who was in the form of God: and this is the merit of his brethren who receive the adoption of ſons, through the Son of God his being made under the law for them ‖, and who are made the righteouſneſs of God in him, who knew no ſin, and was made ſin for them. Therefore they worſhip him, aſcribing all worthineſs unto him, and renounce all worthineſs but that which is in his blood, when they ſay, "Thou art worthy —— for thou waſt ſlain, "and haſt redeemed us to God by thy blood, out of every "kindred, and tongue, and people, and nation **." As none can learn this ſong but they who are redeemed from the earth ††, ſo this only makes them more valuable and worthy than the nations out of which they are redeemed, that God purchaſed them with his own blood.

As the infinite dignity and worth of the Godhead is ſet

* 1 Pet. ii. 24. † Heb. i. 3. ‡ Acts xx. 28.
‖ Gal. iv. 4. 5. ** Rev. v. 8. 9.
†† Rev. xiv. 3.

before

before us in the perſon of the Son, by the works that he finiſhed in his death; ſo the infinite Majeſty of the ſame God is brought to our view, in the perſon of the Father, by thoſe works which he gave his Son to finiſh *, when he ſent him forth made of a woman, made under the law. For thus the Son became his ſervant †, and all his works the works of obedience to the Father. So he gave himſelf for his brethren an offering and a ſacrifice to God the Father for a ſweet-ſmelling ſavour ‡. He offered up himſelf to God ‖. He offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard for his fear or obedience. "Though he was the Son, yet learned he obedience by the "things that he ſuffered **." And as it was ſaid with reſpect unto the works of creation, that the Son was daily the Father's delight; ſo now when he was working the works that the Father gave him to do, and doing his will before him, in the form of a ſervant, the Father was infinitely pleaſed in all that he did, becauſe it was the work of his "Son: This is my beloved Son in whom I am well pleaſed."

Thus the Father was "in Chriſt reconciling the world "unto himſelf, not imputing their treſpaſſes unto them: "for he hath made him to be ſin for us who knew no ſin, "that we might be made the righteouſneſs of God in "him ††."

And the Holy Ghoſt, by whoſe power Jeſus Chriſt was conceived in the virgin's womb, and born of her without ſpot of ſin, abode upon that holy thing which ſhe brought forth, and whereof the Son of God took hold ‡‡. Even as the cloud abode upon the tabernacle, ſo did he abide upon the human nature of the Son of God; upon his ſoul to furniſh and ſtrengthen him there for the whole of his works in fulfilling the law, and to uphold him in ſuffering the curſe for his people. So we find him filled with the Holy Ghoſt, and conducted by him in his human nature, when he was tempted of the devil ‖‖. And as to his offering up

* John xvii. 4.

† If. xlii. 1. & liii. 11. Pſal. xl. 6. 7. 8. with Heb. x. 5. 6. 7. 10.

‡ Eph. v. 2. ‖ Heb. ix. 14. ** Heb. v. 7. 8.

†† 2 Cor. v. 19. 20. 21.

‡‡ If. xi. 1. 2. and lxi. 1. with Luke iv. 18. and Acts x. 38.

‖‖ Luke iv. 1. 2.

of

of himself to God the Father without spot, it is said to be through the eternal Spirit *. For it was proper to the Holy Ghost, by whose power he was conceived and born without spot of sin, to make his obedience and sacrifice without spot or fault; as it was proper to the Son of God himself, to make his own spotless obedience and sacrifice of infinite value and worth before the Father, that he might have pleasure and find a savour of rest in it, who could not have pleasure or rest in any other sacrifice, but that which, by its infinite worth, was able to declare his infinite justice and holiness in the salvation of sinners.

Now, when the sufferings of the Son of God were at the highest, and when he was undergoing that death contained in the curse of the law, as the punishment of his people's sins, then his soul was in the highest exercise of the grace of the Holy Spirit, wherewith he was filled in a suitableness to his condition; and his obedience kept pace with his sufferings in their utmost stretch, through the power of the Holy Ghost. For instance,

1. As he stedfastly persevered in the firm belief of the truth of the Father's word to him, under the thickest darkness of the hiding of his face from him †; so he held fast his own integrity and truth before him ‡, and no shadow of guile was found in him, when he found himself forsaken for his people's straying from God. And when all the deceit of the prince of darkness, and of wicked men, influenced by him, was exerted against him, then there was no guile found in his mouth ||.

2. His humility, meekness, and self-denial were most remarkable in the extremity of his sufferings. Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. He was oppressed and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth **. The apostle points out to us the highest instance of self-denied obedience, in the account he gives of Christ's sacrifice, when speaking of him as a priest, and of his offering, Heb. v. 7. 8. where he speaks of his prayers in the garden, when his soul was exceeding sorrowful even unto

* Heb. ix. 14. † Isa. l. 7.—10.; Psal. xxii. throughout.
‡ Psal. xviii. 22. 23. || 1 Pet. ii. 22. with Isa. liii. 9.
** Isa. liii. 7.

death *; and being in an agony, he prayed the more earneſtly; and his ſweat was as it were great drops of blood falling down to the ground †: and likewiſe on the croſs, where he cried, with a loud voice, the firſt words of the 22d Pſalm, and ſo made that pſalm (which is a prayer for ſalvation from death) his own prayer. The apoſtle takes notice of the extremity of his ſufferings, expreſſed in the prayers that he offered up to the Father; and he takes notice of the utmoſt obedience expreſſed in theſe prayers, which could not have appeared as it did but under ſuch ſufferings. He ſays, *Though he were a Son, yet learned he obedience, by the things which he ſuffered.* He ſuffered the death threatened in the law, the terrible wrath of God contained in the curſe of the law; and when his ſoul was exceeding ſorrowful unto death, the pains of hell got hold on him, and he found trouble and ſorrow. He prayed for ſalvation from this death; and his prayer was, *If this cup may not paſs away from me, except I drink it, thy will be done* ‡.

Here was the higheſt inſtance of ſelf-denied ſubmiſſion and ſubjection to the will of the Father, or the moſt perfect obedience that could appear in the world. The offering up of theſe prayers (wherein his greateſt ſufferings and this wonderful obedience in them were expreſſed) was accepted; and he was heard; he was ſaved from that death; the cup paſſed from him, when he drank it, and becauſe he drank it in ſelf-denied obedience to the Father's will. He was heard in his prayers for ſalvation from death, becauſe of his obedience in that death, and becauſe it was the obedience of the Son. For it was not poſſible to ſave from that death without the declaration of the juſtice of God, which could not be made in ſalvation from death, but by the death of the Son of God himſelf, making interceſſion for the tranſgreſſors in bearing their ſins ‖; otherwiſe that cup had paſſed from him without his drinking it.

So here we learn the impoſſibility of ſalvation from death, but by the obedience of the Son of God unto death; and all prayers and ſupplications for it are utterly vain, without him who poured out his ſoul unto death, who was numbered with the tranſgreſſors, and who bare the ſin of many, and made interceſſion for the tranſgreſſors. But the

* Matth. xxvi. 37. 38.; Mark xiv. 33. 34.
† Luke xxii. 42. & 44.
‡ Matth. xxvi. 39. & 42.; John xviii. 11. ‖ Iſ. liii. 12.

Father

Father was able to save him from death, who, though he were a Son, yet learned obedience by the things that he suffered; and so to save them for whom he obeyed and suffered.

3. His love appeared exceeding great in his obedience unto death; and love is the fulfilling of the law. His love to his Father was exceeding fervent, in the agony of his soul, when he found himself forsaken, and when the wrath due to his brethrens sins filled his soul; and he expressed his fervent love in his prayers, *My God*, &c. and, *Not as I will, but as thou wilt*; and, *If this cup may not pass from me, except I drink it, thy will be done*. And these same prayers which he offered up, expressed h unspeakable love to his brethren, for whom he drank that cup, that they might be saved with him from that death. Yea, his love to his enemies was most manifest, when they were doing their utmost against him, *Father*, says he, *forgive them, for they know not what they do* *. And this prayer saved many who were chargeable with the guilt of crucifying him †, and who did it through ignorance ‡. Now, these three, truth, self-denial, and love, which appeared so remarkably in the obedience of Jesus Christ unto the death, when, through the eternal Spirit, he offered up himself without spot to God, are the chief things in the character of Jesus Christ, as it is drawn in the gospel, for the imitation of all them who look for salvation through his obedience to the death. And that same Spirit that wrought in him when he was offering up himself, works in them that are saved by him, to influence them in their obedience to him, especially in these three, whereby he and his brethren are opposed to the devil and his children, whose character is ‖ deceit, pride, and enmity.

SECT. III. *The divine Three manifest in Christ's resting from his works.*

BUT it is time now to consider the society of the divine persons in Jesus his resting from his works, and entering into his rest.

Jesus says to the Jews, when speaking of himself as that

* Luke xxiii. 34. † Acts ii. 36.—41.
‡ Acts xvii. 19. with 1 Tim. i. 13. & Heb. vi. 3.—6
‖ John viii. 44. 49. 50.; & 1 John.

Shepherd * of whom the prophets ſpake, John x. "I lay "down my life for the ſheep. Therefore doth my Father "love me, becauſe I lay down my life, that I might take "it again. None taketh it from me; but I lay it down of "myſelf: I have power to lay it down, and I have power "to take it again. This commandment have I recei-"ved of my Father." No mere creature has power over his own life, to diſpoſe of it at his pleaſure, and none was capable to give his life a ranſom for ſinners. But when the Creator of all things, the living One, became a mortal man †, he had power to diſpoſe of that life which he took to himſelf, and to give it a ranſom for his ſheep, and to lay it down as the price of the redemption of his brethren from death, with whom he took part in that life; and when he laid it down for them, he had power to take it again for them. For the infinite dignity of his perſon gave infinite merit to the laying down of his life, and made it a price of infinite value for the redemption of his ſheep: and by virtue of this he roſe again, becauſe it was not poſſible that he ſhould be holden of death ‡, who, having power to lay down his life, that he might take it again, gave full ſatisfaction to the law and juſtice of God by his death. Therefore the apoſtle tells us, "The Lord Jeſus, "that great Shepherd of the ſheep, was brought again from "the dead, through the blood of the everlaſting cove-"nant ||." The infinite merit of his blood cauſed his reſurrection, and his entrance into reſt; and ſo he ceaſed or reſted from his own works, and entered into his reſt, as the apoſtle ſays, (with reference to the high prieſt's entrance into the holieſt with blood), "By his own blood "he entered in once into the holy place, having obtained "eternal redemption **."

The glorious reſt into which Jeſus Chriſt is entered, is the reward of the works that he finiſhed in his death. Therefore he prays the Father thus: "I have glorified thee "on the earth; I have finiſhed the work which thou gaveſt "me to do. And now, O Father, glorify me with thine own "ſelf, with the glory which I had with thee before the "world was ††." He was with the Father before the world

* Zech. xiii. 7.; Iſ. xl. 10. 11.; Ezek. xxxiv.; Micah ii. 12. 13.

† Rev. i. 17. 18. ‡ Acts ii. 24. || Heb. xiii. 20.

** Heb. ix. 12. †† John xvii. 4. 5.

was,

was, having all that glory which is now displayed in the work which he finished. He was infinitely happy with the Father from eternity in the enjoyment of the same infinite perfections; and to this his glory and happiness nothing could be added, nor could any thing be taken from it by any work. But his glory that he had with the Father, was not displayed in any work before the world: yea, when the work of the six days was finished, all the works that were very good, were not capable to make a complete manifestation of it. This could only be done by the work that the Father gave him to finish, who had that glory with him before the world. And when he took hold of the human nature, to finish therein the works which display that glory that he had with the Father before the world, he then prays the Father, that in that same nature wherein he finished the work, he may enjoy that glory which is manifested in the work he did in that nature; and thus he asks the rest as the reward of his working. In this reward he desires *, that those whom the Father had given him may be all sharers with him, and so have the closest and most intimate communion with God; much more intimate than that which Adam lost, for they enter into his rest.

As the Son of God had power to take again his life, and took it again, through the infinite merit of his obedience unto death; so he says, *This commandment have I received of my Father*. When he took the form of a servant, then, at the Father's commandment, he laid down his life; for he humbled himself, and became obedient unto death, and, at the Father's commandment, he took it again. For, because he was obedient unto death, "therefore the Fa-"ther highly exalted him, and gave him a name above "every name, that at the name of Jesus every knee should "bow †, of things in heaven, and things in earth, and "things under the earth; and that every tongue should "confess, that Jesus Christ is Lord, to the glory of God "the Father." The Father found a savour of rest in Christ's sacrifice ‡, found a complete satisfaction to his justice, and the law magnified, and made honourable by the death of his Son: therefore he loosed the pains of death ||, and declared that he would not call their sins for

* John xvii. † Phil. ii. 6.—11. Compare Gen. xli. 43. 44.
‡ Gen. viii. 21. with Eph. v. 2. || Acts ii. 24.

whom

whom Chriſt died, to remembrance again by any other ſacrifice *.

Thus when the Son of God ceaſed from his works, at the Father's commandment, he was juſtified according to the law, that ſaid, *Curſed is every one that continueth not in all things written in the book of the law to do them.* And this his juſtification is the juſtification of all his brethren, for whoſe offences he was delivered; for he was raiſed again for their juſtication †. Therefore, ſays the apoſtle, "Who "ſhall lay any thing to the charge of God's elect? It is "God that juſtifieth: Who is he that condemneth? It is "Chriſt that died, yea, rather that is riſen again, who is "even at the right hand of God, who alſo maketh inter-"ceſſion for us ‡." And ſo Chriſt's reſurrection is teſtified in the goſpel, that we may partake of his juſtification and ſalvation from death, in believing the teſtimony, that God raiſed Jeſus Chriſt from the dead. So the apoſtle ſays, "If thou ſhalt confeſs with thy mouth the Lord Jeſus, and "ſhalt believe in thine heart, that God hath raiſed him "from the dead, thou ſhalt be ſaved: for with the heart "man believeth unto righteouſneſs, and with the mouth "confeſſion is made unto ſalvation ‖."

The Father reſted in the work that was finiſhed by his Son, as it fully declared the glory of his love, in its infinite oppoſition unto ſin; and ſo he reſted in his love **, and was well pleaſed in the Son of his love. This ſatisfaction in the death of his Son, was expreſſed in his raiſing him from the dead, and giving him glory: "For, therefore," ſays Chriſt, "doth my Father love me, becauſe I lay down "my life, that I may take it again ††." So he was raiſed from the dead by the glory of the Father ‡‡. For that glory was fully expreſſed in the commandment, to him who finiſhed his works, to ceaſe from them, and enter into his reſt.

The raiſing of Chriſt from the dead, which declared the Father's glory, and declared him to be the Son of God with power, is called *begetting him.* For thus ſays the apoſtle, when bearing witneſs of his reſurrection, "We declare "unto you glad tidings, how that the promiſe which was

* Heb. x. 1. 18.
‡ Rom. viii. 33. 34.
** Zeph. iii. 17.
‡‡ Rom. vi. 4.
† Rom. iv. 24. 25.
‖ Rom. x. 8. 9. 10.
†† John x. 17.

"made

" made unto the fathers, God hath fulfilled the ſame unto " us their children, in that he hath raiſed up Jeſus again; " as it is alſo written in the ſecond pſalm, Thou art my " Son, this day have I begotten thee *." With reſpect to this, Jeſus Chriſt is called *the firſt-begotten of the dead* †, *and the firſt-born from the dead* ‡. On account of this, the Father is called *the God and Father of our Lord Jeſus Chriſt* ‖; and ſo he is the God and Father of all them ** who partake with him in his being begotten from the dead; even his brethren among whom he is the firſt born, who were predeſtinated to be conformed to him in his ſufferings, and in the following glory ††. Therefore the apoſtle ſays, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead, to an inheritance* ‡‡," &c. And ſo at the ſame time of the manifeſtation ‖‖ of the ſons of God, when they ſhall be raiſed from the dead by virtue of Chriſt's reſurrection, they will be the children of God, being the children of the reſurrection ∔.

Becauſe of the hope given us, in the raiſing of Jeſus Chriſt from the dead, and giving him glory ⊣, the Father is ſtyled *the God of hope* ⊣⊣. He is likewiſe called *the God of peace*, with reſpect to his commandment, that brought again the Lord Jeſus, that great Shepherd of the ſheep, from the dead =. For as he was, in giving him to the death, reconciling thoſe of all nations of the world for whom he died, unto himſelf *; ſo when that reconciliation was wrought by his death, he declared himſelf reconciled, in the bringing again Jeſus Chriſt from the dead. This is that peace which Jeſus gave his diſciples when he came again to them from the dead, and ſent them forth as witneſſes of his reſurrection †. This peace is deſcribed, Eph. chap. ii. from ver. 14. to 17. where the teſtimony concerning the reſurrection of the Lord Jeſus is called *the preaching of*

* Acts xiii. 32. 33. Pſal. ii. 7. † Rev. i. 5.
‡ Col. i. 18. ‖ 1 Pet. i. 3. ** John xx. 17.
†† Rom. viii. 17.—29. ‡‡ 1 Pet. i. 3.
‖‖ Rom. viii. 19. 23. ∔ Luke xx. 36.
⊣ 1 Pet. i. 21. ⊣⊣ Rom. xv. 13.
= Heb. xiii. 20. with John x. 18.
* 2 Cor. v. 19. 21. Iſ. liii. 5. & 6.
† John xx. 19. 20. 21.

peace.

peace. For the reſurrection of Chriſt, witneſſed by the apoſtles, manifeſts this peace unto all nations without difference, and carries in it God's ſolemn call to them to be reconciled to him; and they are reconciled to him in believing that teſtimony *. Thus in every nation he that feareth God and worketh righteouſneſs, is accepted with him, according to † the word which God ſent to the children of Iſrael, preaching peace by Jeſus Chriſt: he is Lord of all. The covenant of peace betwixt God, and his people of all nations without difference, was ratified by the death of Chriſt, by the blood of his ſacrifice; and when this was done, the Father appeared as the God of peace, in bringing again the Lord Jeſus, that great Shepherd of his ſheep, from the dead, by the blood of the everlaſting covenant.

As Jeſus Chriſt ceaſed from his works, and entered into his reſt, by the infinite merit of his own works, and by the appointment of his Father, who was reſting infinitely pleaſed in the works of his Son; ſo this was likewiſe by the power of the Holy Ghoſt ‡. It is the part of the Holy Ghoſt to declare Jeſus Chriſt to be the Son of God with power: and he did this in his birth, and in the days of his fleſh: for Jeſus was then anointed with the Holy Ghoſt, and with power ‖. But he did it yet more abundantly, when he cauſed him to reſt from his works, in his reſurrection, and in glorifying him at the Father's right hand; where, when he received of the Father the promiſe of the Holy Ghoſt **, he had the higheſt manifeſtation of his being the Son of God, and was brought to full reſt.

The Holy Ghoſt cauſed the Son of God to reſt in his human nature, wherein he wrought his works. And firſt, he quickened him, and reſtored to him his life that he gave for his people, when he raiſed him from the dead, by the ſame power whereby he alſo quickens his people from treſpaſſes and ſins, wherein they were dead ††, and whereby he ſhall quicken their mortal bodies at the coming again of the Lord Jeſus.

Thus Jeſus Chriſt ceaſed or reſted from that death where-

* 2 Cor. v. 18.—21. with Rom. x. 8.—17.

† Acts x. 35. 36. 40. 41. 42. 43. for the 36th verſe is better joined to the 35th by the ſupplement *according to*, than to the 37th by the ſupplement, *I ſay*.

‡ Rom. i. 4. & viii. 10. 11. ‖ Acts x. 38.

** Acts ii. 23. †† Eph. ii. 4. 5.

in

in his works were finiſhed, and that by his own merit, by his Father's appointment, and by the power of the Holy Ghoſt; and thus the three divine perſons had ſociety in Jeſus his ceaſing from his works, when he roſe from the dead. And his people are admitted to fellowſhip with the divine Three, by partaking with him, who was delivered for their offences, and raiſed for their juſtification: for becauſe he lives, they ſhall live alſo *; and they are cauſed to reſt from death with him, by the power of the Spirit that raiſed him from the dead.

But then the Holy Ghoſt cauſed Jeſus Chriſt to reſt further than in his reſurrection, when he was ſet on the Father's right hand, as head over all things to his church, and as head of his body the church †. For then he received from God the Father, that promiſe of the Holy Ghoſt, which was the full reward of his obedience to the death, and whereby he was fully glorified ‡. The Holy Ghoſt, which he received from the Father, cauſed his ſoul to reſt, in the neareſt and fulleſt enjoyment of the divine glory, manifeſted by the works he finiſhed in his death. And as his ſoul had been filled with a ſenſe of the wrath due to his people's ſins, when he was in an agony, and exceeding ſorrowful even unto death; ſo now his ſoul was filled beyond meaſure with a joyful ſenſe of his Father's love, and of his delight in the works that he finiſhed.

Thus he was made moſt bleſſed for ever, he was made exceeding glad with the Father's countenance ||. No ſooner was Jeſus Chriſt anointed with this oil of gladneſs above his fellows, than he ſhed forth a portion of it upon the believers of his reſurrection, who were aſſembled together, on the day of Pentecoſt, or feaſt of the firſt-fruits, which was on the morrow after the ſabbath, the firſt day of the week **. When Chriſt's people firſt partook with him in the Holy Ghoſt, who cauſed him to reſt, his coming on them was accompanied with divers ſigns, and miracles, and gifts, which are ceaſed, becauſe the uſe of them is ceaſed: ſuch was the mighty ruſhing wind, with the appearance of fiery tongues; the gift of tongues for the bearing witneſs of Chriſt's reſurrection to all nations and languages by word

* John xiv. 19. † Eph. i. 19.—23.
‡ Acts ii. 23. & iii. 13. || Pſal. xxi. 4. 5. 6.
** Acts chap. ii. with Lev. xxiii. 16. 17.

of mouth; the power, liberty and boldneſs of the choſen witneſſes of Chriſt's reſurrection in bearing witneſs of it *; and the divers ſigns, and miracles, and gifts of the Holy Ghoſt, whereby God bare them witneſs that they were ſent of him, and were faithful in their teſtimony which he ſent them to give †. For now their teſtimony is completed, and fully committed to writing in the books of the New Teſtament.

The Holy Ghoſt was given likewiſe for raiſing and maintaining a profeſſion of the faith of the Son of God, delivered for our offences, and raiſed again for our juſtification ‡. So he gives men boldneſs, and freedom, and joy in the confeſſion of the ſufferings of Chriſt, and the following glory ||. Unto this belong all the ordinary gifts of the Spirit, that continue in the churches, and among the people of Chriſt, to the end of the world.

But this is not the chief thing in that promiſe of the Holy Ghoſt as a Comforter, which Jeſus Chriſt left to all believers, keeping his commandments, and ſuffering for him on the earth. For many who are enlightened, and made partakers of the Holy Ghoſt in his gifts, do draw back to perdition **. But the promiſe of the Holy Ghoſt, the Comforter, to them who believe to the ſaving of the ſoul, and ſo keep Chriſt's commandments, eſpecially that of brotherly love, abides with them, and makes them know that Chriſt is in his Father, and they in him, and he in them ††. "The Holy Ghoſt, the Comforter, witneſſeth with their "ſpirits, that they are the children of God, heirs of God, "and joint heirs with Chriſt; if ſo be they ſuffer together, "that they may be alſo glorified together." And he is in them as the Spirit of adoption, whereby they cry, "Abba, "Father;" and makes interceſſion in them with unutterable groans, for the day of redemption, the time of the manifeſtation and glorious liberty of the children of God ‡‡; even as it was ſaid of Chriſt in the prophecies, "He ſhall cry "unto me, Thou art my Father |||." And the apoſtle tells

* Acts iv. 31. 32. † Heb. ii. 3. 4.
‡ 1 Cor. xii. 3. || Heb. iii. 6. 14.
** Heb. iii vi. & x. Matth. xiii. 21. 22. 23.
†† John xiv. 15.—23. & xv. 17. & 1 John iii. 22. 23. 24.
‡‡ Rom. viii. 14. 17. 23.—26. Gal. iv. 6.
||| Pſal. lxxxix. 26.

us,

us, he is expecting till his enemies be made his foot-ſtool *.

For when the Holy Ghoſt ſeals † believers unto this day of redemption, and is in them the earneſt of the inheritance ‡, he is but bringing into their ſouls a ray of that light of the Father's countenance, wherewith the ſoul of Jeſus Chriſt is made exceeding glad at his right hand. And, as water is poured from one veſſel into another, ſo he pours into their ſouls, from the ſoul of Jeſus Chriſt, a portion of that glorious ſenſe of the Father's love, wherewith his ſoul is made unſpeakably glad. So that they joy in God through Jeſus Chriſt, by whom they have received the atonement, when the love of God is ſhed abroad in their hearts by the Holy Ghoſt ||. It is by reaſon of this hope they are not aſhamed; for it is a portion of the inheritance, or of the reſt into which Chriſt is entered, and a certain pledge of the full enjoyment; it is the firſt fruits and the earneſt of the inheritance. This is the higheſt confirmation of their faith of the reſurrection of the Son of God, the utmoſt evidence in them of his being the Son of God, and of their being the children of God through him, and the neareſt communion they can have with him in his reſt, while they are in this world. And it is a foretaſte of what the ſouls of them that ſleep in Jeſus enjoy with him in heaven, where they are with him, expecting the redemption of their bodies, when his enemies ſhall be made his footſtool **. They who profeſs the faith of the goſpel, and reſt content without partaking in the promiſe of the Holy Ghoſt, or are not ſeeking after it, in the way preſcribed in the New Teſtament, give no evidence of their labouring to enter into Chriſt's reſt, but are expoſing themſelves to fall in the wilderneſs by unbelief.

The Holy Ghoſt cauſed Jeſus Chriſt to reſt in his body, as well as in his ſoul. This doth not now appear unto his people, nor could they bear it: for the light that ſhone to Paul from the glorified body of Chriſt, ſtruck him blind; his eyes could not bear it ††, and he fell to the earth.

* Heb. x. 13. † Eph. iv. 30.
‡ 2 Cor. i. 21. 22. & Eph. i. 13. 14.
|| Rom. v. 5. 11.
** 2 Cor. v. 1.—9. Phil. i. 23. Rev. vi. 9. 10. 11.
†† Acts ix. 3. 4. 17. 18. & xxii. 11.

But we are ſure it is ſuch glory, as the exceeding greatneſs of the might of the power of the Holy Ghoſt could work upon the body of the Son of God, as the reward of his ſufferings and death; and therefore it is far beyond any thing in the firſt creation: for it is the beginning of a new creation.

Unto the glorious body of Jeſus Chriſt the bodies of his people are to be conformed, when he comes again from heaven to bring them into his reſt. He ſhall change the body of our humiliation, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf *. And when he appears, we ſhall be like him; for we ſhall ſee him as he is †. Thus, as they have borne the image of the earthly man, the firſt Adam, who was of the earth, earthy; they muſt bear the image of the heavenly man, the ſecond Adam, the Lord from heaven ‡, with his glorified body, that the bodies of his people may be glorified with that ſame glory. Then, at laſt, the whole creation will be changed as a garment, and ſuited to the glorified body of Jeſus Chriſt, and the bodies of his brethren, as the firſt creation was ſuited to the body of the firſt Adam; and then the creature will reſt from the bondage into which it was brought by ſin, and in its own way partake of the glorious liberty of the children of God ||.

CHAP. IV. *How Chriſt's people obtain communion with him, and how his union with them is repreſented in the ſcripture.*

HAving thus far conſidered the ſociety of the three divine perſons in the Son of God, the works he finiſhed, and the reſt into which he is entered, and having ſeen the fellowſhip that ſinners of mankind are admitted to have with them in their partaking with Jeſus Chriſt, who hath ceaſed from his works, and is entered into his reſt; let us

* Phil. iii. 20. 21. † 1 John iii. 2.

‡ 1 Cor. xv. 45.—50.

|| Pſal. cii. 26. & civ. 31. & cxlv. 10. Phil. ii. 10. Rev. v. 13. Rom. viii. 19.—23. & Rev. xxi. 5. & 2 Pet. iii. 12. 13.

proceed

proceed to obſerve how they obtain communion with him, and how his union with them is ſet forth in the ſcripture.

SECT. I. *Communion with Chriſt obtained by faith.*

NOW we partake with him by faith, or by the belief of the truth of the promiſe of entering into his reſt, as it ſtands in the new and everlaſting covenant, which is ratified by his blood, who was brought again from the dead by the blood of that covenant. The apoſtle plainly declares, that they who believe the goſpel do enter into reſt, and ſhews that all unbelievers, and none but they, are excluded from this reſt. We may ſee from what has been obſerved, concerning the unbelief of the Iſraelites in the wilderneſs, what it is they are called to believe, who would enter into that reſt. For Iſrael's goſpel was a type of ours, and their faith and their unbelief with reſpect to that, was an example unto us of our faith and unbelief, and of the iſſues of them. And by what has been already ſaid, we may have ſome view of the import of thoſe ſhort and comprehenſive accounts of what we are called to believe, "That the Father ſent the Son to be the Saviour "of the world; That Jeſus is the Chriſt, the Son of the "living God; That God raiſed him from the dead;" and the like.

The true belief of this is the effect of the Father's love, that ſent his Son into the world, and of his commandment that brought him from the dead. It is at the ſame time the effect of the merit of the blood of the Son of God, through which he came again from the dead; and likewiſe the effect of the working of the might of the power of the Holy Ghoſt, which wrought in his reſurrection; and ſo we riſe with Chriſt through the faith of the operation of God, who raiſed him from the dead *.

For whatever they may think, who find their account in a national faith, and hold that for the confeſſion of the faith of Chriſt, which is no way owing to the evidence and power of the goſpel, nor attended with any of the proper outward fruits of the goſpel: yet ſtill it muſt hold true, "That whoſoever believeth, that Jeſus is the Chriſt, is

* Col. ii. 12.

"born

" born of God, loveth God, and keepeth his command-
" ments, and overcometh the world by believing that Je-
" ſus is the Son of God *." And as to the confeſſion of this faith, it is as true, " That no man can ſay, that Jeſus " is Lord, but by the Holy Ghoſt †." They do indeed diſtinguiſh ſaving faith from their national faith, and (which is more) from the faith of devils, by placing the nature of it in ſuch inward actings and diſpoſitions of the heart, as are the effects and concomitants of the belief of the truth of the goſpel, providing always that theſe be attended with ſuch a ſober life, as men may eaſily lead without being influenced by the power of the goſpel. Yet it is manifeſt that the apoſtle James doth not diſtinguiſh the faith of God's elect from the faith of devils, by placing the nature of it in any thing elſe than the belief of the truth of the goſpel, but by the good works required in the goſpel, which are the fruits of the unfeigned belief of the goſpel, and whereby it manifeſts itſelf to be true ‡. And he points out to us ſome of theſe works where he ſays, " But be ye doers " of the word, and not hearers only, deceiving your own " ſelves. —— Pure and undefiled religion before God and " the Father is this, To viſit the fatherleſs and the widows " in their affliction, and to keep himſelf unſpotted from " the world ||."

That belief of the truth of the goſpel whereby we partake with Jeſus Chriſt, and enter into his reſt, depends on the teſtimony of the Three that bear record in heaven, the Father, the Word, and the Holy Ghoſt **. This teſtimony is brought down to the earth by the Holy Ghoſt, whom Jeſus Chriſt ſent from the Father, and under whoſe guidance and by whoſe power the apoſtles bare witneſs of the death and reſurrection of the Lord Jeſus, and declared the import of it in the goſpel, which they left written to us in the New Teſtament ††. The faith whereby we enter into reſt with Jeſus Chriſt, depends not on the teſtimony of man, leans not on the traditions of our fathers as the ground of it, nor on the imaginations of our own hearts, nor on the

* 1 John v. 1.—5. † 1 Cor. xii. 3. ‡ James ii. 18. 19. 20.
|| James i. 22.—27. See likewiſe Heb. vi. 9. 10. 11. and x. 32. 33.
** 1 John v. 5.—11.
†† John xv. 26. 27. and xvi. 13. 14. 15.; Acts i. 4. 8.; Luke xxiv. 46.—49.; 1 Pet. i. 12.; 2 Pet. i. 15.

teſtimony

teſtimony of any ſpirit, but that which ſpeaks to us in the holy ſcriptures; whoſe teſtimony is the teſtimony of the Three that bear record in heaven, who are one. This teſtimony ſhews itſelf to be divine, by the divine glory ſhining in it to them who believe, who, in the keeping of the commandments of the goſpel, and in bearing the afflictions of the goſpel, have that teſtimony confirmed in them by the Spirit witneſſing with their ſpirits, that they are children of God, his heirs, and joint heirs with Chriſt.

We may ſee the reaſon why the believers of Chriſt's reſurrection are baptized and bleſſed in the name of the Father, and of the Son, and of the Holy Ghoſt *; when we conſider, that they believe Jeſus Chriſt the Son of God roſe again through the infinite merit of his own blood, and by the glory of the Father fully manifeſted in his death, and by the infinite power of the Holy Ghoſt; and when we conſider this faith, as coming into their ſouls from the good pleaſure of the Father, who raiſed him from the dead, through his righteouſneſs who aroſe by his own blood, and by the power of the Holy Ghoſt that wrought in his reſurrection; and when we conſider, that the ground of this faith is the teſtimony of the Father, the Word, and the Holy Ghoſt, and that by this faith we partake with Chriſt, and have fellowſhip with the Father and the Son by the Spirit.

SECT. II. *Chriſt's union with his people ſet forth under the notion of one body, or one new man.*

WHen the believers of Chriſt's reſurrection are waſhed with water †, in the name of the divine Three, and ſo receive the ſign of their union and communion with Chriſt in his death and reſurrection ‡, and of the ſprinkling of their hearts from an evil conſcience || by the blood of the everlaſting covenant **; then they are ſaid to be baptized into one body ††, whereof the man Chriſt Jeſus, who is the Son of God, is the head, and the Holy Ghoſt is

* Matth. xxviii. 19.; 2 Cor. xiii. 14. with Num. xxii. 27.
† Mark vii. 4.; Tit. iii. 5. 6.; Heb. x. 22.
‡ Rom. vi. 3.—11.; Col. ii. 12.
|| Heb. x. 22.; 1 Pet. iii. 21.
** Heb. ix. 19. 23. & xii. 24. †† 1 Cor. xii. 12. 13.

the

the Spirit, and the Father of Jesus is the Father *. This one body, whereof Christ is the head, and which is all animated by his Spirit, is from him called Christ †, and the Son ‡. For, by its union with the head, the Son, and relation unto him, it is united with and related to the Father, who is above it all as the Father, through it all by his Son, and in all the members of it by his Spirit; and this one new man is the whole seed of the woman, distinguished from and opposed unto the seed of the serpent, in the first promise.

The way of speaking concerning the general assembly and church of the first-born as one body, one new man, thus united with the divine Three, seems to be taken from that ancient figure or hieroglyphic, the cherubim, which appeared to Adam, after he heard the first promise, and after he was driven out from the garden, and from the tree of life, and was afterwards set up in the tabernacle and temple. The only distinct particular description we have of the cherubim, is that which is given by the prophet Ezekiel, who saw them in a vision, in the first and and tenth chapters of his book. Unto his description of them there is a reference in the fourth and fifth chapters of the book of the Revelation, when John is describing the vision he had of a temple, and of the glory of the Lord. Now, in the description Ezekiel gives of a cherub, (for they all had one appearance), we find it is expressly said, *This was its appearance, it had the likeness of a man* ||. A cherub was the appearance of the body of a man with a man's face **.

Therefore, when John brings in the cherubim saying to the Lamb, *Thou hast redeemed us to God by thy blood, out of every kindred*, &c. †† we cannot take this appearance of a man for any thing else but a hieroglyphic of the church, which is so frequently set forth in the New Testament, under the notion of a man, and the body of a man. Upon this appearance of a man there was the face of a lion, joined to the face of the man ‡‡. John points out to us the intent of the face of the lion, when he speaks of the Lion

* Eph. iv. 3. 4. 5. 6. 13. 15. 16.
† 1 Cor. xii. 12. ‡ 1 Cor. xv. 28.
|| Ezek. i. 5. and x. 20. ** Ezek. i. 10.
†† Rev. iv. 6. 7. and v. 8. 9. ‡‡ Ezek. i. 10.

of

of the tribe of Judah, the root of David *; which can be no other but the Son of God, whoſe emblem is light, whereof the lion was the hieroglyphic, as we noticed before; and the cherub was likewiſe full of eyes †, denoting light.

This leads us to conſider the meaning of the other two faces. The ox or calf ſending forth horns, was, as we noticed before, the hieroglyphic of fire, ſending forth rays of light, which is the emblem of the Father of lights ‡. For both the Old Teſtament and the New ſet him forth under the notion of fire, a conſuming fire ‖; and the cherubim had the face of an ox, and their feet like the feet of an ox or calf **, ſparkling like the colour of burniſhed braſs. We likewiſe obſerved before, that the eagle was the hieroglyphic of air or wind, which is the emblem of the Holy Ghoſt. Now, the cherubim had the face of an eagle with wings ††; and it is remarkable, that the appearance of the living creature, the cherub, was with air or wind, which is called the ſpirit of the living creature ‡‡, and with fire and light.

The prophet deſcribes their appearance thus: "Behold, "a whirlwind came out of the north, a great cloud and a "fire infolding itſelf, and a brightneſs about it; alſo, out "of the midſt thereof the likeneſs of four living crea- "tures |||. As for the likeneſs of the living creatures, "their *appearance like burning coals of fire* ǂ, *like the ap-* "*pearance of lamps. It went up and down among the li-* "*ving creatures, and the fire was bright, and out of the* "*fire went out lightning, and the living creatures ran and* "*returned as the appearance of a flaſh of lightning* —, *and* "*whither the ſpirit or the wind was to go, they went* ††." There ſeems to be a reference to what Ezekiel ſays of the noiſe of the wings of the cherubim, chap. i. ver. 24. in the 14th chapter of the Revelation, ver. 2. 3. and chap. xix. ver. 6. when John is ſpeaking of the worſhip of the church. For the church cannot worſhip God, but as it is quickened

* Rev. v. 5. † Ezek. x. 12. Rev. iv. 6. 8.
‡ James i. 17. Pſal. cxlviii. 14. Luke i. 69. Pſal. cxxxii. 17.
‖ Deut. iv. 24. & ix. 3. Heb. xii. 29.
** Ezek. i. 7. 10. †† Ezek. i. 10. 11. Rev. iv. 7. 8.
‡‡ Ezek. i. 20. 21. ||| Ib. ver. 4. 5.
ǂ They are called *ſeraphim*, Iſ. chap. vi. from their fiery appearance.
— Ib. ver. 13. 14. Matth. xxiv. 27. †† ver. 12.

by the Spirit, and by virtue of its union with the divine Three. The appearance of the glory of the Lord, which Ezekiel saw about the cherubim, was the likeness, as the appearance of a man upon a throne, with fire and light *. John saw the same †; and this was a representation of the person of Jesus Christ, who is the image of the invisible God, the object of worship.

Adam saw the vision of the cherubim, after he heard the promise of the seed of the woman ‡. What could be more proper to represent the seed of the woman to him than the appearance or likeness of a man? When he heard of the distinction between the two seeds, he gave up the seed of the serpent for dead, and called his wife || *the mother of all living*, and so professed his faith in the promise concerning the seed of the woman. And the cherub is called the living creature. It appears alive out of the midst of the fire, the consuming fire of the divine justice, where the seed of the serpent cannot live; and the cherub appears armed with that flame as a sword to destroy the serpent and his seed ** from the way of the tree of life, and to keep possession of the tree of life, and defend it against them. Adam heard of a contention between the seed of the woman and the seed of the serpent; and now he saw the likeness of the seed of the woman *as contending* ††, in possession of the tree of life again, and fully able to keep possession of it against the serpent and all his seed; and this served exceedingly to comfort him when he was for his sin driven out of the garden, and from the tree of life.

In the 28th chapter of Ezekiel from the 11th to the 19th verse, the king of Tyre is called a *cherub*, a corrupted cherub, through pride and through merchandise. But a careful observer of the references to this passage, in the book of the Revelation, speaking of Antichrist, or the corrupted apostate church, may see, that the king of Tyre stands there as a type of Antichrist, whom the New Testament calls a man, a man of sin, even as the true church is called one new man in Christ Jesus. And the things that are said of the king of Tyre apply far better to Antichrist, a

* Ezek. i. 27. 28.
† Rev. iv. 23.
‡ Gen. iii. 15. 24.
|| Gen. iii. 20.
** Psal. cxlix. 26. 7.

†† *CHERUB* may be derived from *RUB*, *to contend*, and *CHE*, the particle denoting *likeness*.

church

church well formed at firſt, but falling away from the primitive purity, and corrupted through pride and traffic with the kings of the earth, and ſo caſt out as profane, and at laſt utterly deſtroyed. It is true, this cannot be the caſe of the church of the firſt-born, which can never fall away *, but of a viſible church it may. And as a viſible church gets the name church from the true church whereof it is the ſign, (in like manner as the bread and wine in the Lord's ſupper get the name of Chriſt's body and his blood, whereof they are the ſigns), ſo may a viſible church, that comes together to the Lord's ſupper, be called a cherub, from the true cherub whereof it is the ſign and repreſentation †. And this we may ſay, that a cherub always ſignifies a church; and if there were any creatures about the throne of God in the higher heavens made in the figure of the church, as Adam was the figure of him that was to come; this would do ſomething to ſatisfy them who cannot get clear of the thought that the cherubim or ſeraphim were a kind of angels. But there is not enough of evidence for it.

This ſubject ſhall divert us no longer than we have obſerved theſe words ſpoken to the king of Tyre as a cherub, *Thou ſealeſt up the ſum full of wiſdom and perfect in beauty* ‡. This holds true in the church, as it ſtands united with the divine Three, eſpecially when it comes to a perfect man in Chriſt Jeſus, to the meaſure of the ſtature of the fulneſs of Chriſt, when all Chriſt's members ſhall be perfected in one, and perfectly ſubjected to the Father, and brought to full reſt with God, who will be all in all: for then will it appear full of wiſdom, and perfect in beauty. And even now unto the angels, is known by the church the manifold wiſdom of God ‖. The ſum of this wiſdom and perfection of beauty was ſealed up in the hieroglyphic, the cherubim, before the uſe of letters; and after the revelation of God's counſel began to be written in letters at Mount Sinai, this hieroglyphic (which had been ſpoiled and perverted to idolatry by the Heathen) was continued in the tabernacle and in the temple till the Babyloniſh captivity, when, leſt the knowledge of it ſhould be loſt, Ezekiel ſaw it in a viſion, and deſcribed it particularly. And indeed the ſum of the revelation of the wiſdom of God in the ſcriptures was ſealed up in this ſame figure.

* 1 John ii. 18. 19.
† 1 Cor. x. 16. 17. and xii. 12. 27.
‡ Eezek. xxviii. 12.
‖ Eph. iii. 10.

There were other figures of the church in the temple, as the candleſtick, the palm-tree, the governors of the twenty-four courſes of the prieſts, and likewiſe of the ſingers, the governors of the ſanctuary; and the temple itſelf was a type of the church. But the deſign of the cherubim was to repreſent the church in its union with the Father, Son, and Holy Ghoſt, through Chriſt Jeſus its head; and perhaps the two ſet in the holieſt of all, looking to the propitiation, might ſignify the Old-teſtament church and the New, with their reſpects to the true propitiation. And ſo much for the Cherubim.

CHAP. V. *Of the day of reſt.*

LET us come now, at laſt, to conſider the day of reſt; even that day that remains to the people of God, on account of his reſting from his works, who is entered into his reſt, even as God reſted the ſeventh day from all his works.

SECT. I. *The apoſtle's train of reaſoning about days of reſt conſidered.*

THis paſſage has been much darkened, by the tranſlation, to the people, who are ready to take Jeſus in the 8th verſe, for Jeſus Chriſt, and to underſtand the word *reſt*, in the 9th verſe, in the ſame ſenſe wherein it ſtands in the context; whereas the original word, which is rendered *reſt* here, is vaſtly different from that which is tranſlated *reſt* throughout the paſſage: for it is nothing elſe but the Hebrew word for the celebration of the day of reſt, or for reſting on the ſabbath-day, expreſſed in the Greek manner, even as Joſhua is called *Jeſus*. It is true there is ſome amends made for this, by placing *Joſhua*, and *the keeping of a ſabbath*, on the margin; but every body that reads the text, or hears it read, does not conſider that; and the text is more regarded than the margin. And therefore it had been far better, for them for whom the New Teſtament was tranſlated into Engliſh, that the word *ſabbatiſm* had been retained in the tranſlation, than that the word *reſt* ſhould ſtand for it: for they would far more readily perceive, that the

the keeping of a ſabbath-day was intended by that word, than by the word *reſt*.

When we conſider the connection of this 9th verſe with what goes before, and likewiſe with the following verſe, we may underſtand that the apoſtle plainly intends the Chriſtian day of reſt. Theſe words, *There remaineth therefore a ſabbatiſm to the people of God*, are manifeſtly the apoſtle's inference from what he was juſt before ſaying, of the Holy Ghoſt's ſetting ſome other day than the ſeventh day, when he ſpeaks in the 95th Pſalm of another reſt to be entered into, than the reſt from the works of creation, or the reſt in the land of Canaan from God's works in Egypt and the wilderneſs, both which had been entered into a long time before. And as he infers from the Holy Ghoſt's ſpeaking again of entering into his reſt, ſo long a time after the ſecond reſt was entered into, that there is a promiſe left us of entering into his reſt, which we now enter into by faith; ſo he infers from his ſetting ſome other day than the ſeventh which was long before ſet, that there is a *ſabbatiſm*, or the keeping of a day of reſt, left to the people of God. And ſo when he ſhews us, that the Holy Ghoſt ſpeaking in David, concerning entering into his reſt, intended that reſt into which the voice of God in the goſpel now calls us to enter, he at the ſame time declares, that, by ſaying, *To-day*, he is pointing out and fixing a day for that reſt. And the apoſtle expreſsly diſtinguiſhes this certain day from the ſeventh, which belonged to God's firſt reſt, and likewiſe to the reſt into which Joſhua led the people of Iſrael: for he ſays, "He ſpake in a certain place "of the ſeventh day on this wiſe, And God did reſt the "ſeventh day from all his works. —— Again, he limiteth a "certain day, ſaying in David, To-day, after ſo long a time; "as it is ſaid, To-day, if ye will hear his voice. —— For "if Joſhua had given them reſt, then would he not after-"ward have ſpoken of another day. There remaineth "therefore a ſabbatiſm to the people of God."

From theſe words of the apoſtle we may plainly ſee, *1ſt*, That the ſabbatiſm left to the people of God is another day than the ſeventh day. *2dly*, That the keeping of the ſeventh-day ſabbath is done away and removed *; and the keeping of this other day as the ſabbath is left, and remains to us, in place of the reſt into which Joſhua led the people of Iſrael,

* Compare Col. ii. 16. 17.

which

which is now no more. 3*dly*, That this other day of which the Holy Ghoſt ſpeaks, is a day in the proper ſenſe; and not in the ſenſe in which it is ſometimes taken, to ſignify a notable ſeaſon and time for ſome great work, however long that time be: for this muſt be ſuch another day as the ſeventh; as the apoſtle ſays, "For he ſpake in a certain "place of the ſeventh on this wiſe, And God did reſt the "ſeventh day —— Again, he limiteth a certain day, ſaying in David, To-day. —— For if Joſhua had given "them reſt, then would he not afterward have ſpoken of "another day." 4*thly*, That this other day, which remains when the ſabbatiſm of the ſeventh is removed, is a day ſet apart, from our own works which are lawfully done on any other day, unto him who hath reſted from his works, and is entered into his reſt: for it is a ſabbatiſm. And if the people of God do not obſerve it as a day ſet apart to him who hath ceaſed from his works, by ceaſing from their works, which they do on any other day, then they do not ſabbatize at all; and that certain day that is limited with reſpect to his reſt, can be no more a day of reſt to them than any other day; becauſe in any other ſenſe wherein they may be ſaid to reſt, they ought to reſt every day: but there remaineth another day than the ſeventh, limited, ſet, or appointed, a ſabbatiſm to the people of God.

By the connection of the 9th verſe with the following, we ſee the reſt for which this ſabbatiſm is appointed to the people of God, and to which this other certain day belongs. The 10th verſe informs us, that this day is ſet apart to him, who hath ceaſed from his own works, and entered into his reſt, that is, the Lord Jeſus Chriſt; for it gives the reaſon why this ſabbatiſm is left to the people of God. But we are eſpecially to notice here, that the apoſtle is telling us what that certain day of reſt is, of which the Holy Ghoſt ſpake, when he limited a certain day, ſaying in David, To-day: for here he ſhews us, it is that day on which the Lord Jeſus Chriſt (with whom we are partakers in the reſt, if we believe *) ceaſed or reſted from his own works. This is manifeſt from his words; "For he ſpake of the ſeventh on this wiſe, "And God did reſt the ſeventh day from all his works. "—— Again, he limiteth a certain day, —— another day. "There remaineth therefore a ſabbatiſm to the people of "God. For he that is entered into his reſt, he alſo hath

* Heb. iii. 14. 15. & iv. 10. 11.

"ceaſed

" ceaſed from his own works, as God from his." Is it not evident from theſe words, that this other day is that ſame day on which he who is entered into his reſt, ceaſed or reſted from his works, even as the ſeventh day was that day on which God ceaſed or reſted from his works? Now, we know that the day on which the Lord Jeſus ceaſed from his works, and reſted from that death wherein his works were finiſhed, is the firſt day of the week, the morrow after the ſeventh day of the week, which was the Jewiſh ſabbath *.

SECT II. *The Chriſtian ſabbath prefigured in the law of Moſes.*

IT is obſervable, that the day on which Jeſus aroſe from the dead, was the morrow after the great ſabbath of the paſſover †, from which the children of Iſrael were appointed to count ſeven ſabbaths, and number fifty days, to the morrow after the ſeventh ſabbath; and that morrow after the ſeventh ſabbath was the feaſt of firſt-fruits, even the day of Pentecoſt ‡. Now, we find that on the morrow after the ſabbath, from which fifty days were numbered to the day of Pentecoſt, the ſheaf of the firſt-fruits was waved before the Lord to be accepted for the children of Iſrael; and they were to eat nothing of that harveſt till theſe firſt-fruits of the harveſt were brought before the Lord, and accepted for them ||.

The apoſtle refers to this paſſage in the law of Moſes, where he ſay, " But now is Chriſt riſen from the dead, and " become the firſt-fruits of them that ſlept. —— But every " man in his own order, Chriſt the firſt-fruits, afterward " they that are Chriſt's at his coming **." And in that ſelf-ſame morrow after the ſabbath, whereon that ſheaf of the firſt-fruits of the harveſt was brought before the Lord, and accepted for the children of Iſrael, Jeſus Chriſt the firſt-fruits of them that ſlept, roſe from the dead, for the juſtification of all his people.

* Matth. xxviii. 1. Mark xv. 42. & xvi. 1. 2. 9. Luke xxiii. 54. 56. & xxiv. 1. 6. 7. John xx. 1. 19.

† John xix. 31. ‡ Lev. xxiii. 4.—17. Acts i. 3. 4. 5.

|| Lev. ii. 3. 10. 11. 14. 15.

** 1 Cor. xv. 20. 23.

Again,

Again, on the morrow after the ſeventh ſabbath was the feaſt of the firſt-fruits, an holy convocation, and it was a ſtatute for ever in all their dwellings, throughout their generations, that they ſhould do no ſervile work on that day, but rejoice before the Lord, with their children and ſervants, and with the Levites, and with the ſtranger, the fatherleſs, and the widows, that were among them, in the place which the Lord choſe to place his name there *. With reſpect to theſe firſt-fruits, the apoſtle calls the Holy Ghoſt as given to believers the firſt-fruits, where he ſays, "Ourſelves alſo which have the firſt-fruits of the Spirit, "even we ourſelves, groan within ourſelves, waiting for "the adoption, the redemption of our body †." And it is remarkable, that, as Chriſt our paſſover was ſacrificed for us at the feaſt of the Paſſover, and was brought from the dead, as the firſt-fruits of them that ſlept, on that morrow after the ſabbath whereon the ſheaf of the firſt-fruits of the harveſt was brought before the Lord; ſo the firſt-fruits of the Spirit came on the day of Pentecoſt ‡, the very day of the feaſt of the firſt-fruits, the morrow after the ſeventh ſabbath.

Thus, whether we inquire for the day whereon Chriſt ceaſed from his works in his reſurrection from the dead, or the day when he was by the right hand of God exalted, and received of the Father the promiſe of the Holy Ghoſt, and ſhed that forth on the believers of his reſurrection ‖, manifeſting thereby that he was fully entered into his reſt, ſtill it is the morrow after the ſeventh day, the firſt day of the week. The firſt day of the week then is the day of reſt that is left to the people of God: for, on that day, he that is entered into his reſt, he alſo hath ceaſed from his own works, as God did from his on the ſeventh day.

This firſt day of the week, on which the Lord Jeſus reſted from his works, is called *the Lord's day*, by John in the book of the Revelation **, where he tells us, for the honour of that day, that he was in the ſpirit of prophecy, and ſaw the viſions of that book, which he alſo wrote on that day: for he wrote the things as he ſaw and heard ††. This was when he could not aſſemble with the diſciples, being confined to the iſle Patmos; but he is ordered to ſend the book

* Lev. xxiii. 15.—21. Deut. xvi. 9.—12.
† Rom. viii. 23. ‡ Acts ii. 1.—4.
‖ Acts ii. 23. ** Rev. i. 10. †† Rev. i. 11. 16. & x. 4.

to

to the churches *. And it was the practice of the disciples in the churches to assemble for worship on that day †, from the time that Jesus shewed himself alive unto them, when assembled together in the evening of that same day whereon he arose ‡.

On the day of Pentecost, which was the first day of the week, the apostles, and they that were with them, even all the hundred and twenty, were all with one accord in one place ‖, in the morning of that day **, when the Holy Ghost came upon them. And then the truth of the joyful feast of the first-fruits took place: for in such an assembly of the believers of the Lord's resurrection, and no where else on the earth, hath the Lord placed his name; seeing there is the representation of the true Israel, all partaking of their one altar, Jesus Christ ††; and such assembling together is connected with our drawing near to God in the heavenly sanctuary ‡‡. The truth of the feast of first-fruits was kept first on earth, in the assembly of believers of the Lord's resurrection, who then began to rejoice before the Lord, on account that Jesus was entered into his rest, and that possession was now taken of that good land, when they shared in the first-fruits of it; and their joy in the Holy Ghost enlarged their hearts towards others that they might have fellowship with them ‖‖; yea, and loosed them so from a rest in this world, that they abounded in extraordinary liberal distributions of their substance to the needy ǂ. And from thenceforth the disciples in the churches exerted themselves in this joyful liberality –+, especially on this first day of the week, as we find the apostle calling them to it, when he is requiring a contribution for the poor saints at Jerusalem ++.

* Rev. i. 11. & xxii. 16.
† Acts xx. 7. compared with 1 Cor. xi. 28. Acts xx. 22.
‡ Luke xxiv. 1. 13. 33. 36. & John xx. 19. 26.
‖ Acts ii. 1. with i. 14. 15. ** Acts ii. 15.
†† 1 Cor. x. 15. 16. 17. 18. with Exod. xx. 24. Deut. xii. 13. 14.
‡‡ Heb. x. 19.—25. Lev. xxvi. 2.
‖‖ Acts ii. 38. 39. ǂ Acts ii. 45. 46.
–+ 2 Cor. viii. 1. 2. 3. 4. ++ 1 Cor. xvi. 12.

SECT. III. *The day of reſt left to the people of God.*

THE poſitive inſtitution of a day of reſt, or a ſabbatiſm, was never given but to *the people of God.* For Adam was in friendſhip with God, and admitted to reſt with him in his reſt from his works, when the ſeventh day was firſt inſtituted as the day of reſt; and when he loſt reſt with God, and was ſeparated from him by ſin, he had no more hope of reſt (and therefore no uſe for that day of reſt) but through the promiſed ſeed, Chriſt. And God gave not the ſabbath-day to the nations, that were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants, having no hope in the promiſe, and without God in the world; but he gave it to his own nation, of which that promiſed ſeed was to ſpring, his nation that ſprang from Abraham, Iſaac, and Jacob, by virtue of his promiſe to them, that he would make their ſeed a nation, and give them the land of Canaan; the nation which he ſet apart to himſelf, as a type of his true heavenly nation, the general aſſembly and church of the firſt-born. To that nation he gave the ſabbath-day as a ſign between him and them, that he, their God, was the creator of the heavens and the earth, in oppoſition to the gods of the nations; and that he made them to reſt with him from the bondage of Egypt from which he was their redeemer.

When the ſeed, Chriſt, came of that nation, he aboliſhed the diſtinction of the nations by his death, diſannulling the covenant that was made with the nation of Iſrael *, and confirming the new covenant † with the heavenly nation ‡, which he redeemed by his own blood out of every kindred, and tongue, and people, and nation ||; and then he gave commiſſion to his apoſtles, to teach all nations, baptizing them in the name of the Father, Son, and Holy Ghoſt **, or to make diſciples of all nations, by teaching and baptizing the diſciples. This commiſſion they executed, by teſtifying

* Eph. ii. 11.—19. † Heb. xiii. 20. and viii. & ix.
‡ 1 Pet. ii. 9. 10. || Rev. v. 9. 10.
** Matth. xxviii. 19. Mark xvi. 15. 16. Luke xxiv. 47. Acts i. 8.

the

the reſurrection of the Lord Jeſus, and declaring fully the import of it among the nations; to the Jews firſt *, and then to all the nations without difference of Jew or Gentile, and baptizing the diſciples †, (with their infants ‡), or the believers of the reſurrection, in the name of the Lord. For when God viſited the nations by their miniſtry, he did not take any whole nation, or any nation in the capacity of a nation, as a people for his name. But he viſited the nations, to take out of them a people for his name ‖. And thus he appeared in the performance of that promiſe to Abraham, *In thy ſeed ſhall all nations of the earth be bleſſed.*

The apoſtle is here ſpeaking to the people whom God took out of the Jewiſh nation for his name, and puts them in mind of the beginning of their confidence in the joyful profeſſion of the faith and hope of the goſpel **, which he calls them to hold faſt, leſt they ſhould fall after the example of Iſrael's unbelief ††. He calls them not to caſt away the confidence they had profeſſed in their enduring a great fight of afflictions, partly whilſt they were made a gazing-ſtock, both by reproaches and afflictions, and partly whilſt they became companions of them that were ſo uſed ‡‡; and he exhorts them to give all diligence in their former work and labour of love, ſhewed toward his name, in miniſtering to the ſaints, that they might have the full aſſurance of hope |||. He ſpeaks to them as in church-order, aſſembling themſelves together; calling them to perſevere in it, conſidering one another to provoke unto love and good works ‡, looking diligently leſt any man fail of the grace of God +; and obeying and ſubmitting themſelves to their leaders or guides, that watched for their ſouls, as thoſe that ſhould give an account ++.

* Acts ii. 38. 39. 40. & iii. 25. 26. † Acts x.

‡ The infants of the believers of Chriſt's reſurrection muſt either be reckoned with their believing parents, and ſo be baptized with them, according to Mark xvi. 16. or with them that believe not, and ſo be damned, and ſo the children of believers in infancy muſt periſh; contrary to the plain revelation of the grace of our Lord toward infants.

‖ Acts xv. 7. 14. 15. 17.
** Heb. iii. 6. 13. 14. †† Heb. iv. 14.
‡‡ Heb. x. 32.—35. ||| Heb. vi. 9. 10. 11.
‡ Heb. x. 23. 24. 25. + Heb. xiii. 17.
++ Heb. xiii. 17.

The title of the *people of God* is ſtill proper to ſuch a people as this, who by the power of the goſpel, and the influence of the word of the apoſtles, on their ſouls, were engaged in that profeſſion, whereof the apoſtle doubts not to call Jeſus Chriſt the *Apoſtle* and *High Prieſt*, when he addreſſes himſelf thus to them, as he is about to ſpeak of the Chriſtian reſt, and day of reſt, " Holy brethren, partakers of the heavenly calling, conſider the Apoſtle and " High Prieſt of our profeſſion, Chriſt Jeſus *." Unto ſuch a people whom God thus takes out of any nation for his name, the ſabbatiſm is left and remaineth, now when the ſeventh-day ſabbath, that God gave to the nation of Iſrael, is removed.

Such are the people of whom the apoſtle makes the people of Iſrael the example †, in this paſſage. But ſuch are not the nations of this world, as they have been brought under the Chriſtian name, by ſecular power concurring with the clergy, and giving them dominion over the world. Theſe are the peoples, multitudes, nations, and tongues, the many waters where ſitteth the whore ‡, or the falſe church, that committeth fornication with the kings of the earth ‖. For her children were not begot by the power of the word and Spirit of Jeſus Chriſt, whereby God takes out of the nations a people for his name; but by the power of the kings of the earth that commit fornication with her. This is that Antichriſt, that man of ſin, whoſe coming was after the working of Satan, the prince of this world, with all power, and ſigns, and lying wonders, and with all deceiveableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth, that they might be ſaved **. And theſe are the nations that tread under foot the outer court of the Lord's houſe, while it is left out and not meaſured ††; the ſtrangers that have been brought into the ſanctuary of the Lord's houſe, contrary to the law of the houſe, to pollute it ‡‡. Theſe are the nations that worſhip the beaſt, or the clergy to whom the prince of this world hath given power to reign ‖‖ in the broken Roman

* Heb. iii. 1. † Heb. iii. 6.—19. & iv. 1. 2. 11.
‡ Rev. xvii. 1.-15. ‖ Rev. xvii. 2. & xviii. 3.
** 2 Theſſ. ii. 8.—11. †† Rev. xi. 1. 2.
‡‡ Ezek. xliv. 5.—9. & xliii. 7.—12. & xxxiv.
‖‖ Matth. iv. 8. 9. 10. Rev. xiii. 4.

empire,

empire, by the power of the kingdoms that arose in it, which gave their power to the clergy *. These are opposed to the nations of them that are saved †, and to all the followers of the Lamb that keep the commandments of God, and the faith of Jesus, and are conformed to him in patience, not loving their lives unto the death ‡.

For this is one remarkable difference between Christ and Antichrist. Christ takes a people out of the nations, and brings them in subjection to him by the power of his own word and Spirit, according to his commission to his ministers, "Go teach all nations, and lo I am with you, "—— teaching them to observe all things whatsoever "I have commanded you." But antichrist takes whole nations unto his name, as he sits in the temple of God, shewing himself that he is God, and brings them in subjection to himself by the power of the kings of the earth, who give him their strength; and the prince of this world, Satan, works to his purpose, with signs, and lying wonders, and with all deceiveableness of unrighteousness.

The baptizing of the nations, thus brought under a form of Christianity, fitted to them who deny the power of it ||, was a horrible prostitution and profanation of the Christian profession and baptism, and of all the ordinances of the Christian worship, and of the privileges of the Christian brotherhood, to which worldly men, utter strangers to the power of the word of God, were thus introduced. And it was a great profanation of the sabbatism of the people of God, to oblige the nations to keep the first day of the week as Christians, who could not therein shew regard and subjection to the authority and power of the Lord Jesus, but unto that authority and power that constrained them to keep it, which also appointed and obliged them to keep many other holy-days without any warrant in the New Testament. Christ gave commission to make disciples by the gospel, and to teach them to observe all things whatsoever he commanded the apostles; but he gave no commission to procure an observance of the things which he commanded, by virtue of any other authority or power, but that of his word; and all force or compulsion is in-

* Rev. xiii. 1.—10. & xvii. 12. 13.
† Rev. xxi. 24.—27. & vii. 9. 13. 14. 15.
‡ Rev. xiii. 10. & xiv. 9.—12. & xii. 11. 17.
|| 2 Tim. iii. 5.

consistent

conſiſtent with the nature of the obedience he requires, and with the profeſſion of ſubjection to him in doing the things that he ſays.

CHAP. VI. *How the Chriſtian ſabbath is profaned, evinced from the deſign of its inſtitution, and the primitive way of keeping it.*

THE profanation of the Chriſtian ſabbatiſm, by the antichriſtian power, obliging the nations to keep it, may appear to them who conſider the import of keeping the firſt day of the week as a ſabbath, as it is left to the people of God in the New Teſtament. And this is what we are now to conſider.

SECT. I. *The Chriſtian ſabbath left for a ſign, that all works requiſite to juſtification are already finiſhed.*

THE ſabbatiſm left to the people of God in the New Teſtament is a ſign betweèn the Lord and them, that he hath ceaſed from his own works, and is entered into his reſt. This is manifeſt from the apoſtle's words on the ſubject. And therefore their reſting from their own works on that day, is a ſolemn profeſſion of the faith of his having ceaſed from his works who is entered into his reſt, and of the belief of that promiſe with which this ſabbatiſm is left to the people of God.

The profeſſion of this faith, in reſting from our works (that may be done on other days) upon the firſt day of the week, ſtands in oppoſition to all ways of going about to eſtabliſh a righteouſneſs of our own: for it is the profeſſion of the belief of the promiſe of entering into his reſt, who hath reſted from his own works. And therefore we find the apoſtle oppoſing the belief and confeſſion of Chriſt's reſurrection unto ſelf-righteouſneſs, where he ſays *, "They "being ignorant of God's righteouſneſs, and going about "to eſtabliſh their own righteouſneſs, have not ſubmitted "themſelves unto the righteouſneſs of God. For Chriſt is "the end of the law for righteouſneſs to every one that

* Rom. x. 3.—10.

"believeth.

" believeth. For Moſes deſcribeth the righteouſneſs which " is of the law, That the man which doth theſe things ſhall " live by them. But the righteouſneſs which is of faith " ſaith, — The word is nigh thee, in thy mouth, and in " thine heart: that is the word of faith which we preach, " That if thou ſhalt confeſs with thy mouth the Lord Je- " ſus, and ſhalt believe in thine heart, that God hath rai- " ſed him from the dead, thou ſhalt be ſaved. For with the " heart man believeth unto righteouſneſs, and with the " mouth confeſſion is made unto ſalvation."

Whoſoever therefore is ignorant of the way of ſalvation through Chriſt's righteouſneſs, and goes about to eſtabliſh a righteouſneſs of his own, is not believing that Chriſt came down from heaven to fulfil the righteouſneſs of the law for his people, is not really perſuaded that God raiſed him from the dead for their juſtification, and gave him the life promiſed in the law to him that ſhould do theſe things *. Whoſoever they be then that ſhew a confidence in their own merit, or manifeſt a deſire to eſtabliſh a righteouſneſs of their own, in any ſhape, are acting as inconſiſtently with the faith of Chriſt's reſurrection, and ſhew as much diſregard to the ſabbatiſm of the people of God, as if they laboured in their ordinary employments on that day. They therefore who are openly ſelf-righteous, are open profaners of the Chriſtian ſabbath. But the antichriſtian nations, that were never illuminated by the word of faith that the apoſtles preached, keep the firſt day of the week, as they ſpeak of Chriſt's merit, and of his reſurrection. Yet, according to the ſcripture-connection of things, the ſabbatiſm left unto the people of God, is a notable mean of their perſeverance in the faith of Chriſt's reſurrection, and of keeping them from forgetting the righteouſneſs of Chriſt. And if they conſider what they are doing, when reſting from their ordinary works on the firſt day of the week, and what this their practice is declaring, they cannot but find themſelves ſeverely rebuked by it, and convinced of hypocriſy, ſo far as they indulge themſelves in unbelief, and ſelf-righteouſneſs which neceſſarily attends it.

* Rom. x. 6. 7.

SECT.

SECT. II. *The keeping of the Christian sabbath imports a profession of faith in the promise of the heavenly inheritance.*

AS the profession of the faith in the sabbatism stands in opposition to the seeking of rest through our own righteousness, (which is opposite both to the light of nature, that shews us death, the judgment of God against all sin *, and to the light of the gospel, that shews us life from the dead in Jesus Christ); so it stands likewise in opposition to our seeking a rest in this world. For it is a profession of the belief of the promise of the new covenant, of entering into his rest, who hath ceased from his own works, and is entered into his rest on the right hand of God in the heavens.

The rest that was promised to the nation of Israel, was on this earth in the land of Canaan, and the Lord brought the nation into that earthly rest, after the generation that provoked him by their unbelief, had fallen in the wilderness. But now that rest is removed, to give place to the heavenly rest whereof it was the type; and the promise that is left and remains to the people of God, is the promise of entering into the heavenly rest, or the rest of the world to come, with Christ who is entered into his rest. The sabbatism that is left then, is no sign to us of any worldly rest like that whereof the seventh day was a sign to Israel, as it belonged to the promise of rest in the land of Canaan; but it is a sign, betwixt the Lord and his people, of that rest into which Christ has entered, and of entering into which they have the promise left them.

Now, this is a remarkable difference betwixt the sabbatism of the seventh day, and of the first day of the week, that the rest of the one was always earthly, even from its first institution to Adam, till it was done away in Christ; and the rest of the other is not earthly, but heavenly. The earthly blessings that Adam enjoyed in paradise, while he rested with God, are not in the promise left to the people of God; nor yet the temporal blessings, in the earthly places of Canaan, into which Israel entered; but all spiritual blessings in heavenly places in Christ Jesus †; an inhe-

* Rom. i. 32. † Eph. i. 3.

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ritance incorruptible, undefiled, and that fadeth not away, reſerved in heaven for them, who are kept by the power of God through faith to ſalvation *. The promiſe left to the people of God, is a promiſe of entering into his reſt, through much tribulation † in this world, in conformity to him who firſt ſuffered unto death, and then entered into his glory, when he roſe again from the dead, and aſcended into heaven ‡.

If we really believe the promiſe, and be not under the ſtrong deluſion that has come on the profeſſors of Chriſtianity, becauſe they receive not the love of the truth, that they might believe this lie, that they might ſeek reſt in this world, and ſtudy to enter into Chriſt's reſt alſo; or that the ſervice of God and Mammon ||, the friendſhip of God and of this world **, are not inconſiſtent; or that we may love the world, and the things of the world, and yet have the love of the Father in us ††: if, I ſay, we be not under this ſtrong antichriſtian deluſion, but really believe the promiſe of reſt with Chriſt, who died and roſe again, as it ſtands in the New Teſtament, then this faith will neceſſarily produce that deſire in us, which is expreſſed by the apoſtle, when he ſays, "That I may know him, and the power of his re-"ſurrection, and the fellowſhip of his ſufferings, being "made conformable unto his death, if by any means I "might attain unto the reſurrection of the dead ‡‡."

The ſabbatiſm, as it is left to the people of God, with the promiſe of entering into his reſt who hath ceaſed from his works, is a ſolemn profeſſion of this, and of our compliance with that exhortation, "If ye then be riſen with "Chriſt, ſeek thoſe things which are above, where Chriſt "ſitteth on the right hand of God. Set your affection on "things above, not on things on the earth; for ye are "dead, and your life is hid with Chriſt in God. When "Chriſt, who is our life, ſhall appear, then ſhall ye alſo "appear with him in glory. Mortify therefore your mem-"bers which are upon the earth |||," &c.

The ſabbatiſm of the people of God is a profeſſion of denying ourſelves to a life or a reſt in this preſent evil

* 1 Pet. i. 3. 4. 5. 6. 7. † Acts xiv. 22.
‡ Luke xxiv. 26. Rom. viii. 17. 18. 2 Tim. ii. 11. 12.
|| Matth. vi. 24. ** James iv. 4.
†† 1 John ii. 15. 17. 18. ‡‡ Phil. iii. 8.—21.
||| Col. iii. 1.—6.

world, from which Chriſt redeemed his people by his death *, and of taking up our croſs, and following him † unto that reſt into which he is entered. The people of God profeſs not to ſeek thoſe things that the nations ſeek, but to ſeek firſt the kingdom God and his righteouſneſs, believing the word of God, that the things that pertain to this life will be given, as far as they can be added unto our attaining that kingdom ‡. They profeſs not to live in the world any way independently of the word of God, nor by diſſembling, denying, or forbearing to practiſe, any one word of God, but by every word of God ||. And this renunciation of a worldly reſt, for that into which Chriſt entered, which is the neceſſary fruit and evidence of the faith of that promiſe, did from the beginning ſhew itſelf two ways in the practice of the people of God.

1. It appeared in their bearing the reproach of Chriſt, and taking joyfully the ſpoiling of their goods, being ſupported and encouraged only with the proſpect of entering into the heavenly reſt into which Chriſt is entered **. And the apoſtle calls them to ſhew it further, when he exhorts them, "to run the race ſet before us with patience, "looking to Jeſus, who, for the joy ſet before him, endured the croſs, deſpiſing the ſhame;" and tells them, "Ye have not yet reſiſted unto blood, ſtriving againſt "ſin ††."

2. This renunciation of a reſt in this world, for his reſt who hath ceaſed from his works, and is entered into his reſt, evidenced itſelf in their work and labour of love, in miniſtering to the ſaints, wherein the apoſtle calls them to ſhew the ſame diligence to the full aſſurance of hope to the end ‡‡. The people of God ſtudied to keep themſelves unſpotted from the world, in doing good to all men, eſpecially the houſehold of faith, with that wherewith other men fed either the luſt of the eye, the luſt of the fleſh, or the pride of life; and they laid not up for themſelves treaſures of thoſe things on earth, which the moth and ruſt might there corrupt, or thieves ſteal, but they laid them up in heaven by giving them in alms |||; knowing, that where their treaſure was, there their hearts would be al-

* Gal. i. 4. † Math. xvi. 21.—26. ‡ Ib. vi. 3.—34.
|| Ib. iv. 4. ** Heb. x. 32. 33. 34.
†† Heb. xii. 1.—4. ‡‡ Ib. vi. 10. 11. 12.
||| Matth. vi. 19. 20. with Luke xii. 21. 33. 34.

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so*; and so even in their poverty they were richly liberal, doing alms to their power, and beyond their power they were willing †. Thus the belief of Christ's resurrection, and of the promise left of entering into his rest, turned the hearts of the people of God from seeking a rest in this world, to seek rest with Jesus Christ, and to manifest this in their practice.

The sabbatism, as it is left to the people of God, is a profession of this. But it can have no such meaning to the nations of this world, who have been brought into the outer court of the Lord's house, to tread it under foot. For as it is a thing inconsistent, for a nation of this world, as such, to confess itself a stranger and pilgrim on the earth, in the hope of the promise of eternal rest with Christ; so the people of the nations, who are observing the first day of the week, only by virtue of the authority and power of the nation obliging them to it, and the force of custom in the place of the world where they live, would reckon it very ridiculous to affix any such meaning to their sabbath-keeping, even as they do not find themselves any way inhibited from pursuing a rest in this world, or from walking according to the course of it, by their renouncing of this world at their baptism. For they cannot imagine that the Christian world is renounced, in that baptism wherewith the Christian nations are baptized.

SECT. III. *The Christian sabbath a mean of perseverance and guard against apostasy.*

HOwever, the sabbatism as it is left to the people of God, with the promise of entering into Christ's rest, is a mean of their arising and departing from this world as their rest, unto that rest into which Christ is entered, and serves to convince them of hypocrisy, so far as they indulge themselves in the love of this world, and the things thereof, and in seeking rest here through unbelief. When the multitude that followed Christ, proposing some worldly advantage by him, went back from him, as they found him speaking of nothing but eternal life through his death, he proposed this question to the twelve, *Will ye also go away?* And when they professed to cleave to him for that

* Matth. vi. 21. † 2 Cor. viii. 1. 2. 3. 4

eternal life, which was only to be found in his words, he says to them, *Have not I chosen you twelve, and one of you is a devil* *? that is, one of you whom I have chosen to be with me in my ministry on the earth, and to preach to the nation of the Jews, that the kingdom of heaven is at hand, yet stands better affected, at the botom of his heart, to this present life, and his interest in this present world, than to that eternal life which is in my words, and for which you now profess to cleave to me when others are gone away; and that regard to this life, more than to the words of eternal life, secretly fostered in his soul, under the good profession he now makes, is a principle of disaffection and hatred against me, which will at last appear, when he is no more able to reconcile it to himself with the hope of eternal life.

Thus there are many, on whom the gospel has influence to bring them to a joyful confident profession of the faith among the people of God, who, when tribulation or persecution ariseth because of the word, and they come to be touched with it, in the most tender part where they stand best affected to this present world, come at last to be offended at the word they once received with joy †. And others there are, who, though persecution because of the word do not press them so hard, yet have the word choked in them by the cares, riches, and pleasures of life ‡. All this is owing to the want of the true and firm belief of the truth and excellency of the promise of entering into his rest, or of that faith which is the evidence of things not seen, the confidence of things hoped for ‖.

The apostle calls that principle of disaffection of which we have been speaking, an evil heart of unbelief, that may lurk under a confident profession of the gospel of Christ, in them that have been illuminated ⸸. In opposition to this, he points out to them the promise of the rest of Jesus Christ, and the sabbatism left to the people of God, and calls them to fear lest they come short of that rest through unbelief. As the sabbatism, then, is a sign between the Lord and us, with respect to his rest, and the promise of entering into it, in opposition to a rest in this world, and is, on our part, a solemn profession of that faith, which is the

* John vi. 66.—71. † Matth. xiii. 20. 21.
‡ Ib. xiii. 22. Luke viii. 14. ‖ Heb. x. 39. & xi. 1.
⸸ Ib. iii. 12. 13. 14, & vi. 4. 5. 6.

victory

victory over the world, and is the confidence * of things hoped for; so, in our keeping of this sabbath-day, we ought to be taking heed, lest there be in any of us an evil heart of unbelief in departing from the living God, to seek rest in this world.

CHAP. VII. *The Christian faith and love professed in observing the institutions for which the first believers assembled on the first day of the week.*

SECT. I. *The faith professed.*

THE faith of Christ's having ceased from his works and entered into his rest, and of the promise of entering into his rest, is likewise professed by the people of God, in the assembling of themselves together †, on the day of rest, to observe the institutions of the Christian worship, wherein they give unto God the glory of his perfections, displayed by the works from which he ceased, who is entered into his rest, resting joyfully with him in that display of his glory, and having access unto the Father through Christ by one Spirit ‡. The people of God continued assembling themselves together, especially on the first day of the week ‖, from the time of the down-pouring of the Holy Ghost; and we are told, they continued stedfastly in these ordinances **.

In the apostles doctrine, or in the teaching of the apostles, who then taught by word of mouth the gospel, which they afterward wrote us. We now have it in the New Testament, that it might be read in the churches ††, as Moses was read in the synagogues every sabbath-day ‡‡, together with the scriptures of the Old Testament ‖‖, which are more sure, or more confirmed to us by the things written to us in the New Testament, the only true explication of the Old ‡. The people of God manifested their stedfast

* Translated *confidence*, 2 Cor. ix. 4. & Heb. iii. 14.
† Heb. x. 23. 24. 25. ‡ Eph. ii. 18. Heb. x. 22. 25.
‖ Acts xx. 6. 7. ** Ib. ii. 42.
†† Col. iv. 16. 1 Thess. v. 27. 2 Pet. i. 12.—15.
‡‡ Acts xv. 20. 21. 23. ‖‖ 1 Tim. iv. 13.
‡ 2 Pet. i. 19. 20. 21.

continuance

continuance in the faith of Chriſt's having ceaſed from his works, and entered into his reſt, and of the promiſe left them of entering into his reſt, (which the apoſtles were ſent to teſtifyand declare), by their continuing ſtedfaſtly in the doctrine of the apoſtles, or perſevering in attendance to their teaching, in the aſſembling of themſelves together. And now, when we can only hear the apoſtles teach in their writings *, wherein their whole doctrine is contained, we profeſs the ſame thing, in our continuing ſtedfaſtly in attending to their teaching in their writings, in the aſſembling of ourſelves together.

Before elders or deacons were ordained, the apoſtles acted the part of elders, preſidents, or biſhops †, in the church that was in Jeruſalem, as they were alſo the firſt deacons of the church ‡. And beſide the gift of apoſtles, prophets, and evangeliſts, who were employed in giving out the New-teſtament revelation, which we have now complete in their writings ||, Chriſt hath given paſtors and teachers **, and ſet them in the churches of his people ††, as preſidents, to inſtruct, exhort, and guide them by the word of the apoſtles, feeding them with knowledge and underſtanding in the whole counſel of God that was declared by the apoſtles ‡‡, and telling them the ſame things that are written, but more largely, by mouth |||. Therefore the apoſtle bids theſe Hebrews obey their guides +, and ſuffer the word of exhortation, becauſe he had written to them in few words ++. The ſtedfaſt continuance of the people of God, in the aſſembling of themſelves together, in attending to the exerciſe of this gift, as it lies in a ſubordination to that of the apoſtles, and ſo far as theſe paſtors and teachers teach no other things, but the ſame more largely that are written by the apoſtles; this is likewiſe a profeſſion of their perſeverance in the faith of the word of the goſpel, that was witneſſed and declared by the apoſtles. Moreover, the people of God, among whom theſe paſtors and teachers are leaders, preſidents, and examples ++, are called to ex-

* Luke xvi. 29. 31. Rev. x. 2. 8. 9. 10. 11.
† Acts i. 20. 25. & vi. 3. 4. 1 Pet. v. 1. 2 John ver. 1. & 3 John ver. 1.
‡ Acts vi. 1. 2. || Rev. xxii. 18. 19. ** Eph. iv. 11.
†† 1 Tim. i. 17. ‡‡ 1 Theſſ. v. 12.
||| Acts xx. 17. 20.—32 + Heb. xiii. 17.
++ Ib. xiii. 22. ++ 1 Pet. v. 3.

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hort one another, by the word of the gospel dwelling in them, in the assembling of themselves together *; and therefore their stedfast continuance in attending to this also, is a profession of their perseverance in the faith of the gospel, or the promise of entering into his rest, who hath ceased from his works, and is entered into his rest.

Now, our continuing stedfastly in all this, in the assembling of ourselves together, especially on the first day of the week, is our continuing stedfastly in the apostles doctrine; and it is not only the profession of our faith, but at the same time a notable mean of divine appointment for our perseverance in the faith of the gospel, or in hearing of his voice, and for preseving us from being hardened through the deceitfulness of sin. This is likewise a notable mean of bringing unbelievers also to hear Christ's voice, who may come † into the assembly of the people of God, while they are continuing stedfastly in the apostles doctrine.

And in the fellowship ‡; or in contributing of their worldly substance, for the relief of the needy brethren, and for all the necessities of the church. For in this sense the word is used frequently in the New Testament ||, and is called communicating as to giving and receiving **. It can indeed signify nothing else, in this text, as it stands distinguished from the doctrine, the breaking of bread, and the prayers. For this fellowship the deacons were at first ordained, and their work is called the ministry of tables, in distinction from the ministry of the word ††: and though there was something extraordinary in the fellowship or communication of the church in Jerusalem, which was not followed by the rest of the churches; yet they had their deacons ‡‡, whose business it was to receive and distribute the fellowship. This fellowship wherein the people of God continue stedfastly, in the assembling of themselves together, is a profession of their subjection to the gospel of Christ, which declares the grace of the Lord Jesus in making himself poor for them, though he was rich, that they through his poverty might be rich, and calls them off from a rest

* 1 Thess. v. 12. 13. 14. † 1 Cor. xiv. 23. 24. 25.

‡ Acts ii. 42.

|| Rom. xv. 26. 2 Cor. viii. 4. 9. 13. Heb. xiii. 16. Look the Greek texts.

** Phil. iv. 15. with Rom. xii. 13. Gal. vi. 6.

†† Acts vi. 1. 2. 3. ‡‡ Phil. i. 1. 1 Tim. iii.

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in this world, unto the reſt into which he is entered. The apoſtle calls theſe Hebrews to perſevere in this, when he bids them not forget the well-doing and the fellowſhip; becauſe with ſuch ſacrifices God is well pleaſed *.

And in the breaking of bread, or the Lord's ſupper †, which they obſerved in remembrance of him ‡, who was now abſent from them, having entered into his reſt. For as often as they did eat this bread and drink this cup, they ſhewed the Lord's death in regard to his ſecond coming ‖. And ſo their perſevering in this ordinance, in the aſſembling of themſelves together, was a ſolemn profeſſion of their faith of the promiſe of entering into his reſt, who is entered into his reſt, having ceaſed from his works. This ordinance is not occaſional, but continual and ſtanding, in the conſtant aſſemblies of the people of God, on the firſt day of the week. For they continued ſtedfaſtly in it, as well as in the doctrine, the fellowſhip, and the prayers; and ſo there is no good reaſon can be given for continuing ſtedfaſtly in thoſe, and not in this.

And in the prayers. They had been engaged in this before the down-pouring of the Spirit; for from the time of our Lord's aſcenſion, they were continuing with one accord in prayer and ſupplication **. And when they ſet about the other ordinances along with the new converts, who were added to them on the day of Pentecoſt, they who were added to them ſhewed their perſeverance in the faith of the goſpel, by continuing ſtedfaſtly with them in the prayers. Every thing that a church does, muſt be done in the name of the Lord Jeſus, calling on his name, giving thanks to God and the Father by him ††; and ſo the ordinances are gone about with prayer and praiſing of God. Thus we find prayer required in the occaſional ordinance of the diſcipline ‡‡. And in the Lord's ſupper there is prayer in the bleſſing of the bread and of the cup, and likewiſe the ſinging of an hymn ‖‖. But here we have the prayers as a diſtinct ordinance, wherein the believers of the Lord's reſurrection were engaged, and wherein they continued ſtedfaſtly, as well as in thoſe other ordinances, after they took

* Heb. xiii. 16. † Acts xx. 7. 1 Cor. x. 16. & xi. 24.
‡ 1 Cor. xi. 24. 25. ‖ 1 Cor. xi. 26.
** Acts i. 14. †† Col. iii. 17.
‡‡ Matth. xviii. 18. 19. 1 Cor. v. 4. 5. Acts xiii. 3.
‖‖ Matth. xxvi. 26. 27. 30.

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place. Now, in this ordinance the people of God were ſolemnly doing that which the apoſtle calls them to in the 14th, 15th, and 16th verſes of this 4th chapter to the Hebrews.

The prayers of all ſaints are for his coming again, who is entered into his reſt, to gather all his people into full reſt with him according to his promiſe *, and for bringing all the elect to the knowledge of the truth, and to repentance, by the goſpel, from among all ſorts of men in all ages and generations while the world ſtands †. The growing of the whole body of Chriſt, animated by his Spirit, unto the ſtature of a perfect man, with every thing that happens in the world, with reference unto the church, (howſoever terrible it be), making way for Chriſt's coming, comes all in anſwer to the prayers of all ſaints.

SECT. II. *Brotherly love, in ſeparation from the world, expreſſed in the Chriſtian inſtitutions.*

THE union of the people of God with Chriſt and with one another in him, which is by faith in him, who hath ceaſed from his works, and is entered into his reſt, and their communion together as thus united, is ſhewed forth in their aſſembling together with one accord, as one body, on the day of reſt; and that ſpecial fruit of the faith of the goſpel, brotherly love, or their love to one another as the brethren of the Lord Jeſus, for whom he died, is expreſſed in the aſſembling of themſelves together, to obſerve the inſtitutions of the goſpel-worſhip ‡.

This is eſpecially manifeſt in the Lord's ſupper, of which the apoſtle ſpeaks in this manner: "I ſpeak as to wiſe men, "judge ye what I ſay. The cup of bleſſing, which we "bleſs, is it not the communion of the blood of Chriſt? "The bread which we break, is it not the communion of "the body of Chriſt? For we being many, are one bread, "and one body: for we are all partakers of that one "bread. Behold Iſrael after the fleſh: are not they which "eat of the ſacrifices, partakers of the altar ‖?" And he

* John. xiv. 1. 2. 3. Rev. xxii. 20. & viii. 3. 4.
† 1 Tim. ii. 1. 4. 2 Pet. iii. 9.
‡ Heb. x. 23. 24. 25. ‖ 1 Cor. x. 15.—18.

tells the Corinthians, that while there were ſchiſms or diviſions among them, and they were not aſſembling together in brotherly love, they could not eat the Lord's ſupper *. Now, from this paſſage, compared with Acts xx. 7. where we are told, "the diſciples came together on the "firſt day of the week to break bread," it appears that the Lord's ſupper was the ordinance that was chiefly intended in their coming together on the firſt day of the week.

This is the cleareſt text thoſe have to bring for the obſervation of the firſt day of the week, in aſſembling on that day for worſhip, who ſee no other inſtitution of that day as the ſabbath, but the recorded practice of the firſt Chriſtians. Yet it cannot be their practice, as recorded in this text, that obliges them to come together for worſhip every firſt day of the week; for, if that were the caſe, they would find themſelves obliged by it to come together to break bread. Hence it is manifeſt, that their obſerving of this day, and not the ſeventh, as a ſabbath, is more owing to the traditions of their fathers, the power of cuſtom, and the authority of the laws, than to any word of God. No good reaſon can be brought, from the word of God, for conſtraining the nations to keep the firſt day of the week, and not obliging them, at the ſame time, to aſſemble on that day for the breaking of bread. For, it muſt be owned, the command of God is full as clear and peremptory for the Lord's ſupper, as for the firſt day of the week. The notion of a ſabbath in general, as moral, abſtract from the ſeventh or the firſt day of the week, cannot make the firſt day moral in diſtinction from the ſeventh; neither will the diſtinction of moral and poſitive, that ſerves a great many turns, be of any uſe in this caſe. For by the ſame power whereby the nation of Iſrael was reſtrained from ſervile work on the ſabbath-day, they were alſo obliged to keep the paſſover †, which was but a poſitive inſtitution.

The firſt Chriſtians continued ſtedfaſtly in aſſembling themſelves together, in the churches, on the firſt day of the week, for the Lord's ſupper, while the diſcipline continued in its vigour, and while men became Chriſtians only by the influence of the goſpel; yea, they even took the Lord's ſupper oftener than once a-week. But when the nations of this world were brought in by worldly motives, and were obliged to ſolemnize Sunday, and to abſtain from all man-

* 1 Cor. xi. 17.—20. † Numb. ix. 13.

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ner of ſervile work, not ſo much from a principle of religion, as from the authority of the laws, then the Chriſtian diſcipline inſtituted, Matth. xviii. and 1 Cor. v. that had always attended the Lord's ſupper, muſt have been exceedingly ſlackened in its exerciſe. For how could it be otherwiſe, when Chriſtianity (as it is called) became the common, and almoſt general religion in the Roman empire? For then multitudes were only Chriſtians in name, leading a life almoſt Heatheniſh; and the leaders of the Chriſtian people were going before them, as examples in the ſtrife, who ſhould be greateſt in this world; even making uſe of the pretext of religion to ſatisfy their ambition and revenge.

Then it was that the diſtinction betwixt Chriſtians and ſaints began to take place; and now they began to preſcribe maxims and particular rules for a more perfect life, than that of common believers; and a more regular life was deemed neceſſary for the Lord's ſupper. Now, when the ancient Chriſtian diſcipline, that was appointed for keeping brotherly love in its purity among the people of God, was thus overthrown, the primitive ſtedfaſt continuance of the people of God, in the breaking of bread, failed with it. And the very dread of the Lord's ſupper, throughout the Antichriſtian world, that makes the people fly from it or come to it as ſeldom as they well can, and with as much extraordinary preparation, as their dread can influence them to about that time, may tell us plainly the great corruption that has come upon the Chriſtian profeſſion, and how much things are changed from the primitive inſtitution, if we would but allow ourſelves to think on it.

In the Roman church, it is true, the prieſts that ſay maſs muſt take it often, if that could be called the Lord's ſupper; but all the people are not obliged to it, ſave once a year, by the appointment of that church; and this is one inſtance of the times and laws being changed by Antichriſt *. In the nations which have ſeparated from the Roman church, there have been laws requiring partaking of the Lord's ſupper, in their own form of it, as a teſt of the people's ſeparation from the communion of the Roman church, by which the ſect by law eſtabliſhed, has been able alſo to diſtreſs diſſenting Proteſtants, whoſe love to their intereſt in this

* Dan. vii. 25. Prov. xxiv. 21.

world has not been able to overcome their fear with reſpect to the Lord's ſupper.

Now, certainly obedience to laws, requiring abſtinence from ſervile work on a certain day of the week upon political conſiderations, (ſuch as the right meaſure of time, and the dependence of the national religion on the ſtate), and requiring the eating of bread and drinking of wine, in ſuch a form, as a teſt of attachment to a government, can never be called obedience to Chriſt's inſtitution of his ſabbatiſm. His ſupper can only be obſerved by that ſame kind of people to whom he left the ſabbatiſm, and whom he commanded to go about his ſupper, in remembrance of his dying love, and in love one to another, even as he loved them. For only ſuch people as are made diſciples of Chriſt by his word, and are deſcribed in the New Teſtament, are capable to ſhew forth Chriſt's body *, the church that was reconciled to God in him by his death, or to profeſs the Chriſtian brotherly love to one another, in their coming together to eat of that bread and drink of that cup.

That common opinion in the Antichriſtian world, that thoſe who go to the Lord's ſupper ought not to be living at variance, was occaſioned at firſt by the primitive profeſſion of brotherly love in that ordinance; but they carry it no further than general friendſhip and good neighbourhood in the world; which comes ſometimes to be expreſsly pleaded in oppoſition to the profeſſion of obedience to the Lord's new commandment of love among his diſciples, which makes them hated in this world †, as the brotherly diſcipline is likewiſe very hateful to the nations, that worſhip the beaſt, and are angry at the leaſt appearance of the kingdom of Chriſt, or of ſubjection to the Lamb that was ſlain. But as the Lord's ſupper was trodden under foot of the nations, and defiled, when the inſtituted diſcipline was overthrown, ſo it can never be reſtored to its firſt purity, till the diſcipline be revived in its power.

The people of God, in reſting from their own works on the firſt day of the week, and aſſembling themſelves together to obſerve the inſtitutions of worſhip, and eſpecially the Lord's ſupper, made a moſt ſolemn profeſſion of the

* 1 Cor. xi. 18. 20. 27. 28. 29. with chap. x. 17. & xii. 12.

† John xv. 17. 18. 19. 1 John iii. 11. 12. 13. & chap. ii. 15.—19.

unity

unity of the faith of the Son of God, wherein all the members of his body are growing up unto the meaſure of the ſtature of the fulneſs of Chriſt, and of the one hope of their calling to enter into his reſt, in oppoſition to ſelf-righteouſneſs, and to a reſt in this world, and of that love wherein the body of Chriſt is edified; and the ſabbatiſm is the mean of divine appointment alſo for conforming his people to what they profeſſed in it. If we be conformed to this profeſſion, we are indeed the people of God, and are keeping the ſabbath in good earneſt, and have a part in the great and precious promiſes made to the keeping of it *. But ſo far as it is otherwiſe, we are ſo far polluting the ſabbath, and profaning it, though our zeal for the ſabbath-day ſhould run ſo high as did the zeal of the Phariſees, to kill men for not keeping it according to the tradition of our fathers.

SECT. III. *Of the love-feaſts anciently obſerved on the firſt day of the week.*

BEſide the profeſſion of brotherly love, among the people of God, in the ordinances of worſhip, and eſpecially in the Lord's ſupper, on the firſt day of the week, they likewiſe ſhewed their love one to another in their own ſupper, that ſame night wherein they came together to eat the Lord's ſupper. This is the *agapæ*, or the feaſts of charity †, which were common meals, wherein the poor and rich did eat and drink together, intended for the refreſhment of the poor, and cultivating brotherly love among the believers of Chriſt's reſurrection, converſing familiarly together of the things concerning him, at theſe entertainments. This practice took its beginning from that night, wherein the Lord came to his diſciples from the dead, and ſatisfied them of the truth of his reſurrection, while he eat familiarly with them ‡; and from thenceforth it continued among them ‖, as long as the profeſſion of brotherly love remained in the churches. When diviſions prevail-

* Iſ. lviii. 13. 14. & chap. lvi. 1.—8.

† 2 Pet. ii. 13. Jude ver. 12.

‡ Mark xvi. 14. Luke xxiv. 41. 42. 43. & 30. 31. Acts x. 41.

‖ Acts ii. 46. & xx. 11.

ed

ed in the church of Corinth, they were guilty of a very great abuſe, both of the Lord's ſupper, and this their own ſupper *; and that in two reſpects.

1. They brought their own ſupper into the church-aſſembly, and confounded it with the Lord's ſupper; ſo that they ſcarce made a diſtinction betwixt this ſupper and that common meal, their own ſupper. In oppoſition to this, the apoſtle injoins them to take their own ſupper at home, or in their own houſes †, and not in the aſſembly for the Lord's ſupper. For when they confounded his ſupper with their own, the hungry being tempted to ſatisfy their hunger with it, and others indiſpoſing themſelves for it by a full meal in their own ſupper, which they took at the ſame time, they were not looking on it as the remembrance of his death, and ſo were guilty of the body and blood of the Lord ‡.

2. Their diviſions, and want of brotherly love, appeared in their own ſupper. For, as they who had houſes for entertainment, and plenty of meat and drink, deſpiſed the church of God, taking their own ſupper in the aſſembly for the Lord's ſupper; ſo they ſhamed the poor who had not, and who were hungry while they had ſuch plenty as might have refreſhed their poor brethren with them. While they were thus divided, and without the exerciſe of brotherly love, they could not diſcern the Lord's body, the church, in their joint partaking of the Lord's ſupper, and ſo eat and drank judgment to themſelves, in eating of that bread and drinking of that cup ||, without examining themſelves of their brotherly love; which if they had been doing in the leaſt, they could not have been ſo divided from their poor brethren in their own ſupper. In oppoſition to this, the apoſtle requires, that the hungry eat their own ſupper, which he calls them to take at home, or in the houſe, in oppoſition to the aſſembly for the Lord's ſupper ⸸. And thus, if by our own ſupper, in that paſſage, the apoſtle be intending the feaſts of charity, he is ſo far from laying them aſide, that he is injoining the right uſe of them. Accordingly ſuch feaſts continued among the people of God, agreeably to this regulation laid down by the apoſtle, till

* 1 Cor. xi. 20. 21.
† 1 Cor. xi. 22. compared with Acts ii. 46.
‡ 1 Cor. xi. 27. || 1 Cor. xi. 28. 29.
⸸ 1 Cor. xi. 22. 34.

the

the fourth century, when the profeſſion of brotherly love was deſtroyed in the churches, by the introduction of the world into them.

Some would plead from the account we have of the corruptions of the church in Corinth, againſt what has been ſaid concerning the people of God to whom the ſabbatiſm is left, and for the treading of the outer court of the Lord's houſe under foot of the nations. But they are not obſerving, that the Corinthians became Chriſtians, and were brought into church-order, only by the power of the goſpel, and its influence on their minds *; and that their diviſions, with the ſlackneſs of their diſcipline, and this abuſe of the Lord's ſupper, and the feaſts of charity, could not preſently unchurch them, unleſs they perſiſted in theſe things againſt the apoſtle's admonition, which the ſecond epiſtle ſhews us they did not †.

If then we would be indeed followers of the firſt Chriſtians, we muſt follow them in their reformation, according to the word of the apoſtles, and not in the things from which they were reformed by that word. The apoſtle, it is true, calls them carnal, on account of their diviſions, from which this abuſe of the Lord's ſupper flowed; but ſtill he ſpeaks to them as unto babes in Chriſt ‡, as believers made ſo by the power of the Lord in the miniſtry of the goſpel ‖. And as this abuſe of the Lord's ſupper was a grievous ſin, that real believers might fall into, ſo the apoſtle, when rebuking them for it, in hope of their reformation, does not ſo much as ſuppoſe them to be unbelievers; nor doth he indeed, in this paſſage, ſo much as once ſuppoſe the caſe of an unbeliever partaking of the Lord's ſupper: for he gives this account of the judgment of the Lord againſt them that eat and drank unworthily, "But when we are "judged, we are chaſtened of the Lord, that we ſhould "not be condemned with the world **."

But it is now time to bring theſe miſcellaneous reflections to a cloſe. We have ſeen, that, when man's firſt reſt with God was broken by the entrance of ſin, and when Iſrael's reſt with God, in the promiſed land, is done away together with the ſeventh day, there remaineth, and is left to the

* 1 Cor. iii. 6. 9.
† 2 Cor. ii. 1.—11. & vii. 6.—16.
‡ 1 Cor. iii. 1. ‖ 2 Cor. iii. 5. 6. 9.
** 1 Cor. xi. 32.

people

people of God, a promise in the New Testament, of entering into the rest of the Lord Jesus Christ; and that the first day of the week, on which the Son of God ceased from his works, and entered into his rest, as God rested from his works on the seventh day, is left in the New Testament, together with that promise, to the people of God, to be observed by them as a sabbath, or a day of rest. We have said something of him who is entered into his rest, of the works he finished, and of his ceasing from them. We have considered his rest, as a divine rest, and the entrance we have into his rest, by faith. We have given some account of the people of God, to whom this sabbatism is left, and of whom the people of Israel were the type and example. We have observed their practice, in the keeping of this day of rest that is left to them, from the beginning, as far as the New Testament points it out to us, and likewise the import of their keeping their own sabbath-day. What remains then, but that we should keep this day of rest, studying to enter into that rest, lest any man fall after the example of Israel's unbelief?

PRE-

PREDESTINATION IMPUGNED and DEFENDED, in two Letters, the first impugning, the second defending that doctrine.

LETER I.

[From the *Weekly Miscellany*, April 14. 1739, as reprinted in the *Scots Magazine* for April that year.]

A Discourse on Predestination, which is still professedly maintained by several of our Dissenters, and likely to spread at present amongst the ignorant people of the church of England by the means of some enthusiasts lately risen up in this kingdom.

Mr HOOKER,

THE doctrine of *absolute predestination*, and *irrespective reprobation*, is an objection to God's impartiality. That God should, as some assert, out of mankind, fallen and beheld in an equal degree of demerit, give his Son to die for the redemption of some of them, and those a small part, and leave the rest without a Redeemer; that, antecedent and without any respect to what they can, or shall do, he has determined some of them to be eternally happy, and some to be as eternally wretched; that accordingly he gives so much grace to the former, that they cannot miss of heaven, and so little to the latter, that they cannot possibly attain it: this is a scheme of doctrine entirely irreconcileable with the divine impartiality; but then it is also irreconcileable with reason, our natural notions of God, plain passages of scripture, and is only supported by broken fragments and texts of the Bible considered by themselves, without regard to their context and true meaning, misunderstood and misapplied, and therefore cannot be true.

Our natural notions of the Deity are thoſe of a wiſe, good, and juſt being; the maker, the preſerver of men; who ſhews his good will to all his creatures, and delights in communicating exiſtence, and the benefits of it! Now, Reaſon ſays, ſuch a being cannot be fanciful, cannot be hard, cannot be injurious. He who made all men, cannot but love all men, ſo long as they endeavour alike to pleaſe and obey him. God is a ſovereign, but not an earthly one, ſurrounded with prejudice, ignorance, error, humour, or weakneſs. We bleſs his almighty power, becauſe it delights not in doing miſchief, becauſe it is ſweetened with mercy, regulated by juſtice, directed by wiſdom. Can ſuch a being ſhew unequal favour, or unequal ſeverity, to objects that are alike? Can he love a man for doing what he could not help doing, or hate a man for doing what he could not but do? Is it the part of wiſdom, is it the part of equity, to make a difference in creatures, alike the objects of his wrath or mercy? Is it goodneſs, is it juſtice, to bring a perſon into being without his conſent, without allowing him a poſſibility of making himſelf eaſy, without a poſſibility of avoiding wretchedneſs, and that for ever? How could a creature deſerve to be put into ſuch circumſtances, before he exiſted? How then could God place him in them, when he did not deſerve it, unleſs he delights in ſhewing his power, at the expenſe of all his other perfections? This is the idea of a ſovereign tyrant, not of a wiſe, a good, a juſt, a perfect God. But perhaps it will be ſaid, "Theſe "are depths too great for ſhallow reaſon to fathom: *Who "art thou that replieſt againſt God?* Search the ſcriptures, "and ſee what revelation has diſcovered in this matter." Let us ſearch them, then.

Here we find God repreſented as a maſter; but not an hard one, *gathering where he has not ſtrowed*, or *reaping where he has not ſown*; but requiring of every man, and *accepting every man, according to what he has, and not according to what he has not.* We behold him as a Sovereign, different in his adminiſtrations, but always juſt and good: putting mankind under various diſpenſations, the Jew under a law, the Gentile under nature; but then taking account and judging them accordingly, the Jew by his law, the other without it. We ſee him figured out as a Father, tender, compaſſionate, declaring he delights not in the death of him that dies, ſetting life and death before men, courting them to the one, deterring them from the other, and weeping

weeping over thoſe who would not be perſuaded to be happy. The ſacred page ſets before us God ſo full of love and mercy to mankind, that he ſent his only begotten Son, to the intent, *that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* Does the ſcripture confine the benefit of this Redeemer to a few? No, but quite otherwiſe ſays, that *he died for all*; that God *laid on him the iniquity of us all.* The apoſtle to the Romans puts this beyond diſpute, where he teaches, that as the gift of God in Chriſt in ſome things exceeded the offence of Adam, ſo in nothing it fell ſhort of it: And therefore, as this brought *judgment on all men, ſo the free gift of life through Chriſt came upon all men: for as in Adam all die, ſo in Chriſt ſhall all be made alive.* As therefore, if man had kept his integrity, every one would have had it in his power to pleaſe God; ſo by the gift of Chriſt every one muſt have it too: ſince the conſequences of redemption extended full as wide, as thoſe of Adam's tranſgreſſion; that is, to all men. Theſe are plain paſſages of holy ſcripture, which repreſent to us an univerſal God and Father of all, an univerſal Redeemer of mankind, the offers of life and death made to every one of them; and, conſequently, a poſſibility of attaining the one, and eſcaping the other in every one; unleſs we can ſuſpect God of practiſing the greateſt mockery and deriſion to his creatures, as well as injuſtice.

I proceed to examine the paſſages brought in ſupport of the contrary opinion, and ſhew the miſinterpretation and wrong application of them. And, previous to this, I muſt lay down a rule or two neceſſary to be obſerved in explaining paſſages of ſcripture, if we have not a deſire to be deceived. One is, to conſider the occaſion, connection, and drift of the place in queſtion, and give it the meaning proper to the argument the writer is engaged in. Another is, to reſolve difficult and doubtful texts by plain and certain ones. If in theſe lights we examine the 29th and 30th verſes of the 8th chapter to the Romans, we ſhall find ſcripture conſiſtent with itſelf and reaſon, in this point, as well as in all others. The apoſtle, in this chapter, as almoſt all through the epiſtle, ſets himſelf to prove, that the diſtinction of Jew and Gentile was now ceaſed; that other nations had an equal ſhare in the Meſſiah, with the Jewiſh; that, in order to have the benefit of Chriſt, faith was neceſſary, and obedience to the new co-

venant; but not circumcision or other legal performances, as the Jews contended; who would allow the offers of the gospel to be made to none till they became Jews; and those who would not comply with them in this matter, they persecuted and afflicted; and the Gentile Christians by this means were distressed and contumeliously used, even to death. To convince the Jews of their error, and beat them out of that fond conceit, that they were the only people of God; and to comfort the suffering Gentiles, he tells them, that God had attested his acceptance of the Gentile converts by the gifts of his Spirit to them: *For as many as are led by the Spirit of God, are the sons of God:—and if sons, then heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.* The way to this glory is this present state of suffering: "I reckon the sufferings of this present time are "not worthy to be compared with the glory which shall be "revealed in us." We shall be delivered in God's good time, and shall be comforted above our affliction. We hope for this deliverance, and pray for it. But, in this case, as in all others, "the Spirit helpeth our infirmities: for we "know not what we should pray for as we ought, but the "Spirit maketh intercession for the saints, according to the "will of God;" who knows better than we ourselves, what is good for us, and therefore has sent you these present afflictions, to make you more glorious and more happy by your behaviour under them. For *we know that all things work together for good, to them that love God, to them who are the called according to his purpose*; that is, whom he has called to this state of affliction and suffering for the sake of the gospel, according to his design of putting those into the post of danger, who, he foresaw, would be able to stand it: and *whom he did* thus *foreknow, he also did predestinate to be conformed to the image of his Son, viz.* in suffering for him and like him, *that he might be the first-born among many brethren,* the *captain of salvation made perfect through suffering. Moreover, whom he did predestinate* for this purpose of suffering for the gospel at that time, *them he also called* to it; *and whom he called, them he also,* upon their good behaviour under afflictions, *justified*; that is, acquitted, received into favour; *and whom he* thus *justified* and approved, *them he also glorified*; that is, rewarded with the triumphs of his grace in this life, and, if they persevere in duty, will give them glory in the other. Here is an account

count of some who were foreseen fit for suffering for religion, who therefore were destined for that office, called to it, acquitted for their good behaviour in it, and rewarded for it. Not a syllable appears, that can give the least support to the doctrine of an absolute determination of any man to happiness or misery, without his having the power to obtain the one, or avoid the other. It is the condition of all mankind, to be called to some sort of duty and station in life. Whom God foresees fit for one, according to his purpose of governing and conducting the affairs of the world, he predestines and calls to it, and acquits and rewards them for behaving well in it. An eye, tinged with the rigid predestinarian tenets, can read the whole scheme in every word of this paragraph, and dream of secret purposes, hidden wills, inward efficacious calls; and what not? but an unprejudiced reader will see nothing of all this, nor will suffer a meaning to be drawn out of it, inconsistent with the apostle's declaration in the verse almost immediately following, that God *spared not his own Son, but delivered him up for us all*; therefore not for a few only, whom he predestinated, happen what will, to eternal life.

Having done with this chapter, proceed we to the next, the 9th to the Romans, which has been thought to contain many passages in favour of the doctrine I am overthrowing: but, upon examination, we shall find they are just as little to the purpose, as that I have already explained. The apostle begins the chapter with good wishes and hearty desires for his countrymen the Jews, and mentions some of their privileges, *the adoption, the glory* of God in their temple, *the covenants, the law, the service of God, the promises*; *whose are the fathers, and of whom, as concerning the flesh, Christ came.* But he bids them not be vain of all this, or trust in it: for the promise, as far as it was a promise of salvation and eternal life, was not to all Abraham's seed, or indeed to any barely for descending from him; but to the seed of his faith, those that were like him in goodness, whether Jew or Gentile. For so he expressly says, "They which are the children of the flesh, these are not "the children of God: but the children of promise are "counted for the seed." Then he proceeds to instruct them, not to think it hard, that God now for their sins rejected the Jews from being his people, and chose other nations in their stead, to the like honour: for to raise or depress

preſs a people, outwardly to favour and proſper the inhabitants of one country, and not thoſe of another, was the undoubted prerogative of the great Sovereign of the world, without any injury, and therefore without any ground of complaint to any man, beheld in the whole of his exiſtence. Thus he once ſelected the Jewiſh people under one covenant, and now he chuſes others, with whom to place his name, and to whom to reveal himſelf; not determining one to damnation, or the other to ſalvation upon any other terms, than thoſe of having, or wanting faith and obedience. If God was at liberty to adopt the Jewiſh nation, why is he not at liberty now to adopt another to like or greater privileges? For conſider, ſays the apoſtle, "when "Rebecca had conceived by one, even by our father Iſaac, "(the children being not yet born, neither having done "any good or evil, that the purpoſe of God according to "election might ſtand, not of works, but of him that call-"eth), it was ſaid unto her, The elder ſhall ſerve the "younger; as it is written, Jacob have I loved, but Eſau "have I hated." In this paſſage two things are certain: Firſt, that by Jacob and Eſau we cannot underſtand their perſons, but the nations deſcended from them; ſecondly, that *loved* and *hated*, here, does not mean the one to be ſaved, and the other damned; but one to be outwardly favoured in this life, and the other not ſo; that is, that one ſhould command, and the other obey him. The reaſon for the firſt obſervation is plain: becauſe what was ſaid of them, was not true of them in their own perſons; for Eſau never ſerved Jacob, that we read of: but it was true of the nations deſcended from them; for the poſterity of Eſau did ſerve the poſterity of Jacob, till at the time foretold he ſhook his yoke from him: agreeably to what the Lord ſaid to Rebecca, inquiring why the children ſtruggled within her, "Two nations are in thy womb, and two manner "of people ſhall be ſeparated from thy bowels: and the "one people ſhall be ſtronger than the other people; and "the elder ſhall ſerve the younger."

Since then it is certain, we are to underſtand by Jacob and Eſau, in this place, not their ſingle perſons, but the nations ſprung from them; it is alſo equally certain, that the words *loved* and *hated*, here, do not imply the one to be eternally ſaved, or the other eternally damned; but only, that the one ſhould bear rule, and be more favoured than the other, in the preſent life. For, ſince by Eſau we

muſt mean the Edomites ſprung from him, will any one in his wits ſay, that all the Edomites were damned? and, ſince by Jacob is meant the Jews derived from him, a man muſt be ſtill as much out of his wits to aſſert, that all the Jews were eternally ſaved. And yet both theſe aſſertions muſt be maintained by him, who interprets *loved* and *hated* in this text, as relating to the future ſtates of heaven and hell. Since, then, the ſenſe I have given to Jacob being *loved* and Eſau *hated*, can be the only true one, the meaning of this often objected paſſage is no more than this, That when Rebecca was with child of twins, Eſau and Jacob, before the children were born, or had done good or evil, God ſaid to her, "The deſcendents of Jacob ſhall bear rule, and be "more honoured in this life, than the deſcendents of "Eſau." And this he told her before they were born, that God's raiſing the Jewiſh nation to greatneſs, and depreſſing the Edomites, might appear to be by virtue of his prerogative; and that his purpoſe of electing this people to execute his deſigns, and not the other, might ſtand; not of works, for one people was not better than the other; but of God, who was pleaſed, for his own ſecret reaſons, to call the one his people, and not the other. For in ſuch caſes, of beſtowing outward favours and revelations of himſelf, God is accountable to none; but *will have mercy on whom he will have mercy, and will have compaſſion on whom he will have compaſſion*, as he told Moſes with reſpect to his choice of the Jewiſh people. So, then, it was not Eſau's running and crying for the bleſſing, which could entail it on his poſterity: for God was pleaſed antecedently to ſhew mercy on the deſcendents of Jacob, and raiſe them above the other; which he might do, for wiſe reaſons, which we have no right to inquire into.

The apoſtle goes on to tell the Jews, that hardneſs of heart had happened to them for their ſins and unbelief: that this alſo was the undoubted privilege of God, to remove the light from thoſe who ſhut their eyes, and harden them who went on to harden themſelves: that in this caſe, as *he will have mercy on whom he will have mercy*, ſo *whom he will, he hardeneth*. When men have ſinned themſelves out of God's favour, and made themſelves ripe for judgment and puniſhment, God will in anger ſometimes defer the execution, ſuffering them in the mean time to go on in wickedneſs, that his juſtice on impenitent ſinners may more ſignally appear. Thus he did to Pharaoh and his nation:

nation: he had hardened his heart againſt many meſſages and many plagues, till at laſt he made himſelf ripe for deſtruction. But God was then pleaſed to keep him a little longer alive, that his puniſhment might be more evident in the deſtruction of him and his people in the Red ſea. "I "had determined" (ſays God) "to deſtroy thee and thy "people with the peſtilence; for ye had deſerved, and I "had reſolved your death; but *I raiſed thee up* from that "bed of ſickneſs *for this very purpoſe, that I might ſhew* "*my power in thee, and that my name might be declared* "*throughout all the earth.*" This the apoſtle intimates to be the caſe of the Jews, who had ſinned themſelves out of God's favour, and deſerved his anger long before he poured it on them; but he *endured* them *with much long-ſuffering, the veſſels of wrath fitted for deſtruction, that he might make* his power more clearly diſcerned, and might take that opportunity of making *known the riches of his glory on the veſſels of mercy, which he had afore prepared to glory*, even the Gentiles, whom he called to be his church and people. The murmuring Jews reply, "If this be the caſe, "if we are caſt off from being God's people, becauſe he "hardens us; *why doth he yet find fault? for who hath re-* "*ſiſted his will?*" The apoſtle anſwers ſuch a bold queſtioning of the ways of Providence in the diſpoſal of its favours in this life, in its chuſing this, and rejecting that people, with great indignation, and a paſſage out of one of their prophets, *Nay but, O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus? hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?* That is, Hath not God power to raiſe one nation to the honour of being called his people, and reject another from being ſo, when they grow unworthy that name? That this is the meaning of the paſſage; and that by *veſſel* we are to underſtand, not a ſingle perſon, but a nation; and by *honour* and *diſhonour*, outward privileges and advantages in this world; is plain from Jer. xviii. whence this alluſion of the potter is taken. For thus it ſtands there: The prophet went by God's order to the potter's houſe, who wrought a work on the wheels, and the veſſel that he made of clay, was marred in the hand of the potter, ſo he made it again another veſſel as ſeemed good to him. Then the word of the Lord came to the prophet, ſaying, *O houſe of Iſrael, cannot I do with you as this potter?*

ter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. What follows there, confirms this explication, where God says, "At what instant I shall speak concerning a nation, to pull "it down, if it turn and repent, I also will change my pur- "pose: and when I speak of building a nation, if it do "evil, I will not benefit them." The full import of the passage, then, is no more than this: That mankind are in the hand of God, as the lump of clay in the potter's; as he can frame out of that a vessel of more or less honourable use, so can God out of mankind make nations with more or less privileges: and as, when the vessel designed for honour becomes marred in the turning, the potter can apply it to another form; so, when a nation, favoured and privileged, has rendered itself unworthy such honour, God can dispose it in a less advantageous manner.

These are the principal scriptures brought to prove, that God, with respect to another life, has had no regard to what men could do, or have done; but has chosen some men to be happy for ever, antecedent to their birth, and reprobated some to be miserable for ever, and that before they were born; so that it never was in the power of the one to be saved, or the other to be damned. But these texts appear to have no such meaning; and therefore this doctrine is not founded in, but is contrary to plain passages of scripture, as well as reason: and, consequently is not true; and, therefore, cannot be made an objection to the divine impartiality; which I have been contending for. — *Yours*, &c.

LETTER II.

Addreſſed to the Author of the preceding Diſcourſe.

[From the *Scots Magazine*, November 1739.]

SIR, *Edinburgh, June* 13. 1739.

THE complaint in the title of your diſcourſe ſurpriſed me a little, when I reflected, that the *predeſtination*, which is *ſtill maintained by ſeveral Diſſenters, and likely to ſpread among the ignorant of the church of England by means of ſome lately riſen enthuſiaſts*, muſt be much the ſame that is profeſſed in the articles of the church, and ſubſcribed by her clergy. This ſhould be the doctrine of the church, if ſhe have any doctrine; and can it be, that no body in the church holds it, but thoſe lately riſen enthuſiaſts, and the ignorant people that hearken to them?

One who views this doctrine in the light wherein you repreſent it, with the character it gives of the Deity, would need a great deal of charity to make him think well of the Engliſh clergy, who have ſubſcribed articles containing a ſcheme of doctrine *entirely irreconcileable with the divine impartiality, with reaſon, our natural notions of God, and with plain paſſages of ſcripture;* a ſcheme that ſets forth *God as delighting in ſhewing his power, at the expenſe of all his other perfections*, and as *a ſovereign tyrant, — practiſing the greateſt mockery and deriſion to his creatures, as well as injuſtice.*

It is hard to believe, that men of integrity or common honeſty would, upon any conſideration, ſubſcribe ſuch a horrible ſcheme, or ſubmit to it, even as a condition of eccleſiaſtic peace. Certainly theſe ſubſcribers, many of them wiſe and good men, muſt have ſeen this doctrine in a more favourable light, and looked on it as far more tolerable than you would have it appear; or I cannot ſay what ſhould be thought of them.

Nor will the learned clergy of England altogether approve

prove of your high assurance, in determining a question in point of reason, that has exercised the wits of the greatest disputers of the world, ancient and modern, Heathen and Christian. The ancient philosophers, who professed to follow reason as their guide, were divided upon the question about liberty and necessity; and so are those men who would now appear entirely devoted to their natural notions of God, against revelation; and the Christian philosophers, both Popish and Protestant, differ upon it in like manner. And would you class all the great reasoners on the side of necessity with your late enthusiasts and ignorants? Or are you confident you have done enough to make all their reasoning appear entirely inconsistent with reason and our natural notions of God?

Your great confidence seems founded on a supposition which could not well be made, at this time of day, by a skilful writer on your subject. You seem to suppose, that your arguments, which, to give them the more force, you put in the form of questions, cannot be turned back upon yourself by your own scheme, which still includes the Creator and his *prescience* and providence. That does not indeed make necessity, but it certainly supposes and takes it in. If you had but thought of a possibility of retorting your questions, about *bringing* such persons *into being*, and *their deserving to be put into such circumstances before they existed*, &c. you would have put them with a little more caution and reserve, and made your inferences touching the divine character in softer and more decent expressions. I might here recommend you to Bayle, not to teach you scepticism, but a little more modesty, as very becoming upon a subject that has hitherto defied human reason to fathom it.

Allow me, after this friendly admonition, to observe, with the like freedom, your way of searching the scriptures, to see what revelation has discovered in this matter.

The rules you lay down, as necessary to be observed by them who would not be deceived, are, 1. *To consider the occasion, connection, and drift of the place in question, and give it the meaning proper to the writer's argument.* 2. *To resolve difficult and doubtful texts by plain and certain ones.*

Very good rules! but I am afraid, the second especially, will be of little use betwixt you and a rigid predestinarian.

For a text that is plain and certain to him, becauſe he thinks it plain on his ſide of the queſtion, may be difficult and dark to you, as requiring ſome art to make the words of it ply to your ſcheme; and therefore you would explain it by texts, plain and certain to you, for the ſame reaſon for which they will be difficult and dark to him; whoſe *eye*, you will ſay, *is tinged with his rigid predeſtinarian tenets*; as he, on the other hand, will not fail to tell you, that your eye is tinged with a vain conceit of your own ſufficiency, and with the pride of your knowledge and merit; from which, till you be converted, and made as a little child, you ſhall never truly know the goſpel of the grace of God. However this debate end betwixt you and him, I may venture to ſay, that few of us look into the ſcriptures with untinged eyes; and till they be cleared, rules for ſeeing will be uſeleſs; but then, needleſs.

Now, let us ſee how you obſerve your own rules. You begin with the character of God, which you give, not from that remarkable paſſage of the Old Teſtament where he himſelf gives it to Moſes, which is pointed to by Paul, Rom. chap. ix. nor from any paſſage of the New Teſtament that ſerves expreſsly to declare or explain that name of God, but from *broken fragments* of a parable and of a paſſage about acceptable alms: and, after a ſlight touch on the topic of the ſanctions of the divine law, and Jeſus's weeping over Jeruſalem that was to be deſtroyed according to the old prophecies, you put the character of God as ſtanding in the relation of a God and Father to all of mankind without any difference, upon the unconfinedneſs of the benefit of the Redeemer; which you prove by theſe expreſſions, *He died for all*, and, God *laid on him the iniquity of us all*: though you cannot be ignorant how the predeſtinarians would ſhew, from the connection and drift of theſe and other ſuch texts, that they cannot be taken to mean all of mankind, but of the elect and the church of every nation of the world and ſort of men without difference. And if they could perceive any difficulty or doubtfulneſs in ſuch texts, they would, according to your rule, reſolve them by texts that ſpeak plainly and certainly of a diſtinction made by Chriſt's death, according to the divine purpoſe about it intimated beforehand in the prophecies, and of the redemption of a peculiar people out of every nation, for whom Chriſt prays, as he does not for the world; and they will be ſure to tell you, if your eye were not deeply tinged,

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you could not but see this distinction carried from the third chapter of Genesis throughout the scripture to the end of the Revelation, and behold a beautiful consistency betwixt the universal expressions and the particular.

But you are positive, "the apostle to the Romans puts "this beyond dispute, where he teaches, that as the gift "of God in Christ in some things exceeded the offence "of Adam, so in nothing it fell short of it: and therefore, "as this brought *judgment on all men, so the free gift of* "*life through Christ came upon all men: for, as in Adam* "*all die, so in Christ shall all be made alive.* As therefore, "if man had kept his integrity, every one would have had "it in his power to please God; so, by the gift of Christ, "every one must have it too: since the consequences of "redemption extended full as wide as those of Adam's "transgression, *i. e.* to all men."

This will put the predestinarians in mind of your complaint against them for *supporting their doctrine by broken fragments and texts of the Bible considered by themselves, without regard to their context and true meaning*; and they will be ready here to turn it against yourself. They will alledge you give an idea of the consequences of Adam's transgression, and of redemption, that could not come originally from the apostle's words, or the drift of the place. Whatever dispute may be about these consequences, one thing is plain and certain in the text, that *death* is the consequence of Adam's transgression, and *eternal life* the consequence of redemption. And the words of 1 Cor. chap. xv. that you join to the words of this text, serve to let us see, that it is life from the dead. But that whole chapter to the Corinthians speaks of no other resurrection but that of the just, and plainly restricts the *all*, who are to be *made alive in Christ as they died in Adam*, to them *that are Christ's*, who, as they have *borne the image of the earthly man, shall also bear the image of the heavenly.* Now, if death be the consequence of Adam's offence, and eternal life from the dead the consequence of redemption; then, by your argument, the resurrection unto life eternal through Christ, must come upon all them upon whom death passed through Adam. The consequence of the offence was not a mere possibility of dying, but certain and unavoidable death, even on *them that had not sinned after the similitude of Adam's transgression*; and if the gift of righteousness by Jesus Christ bring no more but a possibility of attaining life from

from the dead, this will be one *thing* very remarkable wherein the gift of *Chriſt falls ſhort* of the offence of Adam; and yet the apoſtle is declaring how much more efficacious it is to thoſe to whom it extends, in theſe ſame words from which you draw your argument, "If by one "man's offence," or one offence, "death reigned by one, "much more they which receive abundance of grace, and of "the gift of righteouſneſs, ſhall reign in life by one Jeſus "Chriſt." What does he mean by this limitation, "they "which receive the abundance of grace, and of the gift "of righteouſneſs," while he is ſhewing how far the gift exceeds the offence? He delights to ſpeak univerſally, in oppoſition to the Jewiſh limitation; but he always takes care to debar your univerſality, equally oppoſite to the freedom and abundance of the gift with the Jewiſh reſtriction.

Having finiſhed your ſcripture-proofs with a reproach on the divine character, if it ſhould not anſwer to this your draught, you next come to anſwer objections from two paſſages of ſcripture.

The firſt is Rom. viii. 29. 30. where you make the word *foreknow* your key to open the whole, taking this *foreknowledge* to ſignify no more but bare *foreſight*; without noticing how the predeſtinarians compare this text with 1 Pet. i. 20. where this word is taken to ſignify *foreordaining*, as importing more than ſpeculation. Then, for *foreknowing them*, you put, *foreſeeing their fitneſs for ſuffering*. But the text ſays, *he did foreknow them*, even as it ſays, *he did predeſtinate them conformed to the image of his Son*, and *called them*, and *juſtified them*, and *glorified them*. The predeſtinarians, you know, obſerving the common uſe of the word *knowledge* and of *foreknowledge* in ſcripture, take God's *foreknowledge* to be *the counſel of his will, according to which he worketh all*, Eph. i. 11. and they take it for his gracious eye and preventing regard to them, who did not firſt chuſe or love him independently of his purpoſe, but he them. And when he predeſtinated them conformed to his Son in the ſtate of ſuffering, this conformity to which they are predeſtinated, muſt take in likeneſs to him in the diſpoſition and fitneſs for ſuffering, and in their behaviour under it: and further, they inſiſt upon it, that thoſe who are foreknown and predeſtinated to this ſtate, are, according to the text, moſt certainly glorified without exception or reſerve. Now, it was your buſineſs to make

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all this appear false, otherwise than by telling them of their tinged eyes.

Your sense of the passage comes to this: "Here is an "account of some who were foreseen fit for suffering for "religion, who therefore were destined for that office, "called to it, acquitted for their good behaviour in it, "and rewarded for it, *i. e.* with the triumphs of grace in "this life, and, if they persevered in duty, with glory in "the other."

Thus you, 1. ascribe their being destined to the office of suffering for Christ, and like him, unto their ability and fitness for this, foreseen. But I am afraid it will take great stretching to reconcile this to the putting of Paul himself in the post of greatest danger, or to his ways of speaking upon his own case, or even to these words of his to suffering Christians, *Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.* 2. You ascribe their being justified, to their good behaviour in their suffering state; and take no notice how the apostle in the context ascribes it to Christ's death, resurrection, and intercession. If you mean the same thing with him in this epistle on justification, I dare say your choice of words to express it is vastly different. 3. You seem to make the perseverance of the justified elect uncertain, and loose the connection betwixt justification and the reward; against an express affirmation in the text, and against the apostle's assertions in the following words, to the end of the chapter. He makes the victory certain through him that loved them, and speaks the certainty of their perseverance in his love in the strongest terms imaginable, and that by way of inference from God's *foreknowing them.*

However your manner of expression may differ from Paul's, as one of our countrymen said, he differed only in words from his minister, when being asked, What is sin? he answered, Saving grace; your sense is the same, by the following words, *God spared not his own Son, but delivered him up for us all*; which you would have to be all of mankind; without any regard to the whole context, which, too plainly for you, fixes this all to God's elect and the predestinated. And the *all things* that God gives with his Son, must be those great things of which the apostle had been speaking, as free and unmerited by us as the gift of his Son.

As to Rom. chap. ix. you first notice, that the apostle

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ſets himſelf againſt the boaſting of the Jews, by ſhewing them, that "the promiſe, as far as it was a promiſe of ſal-"vation and eternal life, was only to the ſeed of Abra-"ham's faith, — whether Jew or Gentile." Then you allow ſovereignty, as the prerogative of God, in beſtowing temporal privileges, and preferring one people or nation to another. But here you loſe ſight of your firſt purpoſe, touching the promiſe to the true Iſrael, as it is a promiſe of eternal life. And when you ſpeak of ſovereignty with reſpect to nations and bodies of men, I cannot ſee how the whole of any one man's exiſtence comes in as a ſalvo: for I ſuppoſe your veſſels, the nations, exiſt only in this preſent world; and I hope you are not ſaying, that God is the great Sovereign of this world only, and not of the next world.

However, you allow as much ſovereignty as any predeſtinarian can deſire, in the choice (ſhall I ſay?) of the typical Iſrael. But then, far aſide from this purpoſe, you talk of hardening, as the puniſhment of ſin, without the leaſt occaſion for it in your text; yea, by this you cut off all occaſion for that objection, which comes immediately againſt it, *Why doth he yet find fault? for who hath reſiſted his will?* which it behoved you to repel by ſovereignty; yet ſtill holding by your foreſaid diſtinction, and laying the whole ſtreſs of your defence on the ſenſe of the word *veſſels*; which you muſt have to ſignify, not ſingle perſons, (as Paul, or as thoſe mentioned 2 Tim. ii. 20. 21.), but *nations*; and you will have *honour* and *diſhonour*, only to reſpect outward, *i. e.* national privileges and advantages in this world. And even here again, your bias carries you from the point of ſovereignty, and ſways you to prove, by the text in Jeremiah, merit or demerit, as to the diſpoſal of nations with reſpect to national honour or diſhonour.

But, unhappily for you, the very next words of the apoſtle determine moſt plainly and certainly the ſenſe of the word *veſſels*. His words are, — "The veſſels of mercy, "which he hath afore prepared unto glory; even us whom "he hath called, not of the Jews only, but alſo of the "nations; as he ſaith alſo in Oſee," &c. Were theſe veſſels nations! And what were their national privileges? Or does not the apoſtle look upon theſe (the ſmall remnant of the Jewiſh nation, together with them of every other nation who believed on Chriſt for righteouſneſs) as the ſeed of Abraham's faith, unto whom the promiſe was, as it is a promiſe of ſalvation and eternal life? And does he

not

not ſhew, that theſe were pointed out beforehand in the prophecies as the people of God, whom he would ſave by the faith of Chriſt; while the bulk of the Jewiſh people were cut off from that ſalvation, and fell ſhort of the right to eternal life, through their ſtumbling at Chriſt, who was before appointed as a ſtumbling-ſtone and rock of offence to them?

You would vindicate God, by denying this fact, plainly enough aſſerted by Paul; who, at the ſame time, rejects with the greateſt indignation the inferences from it that you allow, and juſtifies God. And by comparing what he ſays for him, Rom. ix. 20.—23. and xi. 33.—36. with your vindication, it may appear which of you have moſt ſtudied the glory and honour of the Deity.

I am, &c.

Remarks on Dr Benson's Doctrine of Predestination reviewed.

[Never before printed.]

[Dr Benson says, "That Beverovicius a learned physician would "not practise physic till he should know whether the end of mens "lives was unalterably fixed." This introduces the remarks.

BEverovicius might have practised the art of physic, though he had been satisfied that the end of mens lives was unalterably fixed. He could not propose by that art to make their lives without end. And supposing the time of the end unalterably fixed and determined, he could not know but the recovery of patients by his practice was as unalterably determined as the continuance of their lives to their fixed ends. For did that learned physician suppose, in the question about which he wanted satisfaction, that the end of mens lives might be fixed without fixing the means whereby they should be continued to that end, and without determining the means of bringing them to that same end? The practice of physic has, in fact, served to both these purposes; and men have been as effectually both cured and killed by practisers who have held the side of necessity in this question, as by those who take the side of liberty. We shall charitably say for both sides, that their great design and chief study in practising that honourable and profitable art is the recovery of the sick. And, with respect to that, this same learned doctor could not possibly know but his practice might be the same thing to the recovery of his patients ordained to recover, as the sailors abiding with Paul in the ship, was to the saving of all the lives in that ship. And his practice might have the same sort of certain connection with the recovery of a patient ordained to longer life, that Paul's keeping under his body and bringing it into subjection had with his not being a reprobate in the judgment. It was unalterably fixed, that there should be no loss of life, but of the ship; but this was in certain connection with the sailors abiding in the ship, which was as unalterably determined. And it was in like manner fixed, that Paul, whom nothing present or to come could separate from God's love in Christ Jesus,

Jesus, should not be a reprobate in the judgment; but this was in firm connection with his keeping under his body, which was as unalterably fixed as the other. As therefore it might have been said to Beverovicius, very agreeably to the fixed side of the question, that if he did not practise the art of physic, some mens lives would be shortened; he might have set himself to practise that art, without being satisfied on the other side of the question. But the case of a man induced to practise that art by being satisfied in this question, may be looked on as somewhat extraordinary.

And much like this was the case of that learned divine Dr Benson. He also wanted to be satisfied, whether the actions of men and their final state were unalterably fixed. And this he wanted on a twofold account. The first is, to regulate his own actions, if free, and prepare himself for happiness, if decreed conditionally; or, if otherwise, to acquiesce in what was not to be resisted or avoided.

But, though his actions were as unalterably fixed as their connection with his final state; this could make no difference as to his regulating his actions, unless he were also satisfied to what actions he was unalterably determined; which he could never be, on that supposition, till the actions were done. And so it was the same thing to his regulating his actions, whether these actions and his final state had been unalterably fixed by his creator or not. He says, on the other hand, if they should be so fixed, he wanted to acquiesce, as as much possible, in what could not be resisted. And this still supposes him to know what is absolutely decreed concerning his actions and final state; or, wherein would he acquiesce? Yea, he proposes a liberty of acquiescing, where he supposes not liberty. For how could he in that case acquiesce, except it were determined, that he should certainly do so? We see men full as careful about working out their own salvation, who are persuaded, it is God that worketh in us both to will and to do of his good pleasure, as Dr Benson can be, who is satisfied, his will is free from any necessity arising from a divine decree about his actions. However free he thought himself, in seeking to be satisfied about this question, the true consequence of it is, in fact, his being a professed adversary to absolute predestination, as we see he is in his review. And whether he by this is prepared for happiness or misery, before his lawgiver and judge; a predestinarian will say, he has been appointed to it by his Creator and Sovereign Lord.

In the next place, he wanted to be satisfied, by this inquiry, if his undertaking the care of souls would be to any purpose; seeing it could answer no end to persuade such as have no power, nor could do any thing but what they did, as chained down to one course of action by an irreversible decree; in which case, arguments and motives, *&c.* could avail nothing.

It seems then he set himself to the sacred work of the ministry, knowing this, that those of whose souls he undertook the care, had power to love the Lord their God with all their heart, soul, and mind, and their neighbour as themselves, and so to live. For, if he knew they had not power to do this, he could not propose to persuade them to it. He could not in this case say to his hearers as the Lord said to the Jewish lawyer, inquiring how he should regulate his actions to prepare himself for happiness, "This do, and thou shalt live." For he concluded, this could answer no end, if they had not power. And surely he could not propose to set aside this condition of life, and teach his people to prepare themselves for happiness without regard to it.

But even in persuading men to prepare themselves for happiness in his own way, he concluded it would be to no purpose, if they could not do any thing but what they did, as chained down to one course of action by an irreversible decree.

Yet supposing men chained down to one course of action, if persuasion, with arguments and motives, be a link of that chain; it must, in that case, be to very certain purpose. For would Dr Benson's persuasions be to no purpose, would they answer no end, if they were irresistibly decreed as the means to the end of bringing some men into a course of good actions, and fixing them in that course? And as he could not know but this might be the case, he might even have set himself to the work of the ministry upon this same supposition, as many successful ministers had done before him. He might have encouraged himself as the Lord did, when he said, *All that the Father hath given to me, shall come unto me.* He might have set himself to that work in the view expressed by Paul in these words, *Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.* And 2 Tim. ii. 25.

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The Doctor makes the question, about which he wanted to be satisfied, the same with this, Whether the scripture-texts, speaking of this subject, be to be understood literally or figuratively? If understood literally, he cannot then endeavour to regulate his own actions, nor can he undertake the care of souls; but if figuratively, then he may set himself, to prepare for happiness, and persuade others to do so with hope of success.

Here we have a tacit acknowledgment, that the letter of the scripture-texts on this subject is against him. But by his study for satisfaction on this question, he has found out the sense of those texts which speak figuratively, to be only for conditional decrees. And this is to be made out of a long discourse, that takes up the greatest part of his review, serving to instruct us in this point, that when God condescends to our capacity, speaking of himself to us after the manner of men, we are not for this to think of any imperfection in him. And so, when his foreknowledge, and decrees, and his counsel, and purpose, are spoken of and represented as recorded in a book, we are by no means to ascribe the defects and imperfections of mens consultations and resolutions unto the all-perfect Deity. So likewise says every predestinarian. And they that contend for absolute decrees think this makes for their purpose. But what must be the Doctor's inference from all his discourse on this subject? Why, this must be inferred from it, or nothing to his point, That God's decrees, concerning the actions of men, and their final state, cannot be absolute, but must be only conditional. Yet it will take a much longer discourse than all the review to make out this inference, or even to shew, that the letter of the scripture, that speaks of God's decrees as if they were absolute, yet means, when figuratively understood, that they are not absolute, but conditional.

He would next make somewhat to his purpose out of this, that the phrases of the New Testament on this subject are borrowed from the Old, speaking of the Jews as chosen and separated to God, from the rejected Gentiles who served idols, and calling them the sons of God, *&c.*; and these phrases are applied to the church of the New Testament, consisting of as many Jews, and also Gentiles, as believed in Christ, distinguished from the unbelievers.

This might say something, if he could make it appear, that the election of the Old Testament, the figure of that of the New, was conditional. But where shall we find evidence

dence for this? Shall we begin at Abraham, and say, that he was chosen, and called from among the servers of other gods, because he was not serving these gods? We cannot say this without expressly contradicting Joshua, chap. xxiv. 2. Shall we next say, that the election of Jacob to be heir of the land of promise, and the rejection of Esau from that, before they were born or had done good or evil, was only conditional? And what then was the condition? And then let Moses tell us what was the condition of the election of Jacob's family, from among all the families of the earth, to be God's holy nation and peculiar people; let him tell for what excellency in them God loved them beyond other people, Deut. vii. 6. 7. 8. & ix. 4. 5. 6.

If then we must understand the New Testament speaks of the election of the true Israel by what the Old said of the election of Israel after the flesh; that election is clearly not at all conditional. And this is all the light he has brought us to let us see, that the scriptures, figuratively understood, speak only of conditional decrees.

He allows that absolute decrees are very agreeable in some cases to the divine perfection: for he says, concerning the inanimate parts of the creation, his decrees are absolute. And he owns, they are so absolute, that we cannot assign any condition as to the circumstances of our life, the constitution of our body, and peculiar turn of mind. And yet it is undeniable, that, by that same constitution of body, and peculiar turn of mind, together with the circumstances we are placed in, we are chained down to a course of actions that have a connection with our final state.

But he still contends, that God's decrees are not absolute with respect to intelligent agents, by this reason, that it would destroy their constitution, and treat them like stocks or stones, that have no understanding or agency at all, — a thing which infinite wisdom can never do.

This is fine reasoning! If God should determine an intelligent agent to act according to that understanding, this would make him without understanding and action as a stone. Thus if God, as governor and judge, punished the Jews by hardening them in unbelief, so that they could not believe, or if he sent strong delusion on the professors of Christianity, that they might believe a lie, and be damned, because they received not the love of the truth; then he deluded them, he hardened them, in that case, into stocks and stones, that they might have no understanding nor

nor agency at all: and these hardened Jews, these Antichristian apostates, under the energy of error sent on them, could then no more do any fault, than stocks or stones, that have no understanding or agency at all. And the same thing may be said of the angels that fell, delivered into chains of darkness to be reserved unto judgment.

Yea, on the other hand, God himself, for whom it is impossible to do evil, being necessarily good by his infinite perfection; Jesus Christ, who was ordained before the world to be without spot, and so could not sin; the elect angels, who cannot fall; the children of God, who cannot sin unto death; and the saints in heaven, who cannot sin at all, being all, one way or other, necessitated to good, and chained up from evil, are no more intelligent agents than stocks or stones!

By these means he arrives at his conclusion, with the help of a distinction, giving us a twofold view of God. He says, what the most rigid predestinarian will heartily allow, "That "God may be considered in two different views, *viz.* a "Creator, original Proprietor, and Lord of all; or as their "moral Governor and Judge." In the first of these views, he allows God, as Sovereign Lord and original Proprietor of all, to appoint our constitution of body and peculiar turn of mind, with the circumstances of our life, with perfect wisdom, but by rules that lie quite out of our sight, or by no methods of proceeding that we are acquainted with. This is the same thing that the predestinarians mean by absolute decrees: and in this first view, and this view only, they ascribe to the all-perfect Deity such decrees concerning the actions and final state of men.

In the second of these views, when we consider God as our governor and judge, all his decrees are conditional; being the same with his clearly revealed and perfectly well known laws, and his just judgment according to them. And in this view of God none of the predestinarians ever saw absolute decrees concerning the actions and final state of men. But they consider, that it is the same God, who is both Sovereign Lord and Judge, and that he shews himself in both views in his supernatural work of redemption, as well as in his work of creation and natural providence. And they will affirm with this doctor, that all election and reprobation of God, as governor and judge, must be conditional, or that all conditional election and reprobation must be ascribed to him as governor and judge. Nor will they

they differ from him in this, that all election and reprobation, by methods of proceeding that lie quite out of our sight, *i. e.* all absolute election and reprobation, must be ascribed to him as Sovereign Lord and Proprietor of all.

Wherein then lies the difference? Even in this, That Doctor Benson will not have any decree, fixing the actions and final state of men, ascribed to God as Sovereign Lord. And if the letter of the scripture seem to ascribe such decrees to him in that view, it must not be literally understood, but figuratively: for when the texts are figuratively understood, they will be found to ascribe them only to God as Governor and Judge: and so these decrees are all conditional.

He has prepared an examination of the texts relating to this subject, and in the mean time, he has given us a sample of this method of understanding them, in a text or two, whereby we may judge what we are to expect from that examination. The first is Rom. ix. 15. 16. where, answering an objection against the determination of the Sovereign Lord God, with respect to Jacob and Esau, the apostle says, "For he saith to Moses, I will have mercy on whom I will "have mercy, and I will have compassion on whom I will "have compassion; so then, it is not of him that willeth, "nor of him that runneth, but of God having mercy." This text, according to his method, is to be understood in "this manner, "He will shew mercy, as he has assured us, "to none but the penitent, and harden none but such as "remain impenitent and incorrigible, after sufficient means "have been tried upon them; and such indeed he leaves "to themselves, as parents abandon hopeless and incor- "rigible children. And if any man should ask, why he "will not save the wicked, and harden the pious and "well disposed? might he not justly answer, I will shew "mercy to whom I will shew mercy, and whom I see "proper, I will harden or punish?"

This is one instance of understanding the texts relating to this subject, figuratively, and not literally. And here is the other, Rom. ix. 21. —— "Hath not the potter power "over the clay, of the same lump, to make one vessel un- "to honour, and another unto dishonour?" The Doctor sets aside the letter of this text, and understands it figuratively, thus, "He knows best how to manage the crea- "tion, with every individual of it, —— much better than "the

" the moſt ſkilful potter to mold his different lumps of " clay."

In a lately publiſhed note on Rom. chap. ix. * it has been obſerved, how the apoſtle demonſtrates the divine ſovereignty from his having mercy on whom he will, as he ſaid to Moſes.

But Dr Benſon points out to us a God, that has no mercy to ſhew but to the penitent, the pious, and well-diſpoſed. And upon this it may be inquired, Who was that God, which gave repentance to the Jews, that turned to Chriſt, after they had been guilty, with the reſt of the nation, of crucifying him? Becauſe, the apoſtle ſays, Jeſus was exalted by God's right hand to give them repentance as well as remiſſion. Or what was God ſhewing, if it was not mercy, in granting to the Gentiles repentance unto life, when his hand was with them that preached the goſpel to them, and many of them believed, and turned to the Lord, and when as many as were ordained to eternal life believed? Or what was it but divine mercy that diſtinguiſhed Paul from his brethren the Jews, with whom he was blaſphe ming, and perſecuting Chriſt in ignorance and unbelief? If God ſhewed mercy, in giving his Son to die for the ungodly, to reconcile enemies to him by his blood, and to redeem thereby to him out of every kindred, tongue, and people, and nation without difference, if he ſhews mercy in raiſing them up with Chriſt from treſpaſſes and ſins, through faith of his operation; then let it be told what was the condition of his ſhewing all this mercy? And what ſhall be ſaid of the account that is given of God's pardoning mercy, when he is repreſented as a creditor frankly forgiving two debtors, who had nothing to pay, the one owing but fifty pence, and the other five hundred?

But the Doctor has no notion of this mercy, nor of the God that ſhews mercy at this rate. He acknowledges no mercy ſhewed by God, but the reſpect manifeſted in judgment to the penitent, the pious, and well-diſpoſed beyond the wicked and impenitent. And perhaps, he acknowledges not that God, before whom there is no ſtanding in judgment without a perfect righteouſneſs. But if God deal better with one than another in the view of his being better, we may call this equity and juſtice; but it cannot be

* See vol. 2. p. 46.

called mercy, without confounding the ſenſe and uſe of words, and the nature of things.

If rewarding him that is fit to be rewarded, or more fit than he that is fit for punishment, be mercy; then what ſhall we call judgment in diſtinction from mercy?

The object of mercy is the worthleſs and the miſerable. And this mercy cannot be ſeen in God, viewed only as a lawgiver and judge. It is only to be ſeen in the view of him as Sovereign Lord. We muſt therefore either think of God as juſt without mercy, or we muſt even ſubmit to unconditional mercy, proceeding in the way of abſolute decrees.

Beſides the texts that are to be underſtood figuratively, as ſpeaking literally for abſolute decrees, the Doctor has found a text that ſpeaks to him literally againſt ſuch decrees. And this is that ſingle text that was cited againſt abſolute predeſtination and grace, in a marginal note, by the author of the diſcourſe on the converſion and apoſtleſhip of St Paul, which was already conſidered in the concluſion of the printed note on Rom. chap. ix. * And beſide the hint already given in the beginning of theſe remarks, I ſhall now only anſwer the deviliſh inference he would make from this text, in the ſame way that Jeſus anſwered Satan, when he brought ſcripture to him. Dr Benſon would infer, that God's elect may become reprobates, from what is written, 1 Cor. ix. 27. "But I keep under my body, and bring it into ſubjection: leſt that by "any means, when I have preached to others, I myſelf "ſhould be a caſtaway or reprobate." And I anſwer him, it is written again, 1 John ii. 19. "They went out from "us, but they were not of us: for if they had been of us, "they would no doubt have continued with us: but they "went out, that they might be made manifeſt, that they "were not all of us."

* Vol. 2. p. 55.

Of

Of Mr Hutchinson's Philosophy and Divinity.

An extract of a letter, dated March 8. 1759.

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* * * * * * You are not so clear about the law of nature, but that you may be *apt to see some force* in such reasoning! yea it seems no material point to you, whether there be any law of nature or not! As by this I am made to understand plainly enough, how you are disposed toward the Hutchinsonian heresy; I think I must be as plain with you, and let you know, as well as I can, how I have been, and still am minded about it.

When I first considered Hutchinson's system of what is called natural philosophy, and his imagination of the motion of the heavenly matter in the actions of fire, light, and air; I thought here is a new world-maker, and a quite new scheme of the workmanship of God, offering to succeed the Newtonian, that had set aside and succeeded former schemes. But whereas there had been some difficulty in reconciling those other schemes to the plain language of the Bible, held sacred in Christendom, and they had rested in this, that the Bible was never designed to teach mankind philosophy; but spake to all men of the works of creation according to the appearance they made to them all: this new scheme of these works pretended, with the utmost confidence, to come with no less authority, than that of express revelation; and Moses, the sacred writer, was in the boldest manner appealed to for the truth and certainty of it.

The question then was, How is this to be seen in Moses, which never man saw in him before? And for this, it was said, that, by a due construction of the language wherein he wrote, it would most evidently appear, though it was not so manifest in any translation. And to pave the way to the right understanding of that language, the LXX. version and Chaldee paraphrase, with helps taken from the Arabic

dialect, were all so condemned, as nothing brought from these could be admitted, as any objection against the sense Hutchinson thought fit to give any Hebrew word; though without these, or some of them, it had not been possible at this time of day to understand one line of Hebrew.

The next thing was to see, if this new system could appear from this new construction of the Hebrew, so that it might be said to be revealed in the Hebrew Bible. As I attended to this, I found Hebrew words adapted to that new system, even as experiments had been adapted to different and opposite hypotheses and systems of philosophy before; but I could see no such thing as any express revelation of that scheme of God's workmanship. I could not find any thing said by Moses, like the same matter of the heavens going into the action of fire in the orb of the sun, proceeding from thence in the action of light to the bound of the world; and, because there is no void in this whole matter that fills the world, returning to that orb again in the action of air. Nor could I find it any where said in Hebrew words, that this is the made emblem of the Trinity. Nor could it appear to me any where said by Moses, that this same matter, in the action of fire, light, and air, was the *Elohim* worshipped by the oldest idolaters, in place of the invisible *Elohim* represented thereby.

Then observing what sort of divinity was to come out of this new manner of explaining the Hebrew, I found that as there was a labour to adapt several words very fancifully to the philosophy, so was there to adapt the words of Hebrew to this divinity, not altogether so new, but as little founded in the Bible, *viz.* A Trinity, wherein one Godhead is fitly represented in a mass of matter, and three divine persons fitly exhibited to the view of mankind in three different modifications of that same matter. —— A Christ compounded of two persons, the one divine, and the other human; the divine leaving the human to suffer, and so to make the atonement by himself. —— An atonement, even a conditional, universal redemption; — with the power of man's will, independent of the divine decree, to fulfil the condition! —— A Christian world, or Christendom, not Antichristian! no, not the Roman church; but such as the Mahometan world, the Deists, Arians, Socinians, Quakers, and the low church of England; against whom a spirit of persecution, as violent as ever was in the Roman church,

church, is manifeſt in the declaration of this whole doctrine.

While I perceived this Hutchinſon ſetting up for an infallible interpreter of the Hebrew language, ſo that to deny his tranſlations, was much the ſame as to deny revelation, as well as to caſt off common ſenſe; it was very odd to me to ſee him playing in the moſt childiſh manner with Hebrew words. Hoadly, now Biſhop of Wincheſter, being the chief of the low church, and ſo the main object of his ſpite, had his name turned into Hebrew letters, which ſounded *Hodli;* and this is a word of the Bible, ſignifying *a naughty* or *vain perſon*, or ſome ſuch epithet of reproach. And thus Hoadly is confuted and condemned by revelation! even as it is pointed againſt the Quakers by one of his diſciples, calling them *Zamzummim*. But his account of *Berith* and of *Cherubim*, on which he lays ſo very much ſtreſs, and which is a good ſample of his manner of explaining the Hebrew, appeared to me ſo contrary to all the light I could have from the New Teſtament as well as the Old, for underſtanding theſe words, that I thought it behoved me to be firſt out of my ſenſes before I could affirm Hutchinſon's ſenſe of Hebrew words to be revelation.

You may judge then how it would go down with me, to hear it maintained with great confidence, that there is no knowledge of the eternal power and Godhead, no ſenſe of the being of God, nor of his judgment in man, without this ſame revelation, *viz.* the philoſophy and divinity which Hutchinſon has been adapting to the words of the Hebrew Bible. And you are apt to ſee the force of reaſonings for this; as for example: 1. Becauſe they who had no view of this revelation, could not ſee the power of God to ſalvation; they could have no ſenſe of eternal power by the things that are made, nor any dread of deſtruction from that power. And becauſe they could not ſee one God in three perſons manifeſted to them in the ſame matter, moving in three powers, they could not perceive any thing of Godhead, nor know of God at all by his works. And becauſe they knew not the diſtinguiſhing character of the true God amidſt ſo many idols and vain imaginations darkening their fooliſh hearts; there was no ſuch thing as any notice of God from his works in their conſcience. 2. Becauſe there are no innate ideas, as Locke ſaith; therefore there is no inſtinct in man, diſtinguiſhing him from the brutes, whereby he can perceive God in his works of creation,

tion, or be ſenſible of his judgment and dread his diſpleaſure. And becauſe, as Locke alſo ſaith, all our ideas come by our ſenſes, all our knowledge by reflection on our ſenſations; and it is alſo manifeſt, that God teaches us in the ſcripture by emblems, metaphors, parables, allegories, types, and hieroglyphics; therefore there can be no knowledge of the Deity, without the emblem of divine works, imagined by Hutchinſon and deſcribed in his Hebrew. 3. Becauſe Deiſts, and Quakers who have the ſame meaning with them, hold the light of nature ſufficient to guide man to happineſs without any revelation, and ſo it is needleſs to ſpeak of revelation to them: the only way of confuting and confounding theſe baſe pretenders to reaſon and light within, is to deny the light of nature altogether: and therefore, whoſoever maintains that light, however he ſhew the inſufficiency of it, gives up the cauſe of revelation to theſe infidels, and ſupports them againſt God and his word.

And you are apt to ſee force in ſuch reaſoning! As you would dip a little in philoſophy, I dare ſay you are thus apt to make a curious philoſopher. I would have you next conſider, if you be apt to ſee the force of the philoſopher's eſſay to ſhew, that matter has the power of motion; or if you be apt to ſee the force of what Locke ſays for the poſſibility of matter's thinking, or to be, with him, not clear to deny it: and with this aptneſs, you will be very fit to ſympathize with the poor Gentiles, who had no other *Elohim* but Hutchinſon's machine.

The wiſdom of the ſcribe was critical ſkill in the letter of the Old Teſtament, and the wiſdom of the Greek was what we call philoſophy. The world by this wiſdom knew not God, and remained ignorant of his character after all their labour in that wiſdom. Yea it was not by that wiſdom that what is known of God by his works, was manifeſt in their conſciences: for it ſerved to darken their hearts as to that. And ſhall we now ſay, that without a way of explaining the Hebrew, now found out to countenance a new ſcheme of philoſophy, we can have no knowledge of God, nor know that there is a God at all?

The Son of God came to manifeſt his Father's name, whom he ſaid the world knew not; and he did this according to the Old Teſtament. And while he and his apoſtles referred always to that, and ſpake of it as the letter, in a parable, whereof what they declared was the ſpirit,

rit, and likewiſe the truth of the prophetic types and figures; did they ever meddle with the explication of Hebrew words to make out the truth of any thing they ſaid from the import of the roots of that language? Or in all the contention they had with the Jews about the interpretation and ſenſe of the Old Teſtament, did they once blame them for a wrong tranſlation of any word? They made the Trinity known; but this to be underſtood only in Chriſt. We have not from them the leaſt hint of a Trinity viſible in the heavens, repreſenting the inviſible. They made no uſe of Hutchinſon's revelation, in making God the Saviour known, or ſhewing his character to the world that knew it not: but in declaring it to the Gentiles, that knew the leaſt of it, they always ſuppoſed them knowing there was a God, to whom they were accountable (Acts xiv. 15. 16. 17. and chap. xvii. 24. 28.). For they applied themſelves to man's conſcience, his proper inſtinct, where this is manifeſt; and they convinced all men of ſin, from the knowledge of God and his law in their conſciences, as you may ſee Paul doing, when you read Rom. i. 19. 20. 32. and chap. ii. 14. 15. The manner of the Hutchinſonians treating theſe and other ſcriptures objected to their ſcheme, is a too manifeſt evidence, that they have no ear to give to any revelation but that of Hutchinſon, and that their faith is nothing elſe but the belief of that which is as foreign to the light of nature, and to the ſuperadded light that ſhines into mens hearts from the face of Chriſt, by the Old and New Teſtament revelation, as darkneſs is to the light.

What is known of God, in every man that holds the truth in unrighteouſneſs, is manifeſt in them all; for God hath ſhewed it to them by his works; not by any ſyſtem of philoſophy, far leſs by Hutchinſon's imagination of God's works, or his fancies about his words; but by ſuch an appearance as his works make to the conſcience of every man that is capable of ſin; by which they all underſtand his eternal power and Godhead. Even the philoſophers had this light which cannot be utterly extinguiſhed from the heart of man, however darkened. They knew God and acknowledged not only eternal *power*, but alſo *wiſdom* and *goodneſs*, as eſſential to the Maker of the world, though ſcrupling by their reaſonings on his goodneſs, they were not thankful, ſo held the truth in unrighteouſneſs. And as the Creator could not be beheld in his works without

out ſovereignty, we ſee Nebuchadnezzar having a very lively ſenſe of this when recovered from his brutality, and brought to think, as a man, of the divine providence about him, Dan. iv. 25. Eternal and ſovereign power, wiſdom, and goodneſs, is the eternal power and Godhead, which is manifeſt in all men, and ſhewed to them by the things that are made. And this was the only Trinity ſpoke of among the Gentiles: for they turned theſe divine attributes into perſons, and ſpake ſo of divine goodneſs, wiſdom, and power, that the fathers imagined them to be ſpeaking of the Chriſtian Trinity, which is only to be ſeen in Chriſt: for thus they underſtood Plato ſpeaking of the *Logos* and his Father, and the ſoul of the world. If Hutchinſon had taken this Trinity, he might have found full as much ground for it in the ſcripture, applying his fire, light, and air to it, as for his Trinity appearing to him in the motion of the heavens, which he imagines, and much more ground of evidence for its being known among the Heathen.

As to the ſcripture, 1. With reſpect to goodneſs, it tells us, God is love, manifeſted in giving his Son to be a propitiation for our ſins. And the emblem of this divine love is fire. *Love ſtrong as death, jealouſy cruel as the grave, the coals thereof coals of fire, the flame of Jah.* 2. Wiſdom is a ſcriptural name of the Son of his love, called alſo the *Logos*, which the fathers thought the ſame with Plato's *Logos*; and light is the ſcriptural emblem of him. 3. Power. The ſcripture calls the Holy Ghoſt the power of the Higheſt; and his emblem is the force of the action of air. And he is named *Ruach* and *Pneuma*, even as air, breath, or wind is. And as to any thing like a Trinity known among the Heathen, beſides the ſovereign goodneſs, and wiſdom, and power eternal, underſtood by the things made as they appeared to every man, which they imagined as three perſons, there is no ſuch thing to be heard of from among them.

After it has been ſo long doubted, if there be ſuch a thing as one of mankind incapable of the ſenſe of a Deity, and the dread of his judgment, are you ready to hearken to them that would perſuade you, all mankind are really ſuch, but they alone who have the ſenſe to perceive and acknowledge Hutchinſon's — whirligig? — *I am*, &c.

P. S.

P. S. I thought you very far gone in the Hutchinſonian way, when I found you adhering to it, even on that ſide from which the late Lord Preſident Forbes declined; who was the only man that could make Hutchinſon intelligible by our common capacities, and whom Hutchinſon owned as his friend, though differing from him about the light of nature and conſcience. In this difference the Preſident had the experience of all mankind on his ſide; as is now acknowledged even by the Atheiſtical philoſophers of this day, as you may ſee by ſome of their late eſſays and diſſertations. They have left the old Atheiſtical cant about the prejudices of education, ſtill inſiſted on by Hutchinſonians. For after they have diveſted themſelves of all thoſe prejudices, they find by the hiſtory of mankind, and by experience, that the dread of an inviſible power, from a conſciouſneſs of inward diſorder, is deep laid in human nature. As to ſpeculation, aſide from experience, I think I mind of ſome common place in our ſchool-divinity, againſt the Socinians denying the light of nature in the conſciences of men. And what is ſaid againſt innate ideas by Locke, who believed the Hottentots had no ſenſe of a Deity, and was reckoned a Socinian, might be pled in behalf of the Socinians on that queſtion, even as ſome of your Hutchinſonian writers now plead it. I have alſo heard ſome Quakers talking to this purpoſe, That man by the fall utterly loſt all knowledge of God, who was pleaſed to recover him by inſpiring mankind with his Spirit, or light within, the true light that lighteth every man coming into the world, even that ſame light that convinces men of ſin. But this is only a round-about way of ſetting forth the undeniable fact, even the experience all mankind have of the light of nature and conſcience, while, from its exiſtence, they would infer the ſufficiency of it to more than making ſinners inexcuſeable. And the Hutchinſonian writer you have been reading, ſeeing the force of this inference, makes himſelf ridiculous, as they are, by his denying the exiſtence of nature's light; why? —becauſe their wild conſequence from it is to him undeniable.

I have of late often wondered how it came, that ſome followers of Hutchinſon were ready to allow that he might be wrong in more points than one; and yet were ſo zealouſly adhering to this that Preſident Forbes could not hold, as if it were a moſt fundamental point. For though you think it not material, it appears now a moſt material point to

them. But my wonder ceaſed, when I conſidered, that nothing can ſerve more effectually to evade the force and blunt the edge of the conviction of ſin, which we labour by any means to avoid. And ſo, whatever they let go, this muſt be held faſt as their ſhield till they can find a better. This therefore is moſt material to them. And it muſt alſo be material to all who regard the goſpel, and the truth as it is in Jeſus; becauſe it would ſhut the only door by which that truth can enter the heart of man. How vain is the pretence to ſupport revelation by overthrowing conſcience and the light of nature!

You tell me, you thought you underſtood nature and conſcience in ſome of the lights wherein they were ſet by Hutchinſonians, better than you did ſome other ways of ſpeaking on theſe points that you had heard. I know not what ways of ſpeaking you have heard, and did not underſtand concerning nature and conſcience: but what has been long ago learned from Paul's words on that matter (Rom. i. 19. 20. 21. 23. 32. and ii. 14. 15.), and which you have often heard, appears to me abundantly plain and agreeable to experience. Now, I cannot conceive what light nature and conſcience could be ſet in to your underſtanding by thoſe who deny them altogether, and ſo ſet them quite out of all lights. But if you mean the lights they ſet Paul's words in, which you underſtood better than by the light others ſet them in; then I muſt think you underſtand well that Paul ſays, The eternal power and Godhead of the Creator could not be ſeen from the creation! And you likewiſe underſtand, that Paul's Gentiles, who, not having the law, were a law to themſelves, were only the Chriſtian Gentiles! If this be the caſe, I ſee not how I can offer any ſcripture to your underſtanding, as finding you incapable to view it in any light wherein I am capable to ſet it. For if you cannot take it, ſpeaking your own experience, how ſhall you take it ſpeaking of ſupernatural things?

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THE

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WORKS

OF

Mr JOHN GLAS.

A TREATISE on the LORD'S SUPPER.

The end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned. 1 Tim. i. 5.

[Firſt publiſhed in the year 1743.]

THE PREFACE.

THE following treatiſe goes all on this ſuppoſition, That the ſcriptures of the Old Teſtament, as Chriſt and his apoſtles received them from the Jews and gave them to Chriſtians, with the ſcriptures of the New Teſtament, as we have them handed down to us, contain the complete revelation of the whole counſel of God, and are the perfect rule of the Chriſtian religion; which is ſtill to be found pure and entire in them; ſo that every falſe gloſs can be refuted by theſe ſame ſcriptures, in like manner as Jeſus Chriſt anſwered the devil, *It is written again.*

And there is nothing neceſſary for the continuance of the Chriſtian religion in the world, till Chriſt return

from heaven, beſide this *perfect revelation*, preſerved in the ſcriptures by a ſpecial providence, and the *divine concurrence* therewith.

This revelation has been preſerved in the Chriſtian world, in the ſame way that the Old-teſtament ſcripture was preſerved among the Jews to the time of Chriſt and his apoſtles, who conſtantly appealed to it, againſt the Jewiſh tradition and falſe gloſſes, juſt as the Jews had it, only in copies, or even in the Chaldee paraphraſe and Greek verſion.

And by the divine concurrence with this perfect revelation, I cannot mean thoſe extraordinary aſſiſtances that the apoſtles, prophets, and inſpired men had in giving out the oracles of God, and publiſhing the revelation, till it was perfected, and fully committed to writing; for then it behoved thoſe aſſiſtances to be withdrawn, as the ſcaffolding is taken away from a building when it is finiſhed, and the ſtocks fall off when a ſhip is launched: ſo that their continuance would be an evidence, that the revelation is not yet perfected; as the apoſtle ſays, "Charity never fail-"eth: but whether prophecies, they ſhall fail; whether "tongues, they ſhall ceaſe; whether knowledge, it ſhall "vaniſh away. For we know in PART, and we propheſy "in PART. But when that which is PERFECT is come, "then that which is in PART ſhall be done away." Our advantage, beyond them who lived in the time of inſpiration, and ſaw the ſigns, is, that we have a perfect revelation, the full ſum of all the *knowledge* that came by inſpiration: and if we believe, and receive it in that love of the truth, or *charity*, wherein we are but growing up in this world, as little children, by means of this revelation; we have then nothing to look for but that perfect ſtate of charity in the world to come, where we ſhall no more *ſee through a glaſs darkly*, as now, by the faith of a revelation, taking teſtimony for what we ſee not, but *face to face*. When the gift of tongues ceaſed, revelation was perfected: and that gift ceaſed with the apoſtles. All after ſigns and wonders muſt belong to what the apoſtle ſpeaks of when he ſays, — "For except there come a falling a-"way firſt, and that man of ſin be revealed. — For the "myſtery of iniquity doth already work. — And then ſhall "that wicked be revealed, — whoſe coming is after the "working of Satan, with all power, and ſigns and won-"ders of a lie, and with all deceiveableneſs of unrigh-"teouſneſs

" teouſneſs in them that periſh; becauſe they received " not the love of the truth, that they might be ſaved: " and for this cauſe God ſhall ſend them ſtrong deluſion, " that they ſhould believe a lie."

But, by the divine concurrence with the ſcriptures, I mean, the influence of the Spirit of Chriſt that is neceſſary to beget and nouriſh *faith, hope, charity, theſe three,* which ſtill *abide,* and ſo to make Chriſtians in all ages by means of theſe ſcriptures that were given by his inſpiration; and likewiſe his aſſiſtances that are neceſſary to the *calling of Jeſus, Lord,* or confeſſing his name in the world according to theſe ſcriptures, and to qualify men in all ages, according to the character that ſtands in the ſcriptures, for all the offices that Chriſt has appointed to be exerciſed among Chriſtians to the end of the world.

This is the work of the Holy Ghoſt, as he is given to abide with Chriſt's people on the earth, while faith, hope, and charity abide; *i. e.* till Chriſt come again: and in all this work, he adds nothing to the perfect revelation in the ſcriptures, whiſpers nothing beſide what he ſpeaks in his inſpired ſcriptures, and propoſes no other evidence of the truth but what is already propoſed by him in theſe ſcriptures; but he makes men attentive to it, and ſo diſpoſes their minds and hearts as they may view it in that point of light wherein God appears teſtifying; and the excellent beauty and glory of that which he teſtifies, ſhews itſelf ſo as to make the firmeſt impreſſion of truth upon the mind, and inflame the heart with the love of it. When the goſpel comes to us in this manner, or *not in word only, but in power, and in the Holy Ghoſt, and in much aſſurance,* ſo that we *receive it with joy in the Holy Ghoſt*; we have then no occaſion for tradition, no need of faith in human teſtimony, nor any manner of uſe for that cold aſſent that the mind is forced into to ſhun a contradiction, which is the aſſent that belongs to the concluſions of the arguments of the diſputers of this world. Yea, by this we are well fortified and ſecured againſt all perverſe gloſſes, that either tradition, or the wiſdom of the critic and of the philoſopher, or any falſe ſpirit, can furniſh out in oppoſition to the truth which God hath taught us by the ſcriptures: for we *know the truth, and that no lie is of the truth.* And, being thus in poſſeſſion of the revealed truth, having this key of the knowledge of the ſcriptures, we may ſearch them daily, ſtudying to *grow in grace, and in the know-*

ledge of our Lord and Saviour Jesus Christ; leaving the critics and philosophers to their doubtful minds and cold hearts, the slaves of church-authority to their blind zeal, and all enthusiasts to their own fancy, or the whispers of some spirit suggesting things to them besides the scripture, to make them wise above what is written.

It is impossible to make a Christian without the Spirit of Christ, or to make those no Christians whom he endues with faith, hope, and charity; and even so it is impossible to qualify a man for any spiritual office among Christians whom he has not qualified, or to make one unfit for any such office whom he fits for it, and so calls to it: and so the continuance of Christians, and their proper officers in the world, depends wholly on scripture-revelation, preserved by the special providence of God, and on the divine concurrence therewith, by those gifts and graces that serve for maintaining the being and true profession of Christianity in the world.

We see it has not been in the power of that apostate church of Rome itself, to corrupt the scriptures; which to this day are sufficient, even as they stand in her own Latin translation, to detect and condemn all her errors. And God has not given any right to that, or any other society of men called Christian, to hinder Christians from observing all things whatsoever Christ commanded his apostles to teach them to observe, so as to make it unlawful for any of them, at any time, to become followers of the first Christians, and succeed them directly in their whole practice of Christianity recorded in the scriptures: nor has he given any set of men a right to make bishops, or presbyters, and deacons, who have not the scripture-character, or to hinder them who have it from succeeding at any time to the first bishops and deacons whom the apostles placed in the churches by that character. Indeed men have assumed this right to themselves, and have made Christians in great numbers, without faith, hope, and charity, and church-officers in plenty without the scripture-character; while many who have that character stand in the state of laics, and many true Christians are placed to the same account with infidels: but certainly, though the scripture be fulfilled in this, the author of scripture-revelation gave them not this power and authority.

There is no succession of priests, or sacrificers for sin, and intercessors with God by what they offer, in the church of

of the New Teſtament: the only proper prieſt there hath no ſucceſſor; but, *becauſe he continueth ever, hath an unchangeable prieſthood.* And whereas the continuance of ſuch officers as God appointed in the church of the Old Teſtament was by *generation*, the continuance of the, very different, church-officers inſtituted in the New Teſtament, is by a *character* very clearly and plainly laid down there: even as the continuance of the church of *Iſrael after the fleſh*, was by *fleſhly generation* downward from the *twelve patriarchs*; and the continuance of the church of *Iſrael after the ſpirit* in all ages, downward from the *twelve apoſtles*, to Chriſt's ſecond coming, is by *regeneration* through *the incorruptible ſeed of the word* which they preached, and which remains in their writings. And, if we have theſe ſcriptures, we certainly have the apoſtles to all the purpoſes for which they were given to the church; even as the *Jews had Moſes and the prophets* in the time of our Lord: and having them thus at hand, ſpeaking to us in the ſcriptures with *great plainneſs*, and, *by manifeſtation of the truth, commending themſelves to every man's conſcience*; why ſhould we go far about to ſeek them in the traditions of many dark ages, and to trace them by long genealogies and ſucceſſions of impoſers of hands, who could never, by that ceremony, make one member of the church, or one Chriſtian biſhop?

It is true, the apoſtles laid on hands; but it is as true, that this was to convey ſome of thoſe extraordinary gifts which belonged to the imperfect ſtate of revelation, and which all ceaſed with the gift of tongues. We may eaſily ſee miracles wrought, and miraculous gifts, as that of tongues, beſtowed by the laying on of the apoſtles hands, and the hands of the preſbytery; *i. e.* the elders or biſhops of a church; who alſo healed the ſick by praying over them, anointing them with oil in the name of the Lord: but it will be hard to find the ordination of any mere biſhop or preſbyter, by impoſition of hands, any where in the New Teſtament. It may indeed be alledged, that the laying on of hands, with prayer, is a ſcriptural uſage in the caſe of bleſſing and of devoting, or ſetting things or perſons apart to any ſervice or work of God to which he appoints or calls them; and can therefore be uſed after revelation is perfected, and after the extraordinary gifts and ſigns are ceaſed, either in the admiſſion of church-members or church-officers: but it is wholly without foundation in ſcripture,

ſcripture, to make the being of church-members and of their officers, or of a Chriſtian church, to depend on ſuch a mere declarative ceremony. All that can be ſaid of any ſuch uſage is, that it ought not to be neglected where it can be done; as we ought to pray ſtanding, or kneeling, or proſtrate on the ground, and lifting up our hands: but it would be odd to ſay, that a Chriſtian cannot, and muſt not pray at all, when he is not able to put himſelf in ſuch poſtures.

If faith, hope, and charity, ceaſed with the apoſtles, then Chriſtianity ceaſed, and ſcripture-revelation is vain: but Chriſt has been believed on in the world in all ages ſince his aſcenſion; there have been always, and ſtill are, men in the world taught of God to believe on Chriſt through the word of his apoſtles, and calling Jeſus *Lord* by the Holy Ghoſt; and ſo have there always been ſome of theſe Chriſtians having that very character which ſtands in the ſcripture for biſhops and deacons in all ages to the end of the world. Theſe are the proper members and officers for a Chriſtian viſible church; and they are intitled by the ſcripture, which makes it their duty, to aſſemble themſelves together in the name of Chriſt, in any time or place, to do every thing that the members or officers of the firſt churches did under the direction of the apoſtles; and eſpecially to eat the Lord's ſupper, which was the chief end of their aſſembling together in this manner from the beginning.

If they have been ſcattered, and not walking in this order for many ages, wherein they were unknown to one another and to the world, as the ſeven thouſand men, who did not bow the knee to Baal, were unknown to Elijah; even in this the prophecy of ſcripture has been fulfilled, which ſignifies, that the church would be, as Elijah, *hid in the wilderneſs; and the outer court of the temple given to the nations*, who would *tread the holy city under foot*, as in the time of Antiochus Epiphanes, forty-two months, or one thouſand two hundred and ſixty prophetic days; *i. e. each day for a year*. But as theſe evil days are now in all appearance at an end, and God is ſcattering the power that has long ſcattered his people; it is time to cleanſe the ſanctuary, it is time for the captives to return, and build the houſe of the Lord of hoſts, ſeparating themſelves, from all ſtrangers, to the law of their God: and they need not be in any thing terrified by their adverſaries, or any way diſcouraged by their own weakneſs: for *the word* of the Lord

Lord of hosts, the word of the *everlasting covenant*, and his *Spirit, remaineth among them.*

He that hath not an ear to hear this, needs not give himself the trouble to study the following treatise.

THE TREATISE.

CHAP. I.

The names of this ordinance.

SECT. I. *The Lord's supper.*

THE apostle Paul, writing of this ordinance to the Corinthians, calls it the *Lord's supper* in distinction from their own supper, which they confounded with it, 1 Cor. xi. 20. 21. even as the day that is separated to the Lord for the remembrance of his resurrection from the dead, is called the *Lord's day*, Rev. i. 10.

As this ordinance was first instituted at supper-time, in the evening, when the passover was eaten; it appears from this name, that this is the proper time for it: for we do not eat a supper in the morning, or at mid-day. Paul's discourse to the Corinthians of the Lord's supper, and their own supper, shews plainly it was then the practice to eat the Lord's supper in the evening, about supper-time. And the disciples in Troas seem to have been assembled in the evening to the breaking of that bread: for Paul's preaching to them, in that assembly, where they had lights, continued till midnight, Acts xx. 6. 7. 8.

It is true, an hundred years after the time of the apostles, Tertullian informs us, that they sometimes took the Lord's supper in their assemblies before day-light; but he says of that and several other pretty odd usages, which had taken place in his time, that we shall find no scripture-rule for them *. And Justin Martyr, who wrote almost fifty

* Eucharistiæ sacramentum, et in tempore victus et omnibus mandatum a Domino, etiam antelucanis cœtibus, nec de aliorum manu quam præsidentium sumimus. — Harum et aliarum ejusmodi disciplinarum,

fifty years before him, places the Lord's supper in the conclusion of their assembly from town and country for worship, on the first day of the week, after the reading, the preaching, and the prayers *.

And truly, when several circumstances have been joined to this sacred action, and religiously observed, without any foundation in scripture; it seems very unreasonable to neglect this scriptural circumstance that is imported in the very name of the action.

SECT. II. *The breaking of bread.*

THE Lord's supper is called the *breaking of bread*, Acts ii. 42. and we are told, Acts xx. 7. that, *upon the first day of the week, the disciples came together to break bread.* In both these texts, that ancient Syriac version has it, *the breaking of the eucharist.*

This name is taken from a very significant part of the action in the Lord's supper, to which the apostle refers, when he says, 1 Cor. x. 16. *The bread that we break, is it not the communion of the body of Christ?* And he tells us, that the Lord, when he instituted this ordinance, brake the bread, and said, *This is my body, which is broken for you; this do to my remembrance*, 1 Cor. xi. 23. 24. There was breaking of bread in common eating; but, in the eating of the Lord's supper, it stands for the breaking of his body for us, that we might jointly partake in him. This breaking of the bread, therefore, that we may all partake of that one bread, is to be carefully observed: for, without this, the ordinance is not entire.

Breaking of bread is likewise used in scripture to signify a common meal, as in Acts ii. 46. and Acts xx. 11. Both

narum, si legem exposcules scripturarum, nullam invenies. *Tertul. de corona militis.*

* Και τη της ηλιε λεγομενη ημερα, παντων κατα πολεις η αγρες μενοντων επι το αυτο συνελευσις γινεται, και τα απομνημονευματα των αποστολων, η τα συγγραμματα των προφητων αναγινωσκεται μεχρις εγχωρει. Ειτα, παυσαμενε τε αναγινωσκοντος, ο προεστως, δια λογε την νεθεσιαν και προκλησιν της των καλων τετων μιμησεως ποιειται. επειτα ανιστωμεθα κοινη παντες, και ευχας πεμπομεν. Και ως προεφημεν, παυσαμενων ημων της ευχης, αρτος προσφερεται, και οινος, και υδωρ. Και ο προεστως ευχας ομοιως και ευχαριστιας, εση δυναμις αυτω αναπεμπει, και ο λαος επευφημει λεγων το Αμην. Και η διαδοσις, και η μεταληψις, απο των ευχαριστηθεντων εκαστω γινεται. *Just. Martyr. apol. 2. prop. finem.*

these

these texts seem to point at the feasts of charity mentioned by Jude, ver. 12. and Peter, 2 epist. ii. 13. which Paul commands the Corinthians to distinguish carefully from the Lord's supper. And he calls these *Agapæ*, or love-feasts, their *own supper*, which they ought not to eat in their assembling to the Lord's supper in the church, but at home, nor aside from the poor brethren, who should eat with them in their own supper at home, in that night wherein they come together to the Lord's supper. And this is agreeable to Acts ii. 42. 46.

This practice of supping together on the evening of that day whereon our Lord rose from the dead, took its rise from his being known to his disciples in the breaking of bread, and from their being first assured of the truth of his resurrection, while he was eating and drinking with them, in that night; Mark xvi. 14. Luke xxiv. 30. 31. 35. 41. 42. 43. Acts x. 41. The breaking of bread, Luke xxiv. 35. is only common eating: for the two disciples knew not that it was Jesus who conversed with them, till he blessed and brake bread, and gave them; and so could be thinking of nothing else but a common refreshment set before them. And blessing and breaking was used by him, in giving a refreshing meal to the multitude, Matth. xiv. 19. Mark vi. 41. See likewise Acts xxvii. 35.

These *Agapæ*, or feasts of charity, that had their beginning in the evening of that same day on which the Lord arose, were not laid aside by Paul writing to the Corinthians, but injoined to be observed in a right manner, and the abuses of them are corrected; and from thenceforth they continued in practice while the primitive profession of brotherly love remained among the ancient Christians, who have left us particular accounts of them, and of their manner of going about them *.

Sect.

* Cœna nostra de nomine rationem suam ostendit: vocatur enim ἀγαπη, id quod *dilectio* penes Græcos est. Quantiscunque sumptibus constet, lucrum est pietatis nomine facere sumptum, siquidem inopes quoque refrigerio isto juvamus; non qua penes vos parasiti affectant ad gloriam famulandæ libertatis sub auctoramento ventris inter contumelias saginandi, sed qua penes Deum major est contemplatio mediocrium. Si honesta est causa convivii, reliquum ordinem disciplinæ æstimate quid sit de religionis officio. Nihil vilitatis, nihil immodestiæ admittitur. Non prius discumbitur quam oratio ad Deum prægustetur. Editur quantum esurientes capiunt: bibitur quantum

SECT. III. *The communion of the body and blood of Christ.*

THE Lord's supper has been also called the *communion*; but this word, by itself, is not a scriptural name of this ordinance: it rather signifies the charitable contribution of our worldly substance for the outward necessities of the church, and of the poor, which is called the *fellowship* or communion * *of the ministering to the saints*, 2 Cor. viii. 4. Thus we read of † communicating to the *necessities of the saints*, Rom. xii. 13. and of *communicating as to giving and receiving*, Phil. iv. 15. 16. And so we find *communion* by itself standing as the name for this, Rom. xv. 26. and Heb. xiii. 16. yea it is called by this name where it is distinguished from the Lord's supper in the account we have of the several ordinances of worship that were observed by the first Christian church in Jerusalem, Acts ii. 42. "And "they continued stedfastly in the doctrine of the apostles, "and in the fellowship, *or communion*, and in the break-"ing of bread, and in the prayers ‡.

The deacons were at first appointed for this, to receive and to distribute it according to all the necessities of the church; and this ordinance of the fellowship or communion continued in the churches as long as the tables of the Lord, of the elders, and of the poor, were all sustained by it, as far as the ability of the disciples reached, while the

pudicis est utile: ita saturantur, ut qui meminerint etiam per noctem adorandum Deum sibi esse: ita fabulantur, ut qui sciant Dominum audire. Potû aquam manualem et lumina, ut quisque de scripturis sanctis, vel de proprio ingenio potest, provocatur in medium Deo canere: hinc probatur quomodo biberit. Æque oratio convivium dirimit. Inde disceditur; non in catervas cœsionum, neque in classes discursationum, nec in eruptiones lasciviarum, sed ad eandem curam modestiæ et pudicitiæ, ut qui non tam cœnam cœnaverint, quam disciplinam. *Tertul. Apol. cap.* 39.

Convivia non tantum pudica colimus, sed sobria; nec enim indulgemus epulis, aut convivium mero ducimus, sed gravitate hilaritatem temperamus. *Minut. Felix.*

* Κοινωνια. † Κοινωνικτες.

‡ Ησαν δε προσκαρτερουντες τη διδαχη των αποστολων, και τη κοινωνια, και τη κλασει του αρτου, και ταις προσευχαις. Our translation has it as if it were the *communion of the apostles*, and the Syriac makes it *communion in prayer, and in breaking of the eucharist*; but both disagreeably to the Greek text.

gospel

goſpel made them fruitful in this profeſſion of ſubjection unto it to the glory of God.

The ancients called this *ſacrifice*, and they offered it ordinarily before the Lord's ſupper, becauſe the bread and wine for his ſupper were taken out of it *: and they ſeem to have taken this name to it from Heb. xiii. 16. where it is ſaid, *Of the well doing and communion be not unmindful; for with ſuch ſacrifices God is well pleaſed* †.

But when this word *communion* is applied to the Lord's ſupper, it is not, by itſelf, the name of that ordinance: for the cup that we bleſs, and the bread we break, whereof we all partake as one body, is called the *communion of the blood*, and *of the body of Chriſt*, 1 Cor. x. 16. 17. in the very ſame manner wherein the bread is called *his body*, and the cup *his blood*. And therefore the Lord's ſupper may get the name of *his body and blood*, for the ſame very reaſon for which it may be called by the name of the *communion of his body and blood*.

That cup of bleſſing, and that one broken bread, whereof we jointly partake, is called the *communion of the blood and body of Chriſt*, with an expreſs reference to Iſrael after the fleſh all partaking of the one altar, as they feaſted on the ſacrifices which were offered at that altar; and likewiſe in oppoſition to the communion of demons, which was in partaking with the Gentiles by eating of the ſacrifices which they offered to theſe demons, 1 Cor. x. 18.—21.

From this it may appear, that, as the action in the Lord's ſupper ſignifies a feaſt upon his ſacrifice, it repreſents the communion that the church, which is reconciled to God in one body by his death, has in him as the ſacrifice of their peace with God, and with one another, Eph. ii. 14. 15. 16. whereon they feaſt together.

* Et quæ matrona in eccleſia Chriſti locuples et dives es—nec operare in eccleſia potes: egentem enim et pauperem non vident oculi tui, ſuperfuſi nigroris tenebris et nocte contecti. Locuples et dives es, et dominicum celebrare te credis, quæ corbanam omnino non reſpicis, quæ in dominicum ſine *ſacrificio* venis, quæ partem de *ſacrificio quod pauper obtulit* ſumis. *Cypr. de opere & eleemoſynis.* And Juſtin Martyr, when ſpeaking of the Lord's ſupper, in the end of his ſecond apology, ſpeaks thus of the communion, οι ευποροντες δε και βουλομενοι, κατα προαιρεσιν εκαστος την εαυτου, ο βουλεται διδοσι, και το συλλεγομενον παρα τοις προεστωσι αποτιθεται, και αυτος επικουρει ορφανοις τε και χηραις, &c.

† Ευποιιας και κοινωνιας μη επιλανθανεσθε.

Therefore the communion, or joint partaking, of the bread and of the wine by Christ's disciples as one body, must be most carefully observed, as that which is of very great significancy in this ordinance, and without which it is no more entire than it would be without the bread or the cup.

However little this may be attended to now, it was of great consideration among the first Christians as far down as the time of Cyprian *. And Paul tells the Corinthians, they could not eat the Lord's supper, coming together with divisions among them, but did eat and drink of it unworthily, not discerning the Lord's body, 1 Cor. xi. 18. 19. 20. 21. 28. 29.

SECT. IV. *The eucharist*, ευχαριστια.

THE name *eucharist* is frequent in the writings of the ancients, who seem to have taken it from the thanksgiving at the taking of the bread and of the cup, which was very solemn among them, as Justin Martyr informs us †.

* Quo et ipso sacramento populus noster ostenditur adunatus; ut, quemadmodum grana multa in unum collecta, et commolita, et commixta, panem unum faciunt, sic in Christo, qui est panis cœlestis, unum sciamus esse corpus, cui conjunctus sit noster numerus et adunatus. *Cypr. epist.* 63. ad Cæcilium, de sacramento Dominici calicis.

† Επειτα προσφερεται τῳ προεστωτι των αδελφων αρτος ϗ ποτηριον υδατος ϗ κραματος, ϗ ȣτος λαβων, αινον ϗ δοξαν τω πατρι των ολων, δια τȣ ονοματος τȣ υιȣ καὶ τȣ πνευματος τȣ αγιȣ, αναπεμπει. Και ευχαριστιαν υπερ τȣ κατηξιωσθαι τȣτων παρ' αυτȣ επι πολυ ποιειται· ȣ συντελεσαντες τας ευχας, ϗ την ευχαριστιαν, πας ο παρων λαος επευφημει, λεγων Αμην. το δε αμην τῃ Εβραιδι φονῃ, το γενοιτο σημαινει. Ευχαριστησαντος δε τȣ προεστωτος, ϗ επευφημησαντος παντος τȣ λαȣ, οι καλȣμενοι παρ' ημιν διακονοι διδοασιν εκαστῳ των παροντων μεταλαβειν απο τȣ ευχαριστηθεντος αρτȣ ϗ οινȣ, ϗ υδατος, ϗ τοις ȣ παρȣσιν αποφερȣσι. Και η τροφη αυτη καλειται παρ' ημιν ευχαριστια. *Just. Mart. apol.* 2.

Some would infer from Justin's words, that both the elements were consecrated at once by one prayer in his time. But this cannot appear by any other argument, than such as will prove, that they did not first eat the bread, and then drink of the cup, but both together; and he mentions prayers and thanksgivings in the plural.

Though

Though the ſcripture makes not uſe of this name, yet that from which it is taken is very expreſs in the inſtitution of this ordinance. And it is called *bleſſing*, as well as *thankſgiving*; both to the ſame ſenſe: for, where Matthew and Mark have *bleſſing* at the taking of the bread, (Matth. xxvi. 26. Mark xiv. 22. *), Luke and Paul have *thankſgiving*, (Luke xxii. 19. 1 Cor. xi. 24. †). And whereas the evangeliſts uſe the word *thankſgiving* with reſpect to the cup, Paul calls it *bleſſing*, when he ſays, *The cup of bleſſing which we bleſs*, 1 Cor. x. 16. Though it do not ſo manifely appear from the original text in the evangeliſts, that the bread or the cup is ſaid to be bleſſed; yet in this text the cup is expreſsly ſaid to be bleſſed.

The Lord himſelf bleſſed or gave thanks at the inſtitution of his ſupper; but it appears that this was obſerved by the diſciples afterward as a notable part of the action, according to his command, *Do this*. And it was the joint action of the whole partakers of that bread and cup: for Paul, when ſpeaking of the cup of bleſſing, plainly ſignifies, that the bleſſing of that cup is the joint deed of them that partake of it together. And Juſtin Martyr, giving account of the manner wherein Chriſtians in his time went about the euchariſt, informs us, that, when *the preſident of the brethren* prayed and gave thanks, the whole people chearfully concurred, ſaying, *Amen*. See 1 Cor. xiv. 16.

It is clear enough in the account the ſcripture gives us of the inſtitution of this ordinance, that there was a bleſſing or thankſgiving, firſt at the taking of the bread, and then likewiſe another at the taking of the cup. The evangeliſts Matthew and Mark are both very expreſs upon this, Matth. xxvi. 26. 27. Mark xiv. 22. 23. and Paul takes particular notice of the bleſſing of the cup, 1 Cor. x, 16.

Luke obſerves not the ſame order with the other two evangeliſts in ſpeaking of the thankſgiving with reſpect to the cup; but he ſays the ſame thing with them. And though he mentions the giving of thanks at taking the cup before he ſpeaks of the bread; yet he ſays enough to let us know, that the bread was firſt, when he mentions that cup again after the bread, and tells the import of it at the ſecond mentioning, which he had not done the firſt time. See Luke xxii. 17.—20.

Some have thought, it is not the cup of the Lord's ſup-

* Ευλογησας. † Ευχαριστησας.

per

per that is mentioned by Luke before the bread, but ſome cup which, it is ſaid, the Jews uſed to take in the concluſion of the paſchal ſupper. Yet it is manifeſt, he ſays the ſame very thing of this cup, that Matthew and Mark ſay of the cup in the Lord's ſupper; and when he comes to ſpeak of the cup after the bread, he ſays the ſame thing there alſo with the other two evangeliſts, but mentions not what he had ſaid of the cup before, and only tells what had been omitted in the firſt ſpeaking of it: ſo that, if we put together what he ſays firſt and laſt, we have the whole ſaid of the cup by Luke that the other evangeliſts ſay of it. Compare Luke xxii. 17. 18. 20. with Matth. xxvi. 27. 28. 29. and Mark xiv. 23. 24. 25.

And if it ſeem ſtrange that this cup ſhould be mentioned before the bread, we may ſee Paul alſo doing the ſame, when ſpeaking of the communion that Chriſtians have in the Lord's ſupper, 1 Cor. x. 16.

But though we ſhould ſuppoſe that the cup, mentioned by Luke before the bread, is not the cup of the Lord's ſupper, it will ſtill appear, from the words of Luke and Paul, compared with thoſe of Matthew and Mark, that there was a bleſſing or thankſgiving at the taking of the cup, as well as at the taking of the bread: for, when they ſay, *likewiſe*, or, *in like manner alſo the cup* *, we muſt underſtand, that he bleſſed or gave thanks, even as at the taking of the bread; eſpecially when two evangeliſts teſtify expreſsly that he did ſo.

SECT. V. *Sacrament.*

THough we need not be very careful about the names men have given to this ordinance which are not to be found in the ſcripture, yet we cannot paſs the famous word *ſacrament* without taking ſome notice of it; becauſe it has been, and ſtill is much uſed in ſpeaking of the Lord's ſupper.

The Latin fathers uſed the word *ſacrament* †, and applied it to the caſes wherein the Greeks uſed the word *myſtery* ‡.

And it is very obſervable, that we find *ſacrament* in the

* Ωσαυτως και το ποτηριον. † Sacramentum.
‡ Μυστηριον.

old

old Latin Bible placed for *myſtery*, in theſe two texts from which we learn what was the primitive ſcripture-ſenſe of the word *myſtery*: Rev. i. 20. "The myſtery of the ſeven "ſtars which thou ſaweſt in my right hand, and the ſeven "golden candleſticks: The ſeven ſtars are the angels of "the ſeven churches; and the ſeven candleſticks which "thou ſaweſt, are the ſeven churches;" and Rev. xvii. 7. "I will tell thee the myſtery of the woman, and of the "beaſt that carrieth her having ſeven heads and ten "horns." From theſe texts it is manifeſt, the ſcripture uſes the word *myſtery* to ſignify the hidden ſenſe or meaning of a figure. And perhaps it will not be eaſy to ſhew, that this word is uſed in any other ſenſe in the New Teſtament: for, when our Lord ſpeaks of knowing the myſteries of the kingdom of heaven, he plainly intends the ſenſes or meanings of the parables which he ſpake concerning that kingdom, which were hid under theſe parables from the multitude, and which he made known to his diſciples; and, when the goſpel is called *myſtery*, and the *revelation of myſtery*, it is thereby pointed out as the meaning and intent of the Old-teſtament types and figures, which lay hid under theſe prophetical figures till Jeſus Chriſt and his apoſtles laid it open. And, ſeeing the word *ſacrament* is the ſame with *myſtery* in the tranſlation of the Bible that is authoriſed by the Roman church, the ancient application of this word to the Lord's ſupper, may let them of that church ſee, that there muſt be a figure in that ordinance, and a ſenſe of that figure †; which deſtroys their tranſubſtantiation; for that ſtands upon the taking away of all figure from the words of the inſtitution, ſo that the bread means not, but is, Chriſt's body: whereas, while it is called a *ſacrament*, we may ſay, "The ſacrament of the bread and of the wine; "the bread is the body of Chriſt, and the wine is his "blood;" even as the ſcripture ſays, *The ſacrament of the ſeven golden candleſticks; — the ſeven candleſticks — are the ſeven churches.* And again, *The ſacrament of the wo-*

† Tertullian, in his 4th book againſt Marcion, proves that Chriſt had a real body from this, that he made the bread the figure of it; and he has theſe remarkable words: *Acceptum panem, et diſtributum diſcipulis, corpus ſuum illum fecit, Hoc eſt corpus meum, dicendo; id eſt, figura corporis mei.* And, book 5. he ſays, *Proinde, panis et calicis ſacramento jam in evangelio, probavimus corporis et ſanguinis Dominici veritatem, adverſus phantaſma Marcionis.*

man,

man, and of the beaſt, — having the ſeven heads and the ten horns; — the ſeven heads are ſeven mountains, — and they are ſeven kings; — and the ten horns, which thou ſaweſt, are ten kings; — the waters which thou ſaweſt — are peoples; — and the woman — is that great city which reigneth over the kings of the earth, Rev. xvii.

The diſciples were well accuſtomed to this way of ſpeaking, in hearing the Lord explain his parables, and make known to them the myſteries of the kingdom of heaven; for he declares to them the parable of the tares in this manner: "He that ſoweth the good ſeed, is the Son of "man: the field is the world. The good ſeed, theſe are "the children of the kingdom. The tares are the children "of the wicked one. The enemy that ſowed them is the "devil. The harveſt is the end of the world. The reap-"ers are the angels," Matth. xiii. 37. 38. 39. It could not therefore be any ſtrange thing to the diſciples, to ſee their maſter inſtituting an outward action of worſhip, and declaring to them the meaning of it in this his uſual manner: at leaſt we may reckon it was eaſier for them to underſtand him thus, than to conceive, that the bread and wine he gave them to eat and drink before he ſuffered, was no more bread and wine after he bleſſed it, but his very broken body and his ſhed blood; or to conceive, that, when they ſhould be eating this bread and drinking this cup to his remembrance, in his abſence, till his return from heaven, they would not then be eating bread and drinking wine, but that ſame very body and blood which they would be remembering as abſent.

And here we may notice a difference betwixt the inſtitutions of the Old Teſtament and thoſe of the New. While the children of Iſrael were obſerving the inſtituted worſhip, they could not ſtedfaſtly look unto the end of it; but the full ſenſe and meaning, the end and deſign of the New-teſtament inſtitutions, is clearly declared. It is true, the reaſon of the inſtitution of the paſſover, and the ſenſe of it, was told the Iſraelites when it was inſtituted: but that ſenſe had again a further meaning, even Chriſt, our paſſover, and the redemption of the true Iſrael by his blood; which lay not ſo open to the Iſraelites, as the import of the inſtitution of the Lord's ſupper lies to Chriſt's diſciples. As the New Teſtament explains the typical inſtitutions of the Old more clearly than the Iſraelites could underſtand them; ſo its inſtitutions are clear and plain, and eaſy to be underſtood,

ſtood, by the plain declaration it makes of the deſign and import of them.

As the Lord's ſupper was inſtituted in the concluſion of the paſchal ſupper, it was very proper for the Lord to ſpeak of his ſupper in the ſtyle that had been always uſed with reſpect to the lamb which they had been eating; and it was very natural for the diſciples ſo to underſtand what he ſaid of that bread and cup, whereof he now called them to eat. They eat the lamb, or kid of the goats, in remembrance of the Lord's paſſing over the houſes of the Iſraelites, and not touching them, when he paſſed through the land of Egypt to deſtroy the firſt-born; and ſo it was called the *Lord's paſſover*. Now, as that lamb was the Lord's paſſover, and the eating of it was the eating of the paſſover, even ſo is that bread Chriſt's body broken for us, and that cup the new teſtament in his blood: and it could not but be as far from the thoughts of the diſciples, that the bread Chriſt gave them to eat, was no more bread, but his very broken body, as that the lamb they had been eating, was not lamb, but the Lord's very paſſing over the houſes of the Iſraelites in Egypt.

And thus we may ſee, that, in the ancient ſenſe of the word *ſacrament*, which is the ſame with *myſtery*, and in the ſcripture-ſenſe of *myſtery*, the Lord's ſupper is indeed a ſacrament and a myſtery, which they who believe tranſubſtantiation cannot know.

CHAP. II.

The Lord's ſupper the remembrance of him.

Sect. I. *The perſon to whoſe remembrance we eat this ſupper.*

When the Lord Jeſus Chriſt ſays, *This is my body and my blood, Do this to my remembrance*, he points out himſelf to be conſidered by us, and leads us to think of him whoſe body and blood this is. He ſpeaks to his diſciples, in the inſtitution of this ordinance, as to thoſe who had been inſtructed to know who he was; and it ſerves to

keep them in mind of what they had been taught to know of him.

And indeed this is the great thing that his disciples were instructed in before his death and resurrection. They remained much in the dark about the nature of the kingdom of heaven, which was then declared to be at hand, and about his dying, and rising again; but they had a true knowledge and belief concerning his person. He himself acknowledged this to them, when Peter confessed him to be *the Christ the Son of the living God:* for he said upon it, *Blessed art thou; — for flesh and blood hath not revealed it unto thee, but my Father which is in heaven*, Matth. xvi. 16. 17. And, whatever they were ignorant of while Jesus was with them, they tell us, they knew who he was: for they say, *The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father*, John i. 14.

John Baptist bare witness of him; and declared, that the end of his ministry, as he *came baptizing with water*, was, *that he should be made manifest to Israel*, who, though *he came after him, was before him*, John i. 30. 31. For, when Jesus came to be baptized, professing *to fulfil all righteousness* in name of his people, as being *made under the law* for them, he heard the voice from heaven, saying, *This is my beloved Son, in whom I am well pleased;* and saw the Holy Ghost descending on him under the likeness, or emblem, of a dove, Matth. iii. 15. 16. 17. And he says, "I "knew him not; but he that sent me to baptize with wa- "ter, the same said unto me, Upon whom thou shalt see "the Spirit descending, and remaining on him, the same "is he which baptizeth with the Holy Ghost. And I saw, "and bare record, that this is the Son of God," John i. 31.—34. Therefore Jesus appealed to the baptism of John, and to his testimony, against the unbelieving Jews, John v. 33. 34. 35. Matth. xxi. 23.—27. And such as knew only the baptism of John, are said to be *instructed in the way of the Lord*, and called *disciples*, even before they knew the fact of the resurrection, and of Christ's having actually baptized with the Holy Ghost, Acts xviii. 25. and xix. 1. 2. 3.

It is remarkable, that the truth which John testified concerning Jesus, was carried in the very scripture of the Old Testament where he said his mission was foretold,

John

John i. 23. with If. xl. 3. *The voice of one crying in the wilderneſs, Prepare ye the way of Jehovah, make ſtraight in the deſert a highway for our God.* And in that ſame paſſage, ver. 5. 10. 11. it is ſaid, *The glory of Jehovah ſhall be revealed, — behold, the Lord Jehovah will come, — he ſhall feed his flock like a ſhepherd.* With a plain reference to this, Jeſus called himſelf the *good Shepherd*, John x. 10. 11. *I am come that they might have life; — I am the good Shepherd:* and his flock is called *the church of God, which he hath purchaſed with his own blood*, Acts xx. 28.

It is likewiſe obſervable, that John Baptiſt, when he bare record that Jeſus was the Son of God, ſaid the ſame thing of him that we now declare in the Lord's ſupper, though it could not then be ſo well underſtood, John i. 29. 36. *Behold the Lamb of God, which taketh away the ſin of the world.* And indeed, if we know the judgment of God, and the infinite oppoſition of his good nature to all ſin; it will be impoſſible for us truly to believe this that is declared in the Lord's ſupper, without believing him, that takes away ſin by the ſacrifice of himſelf, to be an infinitely great perſon, a perſon truly and properly divine. John points out the dignity of this perſon, when he declares him to be the Lamb of God. He ſays to the Phariſees, John i. 26. 27. 29. 30. "There ſtandeth one among you, whom "ye know not; he it is, who coming after me, is pre- "ferred before me, whoſe ſhoes latchet I am not worthy "to unlooſe. — Behold the Lamb of God, which taketh "away the ſin of the world. This is he of whom I ſaid, "After me cometh a man, which is preferred before me: "for he was before me."

Now, by John's baptiſm, he was manifeſted to be another than the Father, who called him his Son; and another than the Holy Ghoſt, who deſcended on him; but the ſame God with them, as Jeſus ſays, *I and my Father are one*, John x. 30.—33. For John Baptiſt plainly points him out as God, and ſignifies that he was made to know him as ſuch by the Father's teſtimony, and by the Holy Ghoſt's deſcending on him, while he himſelf was undertaking a work, which no mere creature was capable for, even the work of fulfilling all righteouſneſs in the ſtead of ſinners, and of taking away the ſin of the world by the ſacrifice of himſelf. And, from what John ſays, it is manifeſt, that this name, *the Son of God*, whereby he is diſtinguiſhed from *the Father*, imports his Godhead, and that, ſeeing

there can be no God but one, he is of the very ſame nature with the Father.

Jeſus, coming after John, pointed out himſelf as the Son of God, by the prophecies of the Old Teſtament concerning the Chriſt, which he applied to himſelf; by the works which he did work, even as the Father; and by the teſtimony of John, who had been ſent before to manifeſt him. And, upon this, the Jews, who believed him not to be the Chriſt, charged him with the crime of blaſphemy, for calling himſelf the Son of God as he did, and at laſt condemned him to death for it as a blaſphemer. And the blaſphemy, as they held it, was, that he, *being a man, made himſelf God*, John x. 33. When he vindicated himſelf from the charge of breaking the day of God's reſt from his works, by ſaying, *My Father worketh hitherto, and I work*, they underſtood that he was calling God his Father, in ſuch a way as to make himſelf equal with him: and therefore they ſought to kill him, *becauſe he ſaid that God was his Father, making himſelf equal with God*, John v. 17. 18. And they took up ſtones to caſt at him, when he ſaid, *Verily, verily, I ſay unto you, Before Abraham was, I am*, John viii. 58. 59. with Exod. iii. 14. 15. The Jews were offended with a man of his condition, for applying the prophecies concerning the Meſſiah to himſelf, and becauſe, when he did ſo, he carried the ſenſe of the prophecies concerning the Meſſiah ſo high as to make him God, as he did by his doctrine and miracles, Matth. xi. 3.—6. with Iſ. xxxv. 4.—6. and John x. 37. 38. and particularly when he ſhewed them, from Pſal. cx. that it behoved the Meſſiah, the ſon of David, to be David's Lord, Matth. xxiii. 41.—45. They took up the ſcope of his doctrine in that queſtion they put to him, *Art thou the Chriſt, the Son of the bleſſed?* and when he ſaid, *I am*, they all condemned him to be guilty of death, as a blaſphemer, who, by this his doctrine, made himſelf God, to the great reproach of the Deity, for whoſe honour, as thus attacked, they pretended the greateſt zeal in their ſentence, Mark xiv. 61.—64.

His diſciples, who ſaw him to be a man of a mean condition, as well as the Jews, but believed him to be the Chriſt, the Son of God, did not differ from theſe unbelievers as to what was the drift and ſcope of his doctrine. They did not doubt that he called himſelf the Chriſt plainly enough, (though the Jews wanted him to be more plain on this point, John x. 24.); nor did they queſtion but he called

called himself the Son of God, in the very sense which the Jews reckoned blasphemy. But they differed from the unbelievers, (even those who thought highly of him as a great prophet and a holy man, extraordinarily assisted of God, Matth. xvi. 13.—15. John ix. 30.—33. 35. 36.), in knowing and believing him to be the promised Christ, notwithstanding the meanness of his condition, and to be the Son of God, in that same sense which the Jews called blasphemy, though he was a man.

They knew to distinguish this person from the Father, and from the Spirit of God, under the name of the *Son of God*, and the *Word*; but, as they were taught to acknowledge but one God, they respected him as the same God with the Father; and freely ascribed to him the properties which the Old Testament appropriated to the only God, John xvi. 30. with Jer. xvii. 9. 10. and John ii. 25.

They owned and believed that the *Word*, who *was made flesh*, and whose *glory* they *beheld*, was before the world, or from eternity, with the Father, while there was yet nothing beside God, and that he *was God*, John i. 1. 2. 14.

Though they heard from the Old Testament, that none was employed in the creation of the world but the living and true *Elohim*, *Jehovah*, distinguished from all false gods by that work of creation, Is. xliv. 24.; yet they acknowledged that all things were made by the Word or Son of God, who, in the fulness of time, was made flesh, and that *without him was not any thing made that was made*, John i. 3. Prov. viii.

And though they were taught from the Old Testament, to worship only *Jehovah*, the *Elohim* of Israel, and to hearken to no prophet calling them by signs or wonders to the worship of any other God, Matth. iv. 9. 10. Deut. vi. 4. 5. 13. 14. and chap. xiii. 1. 2. 3.; yet it is manifest, that the belief of his being the Son of God, as he declared himself to be, had this effect upon them, to engage them to worship him, and he received it from them. Thus, when he shewed himself by walking on the sea, and calming the storm, *then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God*, Matth. xiv. 33.; and, when the man whom he had cured of his blindness, had suffered casting out for his sake, and, after that, was made to know him as the Son of God, then *he said, Lord, I believe; and he worshipped him*, John ix. 35.—38.

And

And in this they acted agreeably to the prophecies of the Old Testament concerning the Messiah, which set him forth as the creator of the world, and the object of that worship from men and angels which is appropriated to the true God, Heb. i. 6. 10. 11. 12. with Psal. xcvii. 7. & cii. 25. 26. 27.

The Lord's supper is the most solemn outward action of religious worship instituted in the New Testament; and the profaning of it, or making it common, is declared by the apostle to be a sin most hainous, for this reason, because this bread and cup is the *bread and cup of the Lord*, and *the Lord's death is shewed* in this action, 1 Cor. xi. The Lord Jesus appointed this action of religious worship to be done to him, when he said, *Do this to my remembrance*. And they who truly observe this ordinance, as knowing what they are doing, are solemnly acknowledging Jesus Christ to be truly and properly God, by doing an action of religious worship in honour to him: and therefore they who do not believe him to be the true God, whatever high thoughts they may pretend to entertain of him otherwise, cannot eat the Lord's supper; for how can they without idolatry perform a solemn act of worship to him, whom they do not believe to be the only true God? When Moses, the mediator of the first covenant, died, care was taken by the Lord himself to cut off from the Israelites all occasion of paying religious homage to his person in the remembrance of him; and so the very place of his burial was hid from them. But when the Mediator of the new covenant dies, the most eminent New-testament institution is appointed to be done to his remembrance; even as likewise in baptism he is worshipped with the Father and the Holy Ghost; and in the observation of the Christian day of rest, he is acknowledged as the *Lord of the sabbath*; and his people are distinguished by the title of *callers on his name*, 1 Cor. i. 2.

SECT. II. *We do this to remember him as he came to be with us by partaking with us in flesh and blood.*

WHen the Lord says, *This is my body* and *my blood*, he calls us to remember that he took part with us in flesh and blood, as says the apostle, Heb. ii. 14. 15. 16. "Forasmuch then as the children were partakers of flesh "and blood, he also himself likewise took part of the "same;

" same; that through death he might destroy him that had " the power of death, that is, the devil, and deliver them " who, through fear of death, were all their lifetime sub- " ject to bondage: for verily he taketh not hold * of an- " gels, but of the seed of Abraham he taketh hold." He took hold of that which was conceived in the womb of the Virgin Mary, *that holy thing*, that human soul and body free from sin, *which* was *born of her*; so that it was his own body and his own soul, Matth. xxvi. 38. which afterward grew in wisdom, Luke ii. 52. And so the Son of God became the *seed of the woman*, and he who was before Abraham, became his seed to bless all nations, and David's Lord became his son.

The evangelist John gives us the history of this living one before he became mortal, from the beginning of the first chapter of his gospel.

He first points him out as without beginning, and sets him forth as the Eternal, when he says, " In the begin- " ning was the Word, and the Word was with God, and " the Word was God." Compare Rev. i. 17. 18. and Isaiah xliv. 6.

He next informs us, that all things which had a beginning, had it from him, by whom they were all made in that beginning; as he says, " All things were made by " him, and without him was not any thing made that was " made." Compare Col. i. 16. 17. Heb. i. 10. 11. 12.

He likewise sets him forth as having been, in that beginning, the living God, the fountain of all the life that is in the world, and the source of that light in man which differences him from the brute living creatures; even the knowledge of God as manifested by the things that are made, and the knowledge of the law of God and his judgment against sin, Rom. i. 18.—21. 32. and chap. ii. 12.—15. This light remains in man after the entrance of darkness and sin; for without it he could not be convinced of sin; though yet he be not governed by it in his practice, but by the opposite prevailing darkness or error. Therefore the evangelist says, " In him was life, and the life was the " light of men: and the light shineth in darkness, and " the darkness comprehended it not."

And so he distinguishes that Word, in whom is the life that is the light of men, as a person, from John Baptist,

* Επιλαμβανεται.

and

and so from all other persons that were sent of God to instruct mankind, as the only fit person to enlighten sinners with saving light, or to give them the light of eternal life; because it is he that enlightens all men with the light of nature as they come into the world. And John Baptist, or any other sent from God to instruct sinners, came only to bear witness of him, who is the true light; therefore he says, "There was a man sent from God, whose name "was John. The same came for a witness, to bear wit-"ness of the light, that all men through him might be-"lieve. He was not that light, but was sent to bear wit-"ness of that light. That was the true light, which light-"eth every man coming into the world."

The evangelist proceeds in the history of him before he became man, and tells us, that after the darkness came into the soul of man, (which comprehends not the light that shines in midst of it), he appeared in the world, and yet was not acknowledged as the maker of the world; and thus he points to the several appearances of the Son of God in the world after the fall, from Adam, downward till the nations went wholly into idolatry, or the worship of the creature more than the Creator, blessed for ever: for he says, *He was in the world, and the world was made by him, and the world knew him not.*

Then he speaks of his separating Abraham and his seed, and of his making the covenant with the nation of Israel, of whom he was to come according to the flesh; who, though they were his own people in covenant with him, did not receive him: and yet some who believed the promise of him to come, as Abraham, Isaac, and Jacob, did receive him; but this was not owing to their fleshly birth, nor came it of their will, but of God, who regenerated them; and these got a right and title from him to become members of the general assembly and church of the first-born, when it should be erected in the fulness of time. And so he says, "He came to his own, and his own re-"ceived him not. But as many as received him, to them "gave he right to become the sons of God; to them that "believe on his name; which were born, not of bloods, "nor of the will of the flesh, nor of the will of man, "but of God."

All this had been before he became man; and after this the evangelist comes to that most remarkable period, and tells us, that the eternal Word was made the son of Abraham,

ham, and made under the law of Moſes; and that he dwelt among his people, as the glory of the Lord dwelt in the tabernacle among the Iſraelites: and he teſtifies, that he and the reſt of the diſciples beheld his glory, as the only perfect product of the Father's love to us, the only perfect image of the inviſible Father, and the only proper heir of all that the Father hath, as Iſaac the only begotten of Abraham: and they ſaw the fulneſs of all the grace and truth, that was in the proclamation of the name of the Lord to Moſes, and in the promiſes of the Old Teſtament, ſet before them in him. Wherefore he ſays, "The Word "was made fleſh, and tabernacled among us; and we be- "held his glory, the glory as of the only begotten of "the Father, full of grace and truth."

Now, when we remember him who ſays, *This is my body*, and *my blood*, we call to mind how he *was made fleſh*, or *made of a woman, made under the law*. We conſider the work of the Holy Ghoſt in making the womb of the virgin fruitful, and in making that fruit of her womb, or that which was born of her, holy and pure from all ſpot or ſtain of ſin, Luke i. 35. Thus it was fitted for ſatisfying the law; and this is the original of the ſanctification of the whole ſeed of the woman, with whom the Son of God took part in fleſh and blood, Heb. ii. 11. 14.

We likewiſe think of the Father's *ſending forth his Son*, made of a woman, made under the law; on the account of which he is called the *Angel*, or *Meſſenger, of the covenant*, Mal. iii. 1. and appeared of old as an angel, *the angel, God's face*, Iſ. lxiii. 9. *the angel in whom is God's name*, Exod. xxiii. 20. 21. For though he was "in the "form of God, he emptied himſelf, taking on the form "of a ſervant, being made in the likeneſs of men," Phil. ii. 6. 7. In this *ſending forth* of the Son, the Father's love is manifeſted, as therein laying the foundation of our relation to him as his children, Gal. iv. 4. 5. 6. and likewiſe as providing a fit ſacrifice for the declaration of his juſtice in our ſalvation, and a fit mediator by whom we might be reconciled and united to him in the neareſt manner.

And we conſider the Son himſelf *coming forth from the Father* * who ſent him, and *taking hold* of that *ſeed of Abraham* which was conceived in Mary's womb by the power

* The diſciples believed that he came forth from God, by being aſſured of his omniſcience, John xvi. 30. 31. and xvii. 8.

of the Holy Ghoſt, which, as the Son of God was making it his own, overſhadowed her, even as the cloud did the tabernacle while the glory of the Lord took poſſeſſion of it; and while the Holy Ghoſt *, the power of the Higheſt, thus overſhadowed her, the Son of the Higheſt took ſuch hold of that human ſoul and body which was born of her, and made it ſo his own, that it is *called the Son of God*, Luke i. 35. And all that was done and ſuffered by that human ſoul and body in obedience to the law, was the obedience and ſuffering of no other perſon but the Son of God, *who took the form of a ſervant, being made in the likeneſs of men*, for this very end, that he might *humble himſelf, becoming obedient to the death*, Phil. ii. 7. 8.

And thus the Son of God *came forth from the Father, and came into the world*, John xvi. 28. and his name is *Immanuel*, God with us, Matth. i. 22. 23. This is *the living bread that came down from heaven*, the true manna; *for whoſo eateth* his *fleſh, and drinketh* his *blood, hath eternal life*, John vi.

SECT. III. *We eat the Lord's ſupper to his remembrance as he was with us in the days of his fleſh.*

THE hiſtory of the Lord's life in the world is written by the four evangeliſts to keep it in remembrance: and the inſtitution of the ſupper ſerves to bring it to the minds of his diſciples as often as they eat that ſupper.

Theſe words, *This is my body broken* and *my blood ſhed*, ſerve to bring to our remembrance his humble condition in the world, which ended in the breaking of his body and the ſhedding of his blood; and ſo we call to mind his poverty in the world, where he *had not where to lay his head*, Matth. viii. 19. 20. his ſhame and diſgrace among men, as *a worm, and no man, and deſpiſed of the people*, Pſal. xxii. 6. his pain and trouble of ſoul and body, as *a man of ſorrows and acquainted with grief*, Iſ. liii. 3. The remembrance of this is of great uſe to Chriſt's diſciples: for, as in this they ſee the puniſhment of their covetouſneſs, am-

* Υψιστου, Luke ii. 14. anſwers to YELJONIN, Dan. vii. and denotes the divine perſons, the Son of the Higheſt, and the power of the Higheſt being with him, υψιστοι, as partaking with him in the higheſt nature.

bition,

bition, and ſenſuality, it ſerves to reconcile them to the loweſt condition wherein they can be in the world, and to comfort them, and keep them from being *weary and faint in their minds*, Heb. xii. 2. 3. under the afflictions of this life; and it teaches them to deny themſelves, take up their croſs, and follow him.

The innocence and holineſs of his life is alſo plainly inſinuated to us in theſe words, *This is my body BROKEN FOR YOU*, as they ſignify, that *he was cut off, but not for himſelf*, Dan. ix. 26. being *ſtricken for the tranſgreſſions of God's people*, Iſ. liii. 8. He ſuffered death, *the wages of ſin*, not for any ſin or fault of his own, but for us, as the apoſtle ſays, 1 Pet. ii. 22. 24. "Who did no ſin, neither "was guile found in his mouth;—who his own ſelf bare "our ſins in his own body on the tree."

The remembrance of him in the holineſs of his life, when he dwelt among us, ſerves to poſſeſs us with a true notion of a holy life, in oppoſition to the great miſtakes about this that have always prevailed in the world, and to keep us from being miſled by falſe examples. We have a notable inſtance of a wrong notion of holineſs, and of the evil of following the example of that falſe holineſs of life, in the caſe of the Phariſees among the Jews, who were in the higheſt eſteem among the people for a godly life, while the holy One of God paſſed for a *deceiver*, and a *Samaritan*, or malignant, and one *that had a devil*; yea, for *a gluttonous man, and a wine-bibber, a friend of publicans and ſinners*, John viii. 48. Matth. xxvi. 63. Matth. xi. 19. And indeed his character was the reverſe of the character of thoſe men who were moſt applauded in the world for godlineſs in the day wherein he lived.

His life was a life of ſelf-denial. He received not honour from men, John v. 41. He honoured his Father, and ſought not his own glory, John viii. 49. 50. "Being "found in faſhion as a man, he humbled himſelf, and be-"came obedient unto death, the death of the croſs," Phil. ii. 8. But they received honour one of another, and ſought not the honour that cometh from God only, John v. 44. They ſought to be ſeen of men, that they might have glory of them; and this glory was their reward, Matth. vi. They made clean the outſide in things that had the greateſt ſhew before the people, and exerted themſelves in thoſe things that drew eſteem and applauſe to them from the multitude; and their profeſſion and practice in religion was

influenced by the hope of this their reward, and the fear of losing it: *They feared the people*, Mark xi. 32.

Truth, sincerity, and unaffected simplicity, was his character; in his mouth was found no guile: but hypocrisy, dissimulation, craft, and guile, was so much their true character, that they are set up in the gospel as the examples of it; and constantly designed *hypocrites* by our Lord, who warns his followers to beware of their *leaven, which is hypocrisy*, Luke xii. 1. They covered their covetousness with a shew of alms, and the pretext of long prayers, Matth. xxiii. 14. They covered their passing over judgment, mercy, and the love of God, with their strictness in paying tythes, Matth. xxiii. 23. 25. They covered the dominion of the lust of the flesh in themselves, with the disdain they shewed against open harlots, and furious zeal to have the law executed on the adulteress, John viii. 3. to 9. And, as they sought not the honour that comes from God only, but received honour one of another, they were well versed in all the arts whereby they studied to raise and keep up their credit and religious name among the people.

He was meek and patient of injuries, returning good for evil, and forgiving his enemies; praying for forgiveness to them when acting most wickedly against God and against him: but they were full of bitter persecuting zeal, which made them the dread of their enemies, and feared by the people. And they are set up in the gospel as examples of the spirit of persecution, for which they are called a *generation of vipers*, Matth. xxiii. 33. and *the children of their father the devil, who was a murderer from the beginning*, John. viii. 44.

His gentle condescending behaviour, as he was easily accessible to them that were accounted the meanest and the basest, yea and the greatest sinners among men, was the reverse of their haughty solemnity, forbidding air, and starched behaviour, whereby they demanded reverence from the multitude; while they reproached him with the baseness of his company, and reviled him as a friend of publicans and sinners. He was poor in spirit, not minding high things, but condescending to men of low estate; and was well suited in his disposition to the lowest and most contemptible condition in the world: but they affected a peculiar stately gravity and solemnity in their whole deportment, and in their very garb; they "loved to go in "long

" long cloathing," and they affected " ſalutations in the " market-places, and the chief ſeats in the ſynagogues, " and the uppermoſt rooms at feaſts; and they loved to " be called of men, Rabbi, Rabbi," Mark xii. 38. 39. Matth. xxiii. 6. 7.

His life was a life of obedience to his Father, and ſubmiſſion to his will. He did always the things that pleaſed him, according to his will written in his word; and, as that law was in his heart, his life was regulated only by that; while they found fault with him as not regarding the traditions of the elders: for their life was not regulated by the word of God, (whatever zeal they pretended for it), was not a life of ſubjection and obedience to the will of God, but was regulated by tradition, cuſtom, and the eſteem of men. And their religion was well ſuited to their worldly intereſt: but his holineſs ſhined moſt brightly in the extremity of his ſufferings, when, *though he were the Son, yet learned he obedience by the things which he ſuffered*, Heb. v. 8. as he ſaid in his moſt fervent prayer to his Father, *If this cup may not paſs from me, except I drink it, thy will be done*, Matth. xxvi. 42. and, *Not my will, but thine be done*, Luke xxii. 42. Here was unparallelled ſelf-denied obedience, which could never have taken place but on occaſion of what he ſuffered. This put the crown upon the whole obedience of his life. And we remember this when we eat of that bread and drink of that cup; and ſo conſider his body broken and his blood ſhed, not for himſelf, but for us.

Sect. IV. *We eſpecially remember his love; and firſt, his love to all his people for whom he died.*

When the Lord ſays, " This is my body which is gi- " ven for you," or, " which is broken for you, " This do to my remembrance," he calls us eſpecially to remember him in his love to us.

The goſpel is the brighteſt diſcovery of God; and it declares him to be love, 1 John iv. 8. 9. His wrath is nothing elſe, in him, but the infinite oppoſition of his love unto all ſin, as it is againſt his law, that requires love, and is the rule of our conformity to him in love. And this is what the ſcripture teaches us under the notion of *jealouſy*, Exod. xx. 5. and xxxiv. 14. Deut. iv. 24. Nahum i. 2.

The

The gospel reveals salvation from sin and death, proceeding from the love of God as it is infinitely opposite to sin; and no other discovery of God does this but the gospel, that manifests him as *a just God and a Saviour*, in opposition to all idols or false gods, and declares the name of the *righteous Father* whom the world knew not, John xvii. 25. 26. Is. xlv. 20. 21. 22. Rom. iii. 24. 25. 26. It shews us the divine love in the person of the Father, by his sending forth his Son, and giving him to the death that we might live through him, giving him to be the propitiation for our sins, 1 John iv. 8. 9. 10. And it points out the divine love in the person of the Son, by his coming down from heaven, in his taking part with us of flesh and blood, which he gave for the life of the world, John vi. 51. 53. 54. And *hereby perceive we the love of God, because he laid down his life for us*, 1 John iii. 16. And the same divine love appears to us in the person of the Holy Ghost, by his work upon the human nature of the Son of God, preparing him in that nature which he took to himself, and furnishing him in it with all the grace that was necessary for his fulfilling of the broken law: for the Son of God offered up himself to the Father, *without spot, through the eternal Spirit*, Heb. ix. 14.

Now, in the human nature of the Son of God, thus furnished with the grace of the Holy Ghost, we find the nearest imitation of the divine love; and his obedience to the death is the most perfect conformity to that love, far excelling any imitation of it that had ever been among the creatures. His disciples are called to consider this his love to them, as that wherein they are especially to imitate him, through the grace of his Spirit, according to his new commandment, John xiii. 34. "A new commandment I "give unto you, That ye love one another; as I have "loved you, that ye also love one another." We can only be conformable to the divine love in the person of the Son, by an imitation of that love wherewith he loved us in the human nature while he was with us; and we are called to remember this, as well as his divine love, in eating his supper.

Here we may consider his love to his own that were given him by the Father, and with whom he partook in flesh and blood to die for them, who did not yet believe on him, as well as his love to his disciples who heard the word of God and kept it: for, when he is praying to the

the Father concerning the apoſtles, John xvii. he ſays, ver. 20. 21. " Neither pray I for theſe alone, but for them alſo " which ſhall believe on me through their word, that they " all may be one."

Though they did not yet believe on him through the word of his apoſtles, yet he looked on them as his own brethren, with whom he was partaker in fleſh and blood, according to the firſt promiſe and the promiſe to Abraham, and as his own ſheep, given him by the Father, to be ſaved by his laying down his life for them, and taking it again. Therefore he ſays, John x. 16. *Other ſheep I have, which are not of this fold,* (i. e. the church of the Jews) : *them alſo I muſt bring, and they ſhall hear my voice ; and there ſhall be one fold, and one ſhepherd.* He points out his love to all theſe his ſheep, in his laying down his life for them, when he ſays, *I am the good Shepherd ; the good ſhepherd giveth his life for the ſheep,* John x. 11. This grand proof of his goodneſs was not beſtowed upon his people of the Jewiſh nation only ; but he died to gather together in one the children of God that were ſcattered abroad among all nations, without difference, John xi. 52. For he ſays, *If I be lifted up from the earth, I will draw all men unto me,* John xii. 32.

And indeed, when we conſider him as that ſeed of Abraham, the reſt of the nations had as good a title to his love as the Jews, by the promiſe, which ſaid, *In thy ſeed ſhall all nations of the earth be bleſſed,* Gen. xxii. 18. with Gal. iii. 16. For though by that promiſe it behoved him to be of the ſeed of Abraham according to the fleſh ; yet, by that ſame promiſe, with that concerning the ſeed of the woman, he became equally related to thoſe of every nation who ſhould be bleſſed in him by his taking hold of the ſeed of Abraham. And though his miniſtry in the days of his fleſh was limited to the loſt ſheep of the houſe of Iſrael, as he was a " miniſter of the circumciſion, to confirm the promiſes " made unto the fathers," Rom. xv. 8. yet he was then fulfilling the law of Moſes, that he might aboliſh that peculiar covenant with the Jews, which was like a wall of partition betwixt them and the nations ; and that he might confirm the new covenant by his death, where he ſtands as the end of the law for righteouſneſs to every one that believeth, without difference. See Eph. ii. 14. 15. 16. Thus all that he did and ſuffered, in the days of his fleſh, was in love to his people of all nations, without difference.

And

And the inſtitution of the ſupper puts us in mind, that he fulfilled the law of Moſes, or the Jewiſh covenant, to abolish it, and eſtabliſh the new covenant with all his people for whom he died; as he ſays, "This is the new covenant "in my blood," and, "This is my blood of the new co- "venant, which is ſhed for many for the remiſſion of "ſins:" and therefore the apoſtle ſays, 2 Cor. v. 16. "Wherefore henceforth know we no man after the fleſh," (*i. e.* after the old Jewiſh covenant, diſtinguiſhed from the new covenant as fleſh from ſpirit, Gal. iii. 3.); "yea, "though we have known Chriſt after the fleſh, yet now "henceforth know we him no more." We know him not now as a *miniſter of the circumciſion*, ſo as to follow him in the obſervation of the Jewiſh covenant; but as the Mediator of the new covenant, which he eſtabliſhed when he aboliſhed the old in his death, *that the Gentiles might glorify God for his mercy*, Rom. xv. 8. 9.

The apoſtle expreſſes his imitation of this love of Chriſt, when he ſays, "Therefore I endure all things for the e- "lect's ſakes, that they may alſo obtain the ſalvation which "is in Chriſt Jeſus, with eternal glory," 2 Tim. ii. 10. And on this footing he exhorts Chriſtians to pray for *all men*, and even for them of the higheſt rank, who ſeemed to lie at the greateſt diſtance from the knowledge of the truth; becauſe God would have *all* ſorts of *men to be ſaved, and to come unto the knowledge of the truth*, 1 Tim. ii. 1. 2. 3. 4.

Jeſus Chriſt made no difference of nation or ſort of men, when he prayed the Father, *not for the world*, but for them that he had given him out of the world, John xvii. 6. 9. 20. And ſo the love he expreſſed to them in his death, had no reſpect to any nation or ſort of men beyond another; for he redeemed them to God by his blood *out of every kindred, tongue, and people, and nation*, Rev. v. 9. The love wherewith the Son of God loved his people in his human nature, was a lively imitation of the divine electing love: and we again imitate him in this by the love that the goſpel requires of us towards all men; for that love or good-will to men which is required in the goſpel, muſt be according to the declaration the goſpel makes of the divine good-will toward men. Now, as the goodneſs and long-ſuffering of God toward the wicked world is for the ſake of his elect, whom he deſigns to bring to repentance, 2 Pet. iii. 9. Matth. v. 45. ſo muſt our goodneſs

toward

toward all men be *for the elect's sake* (whom we cannot diſtinguiſh), if it be the true proper Chriſtian benevolence, which is an imitation of the love of Jeſus Chriſt. And thus the benevolence of the goſpel is of a quite different nature from the love of our ſpecies, or the human kind, the love of our natural relations and our friends, and the love of our country or nation. It is the grace of God ſuperadded by the goſpel to natural affection, and has no peculiar reſpect to any one nation or ſort of men beyond another; but reſpects all men, without difference, for the ſake of the unknown elect, who are of all nations and ſorts of men.

As God commendeth his love to us, in that, while we were yet ſinners, ungodly, and enemies, Chriſt died for us, Rom. v. 6.—10.; ſo the love that acted in the human ſoul of the Son of God, when he was dying for us, was love to his enemies: for, when they were acting with the greateſt ſpite againſt him, in putting him to death, his prayer to the Father was, *Father, forgive them; for they know not what they do*, Luke xxiii. 34. But we muſt obſerve, this his prayer to his Father, who *heard* him always, was for his own among thoſe who had hand in his death: for it was heard, and anſwered on the day of Pentecoſt, and afterward, when thouſands of the Jews, who were charged with the guilt of his death, were converted by the goſpel, and obtained the forgiveneſs of this ſin. The enmity and ſpite ſhewed in putting Chriſt to death was ſuch, that, if they had been enlightened, as Judas was, they could have claimed no benefit by this prayer, as being guilty of the ſin unto death, the unpardonable ſin, which, as it excludes men from the forgiveneſs of the goſpel, ſets them beyond the line of the goſpel-benevolence. The Lord ſaid, *Forgive them; for they know not what they do.* And from this it is manifeſt, that, if any of them, who acted ſpiteſully againſt him in putting him to death, had been enlightened, and convinced that he was the Son of God, they would in that caſe have had no portion in this his prayer for forgiveneſs. Therefore Paul, who had been a blaſphemer, and a perſecutor, and injurious, ſays, 1 Tim. i. 13. "But I obtained mercy, becauſe I did it ignorantly, in unbelief;" plainly ſignifying, that, if he had done as he did after his being enlightened, he had ſinned unto death, and not obtained mercy. And ſo John ſays to Chriſtians, "There is a ſin unto death; I do not ſay that

" one ſhall pray for it," 1 John v. 16. Yea, Paul ſeems to pray againſt ſuch a ſinner, when he ſays, 2 Tim. iv. 14. *The Lord reward him according to his deeds.* For theſe are the only ſinners, and enemies of the goſpel, to whom no ſhare of the Chriſtian benevolence belongs; becauſe (if it be not that perhaps the children that ſpring of them may be elect) we can pretend no more good-will to them for the elect's ſakes, than we can to devils. Yet the goſpel binds up our hands from taking vengeance on them: they *fall into the hands of the living God,* who ſays, *I will recompenſe,* Heb. x. 30. 31.

Stephen, the firſt martyr, imitated his Lord in his dying love, when he prayed at his death, *Lord, lay not this ſin to their charge*; and he was ſo far heard in the converſion of Saul, who had hand in murdering him, but did it ignorantly, and in unbelief, Acts vii. 58. 60.

When we remember the love of Jeſus in giving his body to be broken, and his blood to be ſhed, and in praying for them who perſecuted him to the death, that they might be ſaved from the death they deſerved, and have eternal life; we can look on ourſelves as no more deſerving of his dying love, than even thoſe who were charged with the guilt of taking, and by wicked hands crucifying and ſlaying him: for we are all naturally alienated, and enemies in our minds by wicked works; ſo that, if we had been placed in the ſame circumſtances, and under the ſame temptations in this our ſtate of alienation and enmity, we had acted the ſame part as the Jews did in crucifying him. And if we be now reconciled, this is owing to his death, that reconciled God to us his enemies, and reconciles us to God; as the apoſtle ſays to the Gentiles, Col. i. 20. 21. 22. — " Having " made peace by the blood of his croſs — You that were " ſometime alienated, and enemies in your mind by wic- " ked works; yet now hath he reconciled, in the body of " his fleſh, through death." Yea, if we obſerve the oppoſition that ſtill works in our hearts againſt the revelation of God's grace in Chriſt by the goſpel, Rom. vii. 21. 22. 23. Gal. v. 17. we may eaſily perceive what we have been, and what we would ſtill be without that reconciling grace of the Lord Jeſus. The conſideration of this ſerves to humble us, commends the love of the Lord Jeſus to us exceedingly, inflames us with love to him, and indignation at our natural enmity, and melts us into humble thankfulneſs to him for his marvellous ill-deſerved love.

And

And at the ſame time it teaches us to be " gentle, ſhewing " all meekneſs unto all men: becauſe we ourſelves alſo " were ſometimes fooliſh, diſobedient, deceived, ſerving " divers luſts and pleaſures, living in malice and envy, " hateful, and hating one another. But after that the " kindneſs and love of God our Saviour toward man ap- " peared, not by works of righteouſneſs that we have " done, but according to his mercy he ſaved us," Tit. iii. 2.—6.

SECT. V. *His love to his diſciples who heard the word of God and kept it.*

THE love of the Lord Jeſus to all the elect, in dying for them to reconcile them to God, was wonderful good-will and amazing bounty toward them; but when we conſider his love to any of them that are reconciled by his grace, and brought to repentance and the knowledge of the truth, then it imports complacence, and the peculiar delight he takes in them; as he is brought in ſaying to his Father, in the 16th pſalm, which is oftener than once applied to him in the New Teſtament, " Thou art my Lord: " my goodneſs extendeth not to thee; but to the ſaints " that are in the earth, and to the excellent in whom is " all my delight." With reſpect to this love eſpecially, it is ſaid of him, John xiii. 1. " Having loved his own that " were in the world, he loved them unto the end."

Now, becauſe this his love to his diſciples while he was with them in the world, is ſet before them as the pattern of that love which he requires of them toward one another in his new commandment; we may conſider, in the firſt place, how he deſcribes thoſe whom he thus loved, and whom he calls us to love with this peculiar love; and then we may take notice how he expreſſed this love to them, eſpecially at his death.

He deſcribes them thus to the Jews, Matth. xii. 46.—50. " He ſtretched forth his hand toward his diſciples, and " ſaid, Behold my mother and my brethren: for whoſo- " ever ſhall do the will of my Father which is in heaven, " the ſame is my brother, and ſiſter, and mother;" or, as it is, Luke viii. 20. 21. " My mother and my brethren " are thoſe which hear the word of God, and do it." Thoſe are nearer and dearer to him than any could be by the

neareſt fleſhly relation to him. Again, John x. 27. where he calls them his ſheep, he gives this deſcription of them, *My ſheep hear my voice, — and they follow me.*

And to his diſciples themſelves, when calling them to love one another, and promiſing them the Comforter, he points them out in this manner, as fitted to receive that promiſe, and as proper objects of brotherly love, John xiv. 21.—24. "He that hath my commandments, and keepeth "them, he it is that loveth me: and he that loveth me, "ſhall be loved of my Father, and I will love him, and "will manifeſt myſelf to him." And when they ſay, "How "is it that thou wilt manifeſt thyſelf to us, and not unto "the world?" he anſwers, "If a man love me, he will "keep my words; and my Father will love him, and we "will come unto him, and make our abode with him. He "that loveth me not, keepeth not my ſayings: and the "word which you hear, is not mine, but the Father's "which ſent me." And, John xv. 13. 14. 17. 18. 19. "Greater love hath no man than this, that a man lay "down his life for his friends. Ye are my friends, if ye "do whatſoever I command you. — Theſe things I com-"mand you, that ye love one another. If the world hate "you, ye know that it hated me before you. If ye were "of the world, the world would love his own; but becauſe "ye are not of the world, but I have choſen you out of "the world, therefore the world hateth you."

And he ſets them before his Father, and commends them to him in his prayer for them, in this manner, John xvii. "I have manifeſted thy name unto the men which thou "gaveſt me out of the world: thine they were, and thou "gaveſt them me; and they have kept thy word. —— I "have given unto them the words which thou gaveſt me; "and they have received them, and have known ſurely "that I came out from thee, and they have believed that "thou didſt ſend me. —— I have given them thy word; "and the world hath hated them, becauſe they are not of "the world, even as I am not of the world."

And he gives this account of them as his ſubjects to Pilate in diſtinction from the world, John xviii. 36. 37. "My kingdom is not of this world: if my kingdom were "of this world, then would my ſervants fight, that I ſhould "not be delivered to the Jews; but now is my kingdom "not from hence. —— For this cauſe came I into the "world,

" world, that I ſhould bear witneſs unto the truth. Every " one that is of the truth, heareth my voice."

From all this we may eaſily ſee, that he deſcribes them by his word, which they know by his teaching, and believe and obey; and he calls it his Father's word, who gave them to him. And thus his love to them, as diſtinguiſhed from the world by his Father's word, which he gave them, and they received, was indeed love to his Father manifeſted among men by that word. Therefore we find the apoſtle John, in his firſt epiſtle, which treats of this peculiar love among the Chriſtian brotherhood, making it the ſame with love to God, chap. iii. 17. and chap. iv. 20. 21. and chap. v. 1. 2. And 2 John, ver. 1. 2. he tells us, that *they who have known the truth*, love one another *for the truth's ſake, which*, ſays he, *dwelleth in us, and ſhall be with us for ever.*

It is true, there are ſome, as Judas, who have been ſome way enlightened in the knowledge of the truth, and profeſs to believe and obey it, who yet fall away to the world at laſt, and go back from the profeſſion of the truth unto perdition; but as to ſuch, John ſays, 1 epiſt. ii. 19. 20. 21. " They went out from us, but they were not of us: for if " they had been of us, they would no doubt have conti- " nued with us; but" they went out, " that they might " be made manifeſt, that they were not all of us. But ye " have an unction from the holy One, and ye know all " things. I have not written unto you becauſe ye know " not the truth, but becauſe ye know it, and that no lie " is of the truth." They went out from the profeſſion of the truth, as it unites God's elect, and ſanctifies them, and ſeparates them from the world; ſo that it was manifeſt they were never of them; and this could not have been manifeſt but by this their going out. Therefore Jeſus ſaid to ſome who profeſſed to believe on him, John viii. 31. 32. " If ye continue in my word, ye are my diſciples indeed; " and ye ſhall know the truth, and the truth ſhall make " you free:" And again to his diſciples, John xv. 6. 7. 8. " If a man abide not in me, he is caſt forth as a branch, " and is withered; and men gather them, and caſt them " into the fire, and they are burned. If ye abide in me, " and my words abide in you, ye ſhall aſk what ye will, " and it ſhall be done unto you. Herein is my Father " glorified, that ye bear much fruit, ſo ſhall ye be my di- " ſciples."

So

So far then as any continue in the confeſſion of the word of the truth of the goſpel, as it is the word of God, and as it ſanctifies us, diſtinguiſhes us from the world, and expoſes us to that ſame hatred that the world ſhewed to Jeſus Chriſt; ſo far they are the proper objects of that love which he requires toward the known elect in his new commandment to his diſciples, John xiii. 34. 35. "A new command-"ment I give unto you, That ye love one another; as I "have loved you, that ye alſo love one another:" and John xv. 12. 13. 14. "This is my commandment, That ye "love one another, as I have loved you. Greater love "hath no man than this, that a man lay down his life for "his friends. Ye are my friends, if ye do whatſoever I "command you."

As by this he would have it known in our conſcience, and evidenced to others, that we are thoſe for whom he laid down his life, ſo he would have us conſider the example of this, *viz.* his dying love, as reſpecting ſuch, his friends: for when he expreſſed his unparallellable good-will to all his elect, in dying for them to reconcile them to God from a ſtate of enmity, the deſign of it was, to make them ſuch friends as he deſcribes.

Therefore his death declared in the ſtrongeſt manner how very lovely ſuch friends are to him; and it muſt be looked on as the great proof of the delight he takes in them beyond the reſt of the world, that lies ſtill in wickedneſs. And ſo we ſee his dying love ſet before us in this view, as the pattern and motive of our love to the brethren, by the apoſtle John, when he ſays, "Hereby perceive we "the love of God, becauſe he laid down his life for us; "and we ought to lay down our lives for the brethren," 1 John iii. 16.

Thus the Lord Jeſus loved his friends that were in the world unto the end: for he expreſſed his love to them in his death. And in the inſtitution of his ſupper, which is for ſuch friends as thoſe to whom he firſt gave it, he calls them to remember how he loved them to the death; that ſo they may learn to love one another to the end, as he loved them, and to become more and more the objects of that love which he ſhews to his friends who do whatſoever he commands; and this by abiding in him, without whom they can do nothing, and by having his words abiding in them.

Now, the Lord loved theſe his own that were in the world,

world, and expreſſed his love to them while he was with them, by making them his intimate companions, to whom he made known all his mind, John xv. 15. Mark iv. 34. And as he loved them for the ſake of the truth, his Father's word, which they believed, he hid nothing of that truth from them. Yea he failed not to inculcate that part of it upon them, which was moſt uneaſy to them, and which, through the prejudices of their education, they were moſt unwilling to hear; as that of his death and reſurrection, and their conformity to him therein, Matth. xvi. 16. 17. 21.—28.

While he juſtified them from the ſpiteful accuſations of the Phariſees, and commended them to his Father in his prayer for them, he was far from ſuffering ſin * upon them, or from letting their real faults go unreproved, as often as they appeared. We ſee from the goſpel-hiſtory how he checked their inclination to a worldly kingdom, and averſion to the bearing of the croſs, even while they were ſhewing great concern for his honour, Matth. xvi. 22. 23.; and how he rebuked their pride, and love of pre-eminence, Matth. xviii. 1. 2. 3. Mark ix. 33.—37. and x. 42.—45.; and the appearances of the ſpirit of perſecution in them, even under a ſhew of great zeal for him, and a pretence of following an Old-teſtament example, Mark ix. 38.—42. and Luke ix. 54. 55. 56. For it was not conſiſtent with his love to them for the truth's ſake, to indulge or ſuffer them in any diſpoſition oppoſite to that truth.

He was very humble and condeſcending in his love to his own that were in the world: for he was among them *as he that ſerveth*, Luke xxii. 27. We have a remarkable inſtance of his condeſcending to the meaneſt ſervices about them, in his waſhing their feet, which he ſets before them as an example of ſerving one another in love, John xiii. 1.—17. "Having loved his own which were in the world, "he loved them unto the end.—He riſeth from ſupper, "and laid aſide his garments, and took a towel, and girded "himſelf. After that, he poured water into a baſon, "and began to waſh the diſciples feet, and to wipe them "with the towel wherewith he was girded.—So after he "had waſhed their feet, and had taken his garments, and "was ſet down again, he ſaid unto them, Know ye what "I have done unto you? ye call me Maſter and Lord: and

* Lev. xix. 17.

"ye

" ye say well; for so I am. If I then your Lord and Ma-
" ster have washed your feet, ye also ought to wash one
" another's feet: for I have given you an example, that
" ye should do as I have done to you. Verily, verily I say
" unto you, The servant is not greater than his lord, neither
" he that is sent, greater than he that sent him. If ye
" know these things, happy are ye if ye do them." And it appears, that the first Christians practised after this example, by what Paul says of the qualifications of the ministering widow or diaconess, 1 Tim. v. 10. " If she have
" lodged strangers, if she have washed the saints feet, if
" she have relieved the afflicted, if she have diligently fol-
" lowed every good work.

The kiss of charity, five times expressly injoined in the apostles writings, Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14. was another such expression of brotherly love among the first Christians, wherein they followed the example of their Lord and Master, who condescended to allow his disciples this familiarity and freedom with him in saluting him: and Judas, who made this salutation the sign to those whom he guided to apprehend him, profaned and abused it in a most horrible manner, Matth. xxvi. 48. 49. 50. Luke xxii. 47. 48. Notwithstanding this great abuse, it was still practised by the first Christians, as long as brotherly love was regularly practised: and Paul injoins it to the Corinthians, even after he had been complaining of lasciviousness among them. See 2 Cor. xii. 21. with chap. xiii. 12. Nor was it laid aside till the great apostasy from the primitive profession of the faith and love that is in Christ, took place, and the church of Christ was confounded with the world by Antichrist. But, as *charity never faileth*, 1 Cor. xiii. 8. so neither should any of the duties or expressions of it be allowed to fail.

When the Lord was washing the disciples feet, Peter refused to take that service from him, as a thing utterly below his Lord and Master, and altogether unworthy of him: but, however humble and zealous for his Lord's honour he appeared in this, yet he seemed the same way disposed here as when he said concerning the cross, *Far be this from thee, Lord; this shall not be unto thee.* His Lord satisfied him, by signifying to him, that, if he did not condescend yet much farther in his love to serve him, by washing him from his sins in his own blood, he could have no part with him. See John xiii. 8. And here we may observe what

sad

ſad work Chriſt's diſciples would make with the honour of their Lord and Maſter, and their own ſalvation, if left to the direction of their own wiſdom as to how he ſhould be honoured. They never really honour him, but as they keep cloſe by the direction of his own word.

The Lord expreſſed his love to his own toward the end, by his moſt comfortable words to them againſt the grief they were in for his being to go from them; which words ſerve exceedingly to the comfort of his true diſciples, againſt all grief in all ages till he come again, as well as his moſt loving prayer for them which he put up to the Father in their preſence, John xiv. xv. xvi. and xvii.

In the extremity of his ſufferings, he did not neglect them, but ſhewed the greateſt care and concern for them, even at the time of his agony in the garden, Matth. xxvi. 36.—46. Luke xxii. 39.—46. And when he was betrayed by Judas, and ſurrendering himſelf to thoſe that apprehended him, he ſaid, *If ye ſeek me, let theſe go their way*, John xviii. 8. He ſhewed much love particularly to Peter, in checking his ſelf-confidence, warning him of his great danger, and telling him, *I have prayed for thee, that thy faith fail not*, Luke xxii. 31.—34. But the look he gave him when he had denied him, imported more love to him than he, or the temptation he was then under, could withſtand. When Jeſus was ſtanding as a criminal before the Jewiſh rulers, to be condemned to death by them, and when Peter had denied him, it is ſaid, "The Lord turned, "and looked upon Peter; and Peter remembered the word "of the Lord, how he had ſaid unto him, Before the cock "crow, thou ſhalt deny me thrice. And Peter went out, "and wept betterly," Luke xxii. 61. 62.

Now, when we conſider the love of the Lord Jeſus to all his people, in giving his body to be broken and his blood to be ſhed for them, as it is brought to our remembrance by his ſupper, it cannot but appear as unmerited by us as it is great; nor can we forget theſe three properties of it.

1. It was *true and unfeigned*. He did not love in word and in tongue, but in deed and in truth, and without guile, in the ſight of his Father; and the deed demonſtrates the truth of his love to us: *He laid down his life for us.*

2. It was *ſelf-denied*. Though he was in the form of God, he did not inſiſt upon his equality with the Father, but took the form of a ſervant, being made in the likeneſs of men; and, being found in faſhion as a man, he hum-

bled himself, and became obedient to death, even the death of the cross. He said to his Father, "Not my will, "but thine be done;" and, with respect to us, he came not to be served, but to serve, and to give his life a ransom for many, Matth. xx. 27. 28. His *body was broken for us*.

3. It was *pure*. When he loved us sinners so fervently as to bear our sins in his own body on the tree, it was with a pure heart, a heart inflamed with zeal for the glory of offended justice and the honour of the broken law, and against all sin: for he died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. "He bare our sins in his own "body on the tree, that we being dead to sin, should "live unto righteousness," 1 Pet. ii. 24.

As these distinguishing properties of the love of Jesus ought to be in our view when we remember his death in his supper, so must they be always before us, to direct and to move us in our whole obedience to his new commandment.

SECT. VI. *This remembrance of him imports his having gone from us, and that he is not bodily present with us, as having gone to the Father.*

WHen we do this to his remembrance, whose body was broken for us, we hereby declare that he hath gone away from us, and that we have him not bodily present: for we do not remember that which is present; it is past and absent that we call to mind or keep in remembrance. The Lord was bodily present with his disciples when he instituted this ordinance, and he appointed them, when he should be taken from them, to eat that bread, and drink that cup, to the remembrance of him in the breaking of his body and the shedding of his blood for them. His broken body, therefore, and his shed blood, is not present with us in the eating of that bread, and drinking of that cup; seeing we eat and drink to the remembrance of that broken body and shed blood: for those men plainly make void Christ's command to all his disciples by their tradition, who would have *remembrance* to be the *memorial of sacrifice*, the same which they say Christ made in the eucharist before his substantial body and blood was broken and shed, commanding an order of mortal priests to do or make it after him

him as succeeding him in his Melchisedecian priesthood! The most profane and fabulous of all profane old wives fables.

As, in the Lord's supper, we remember that he came forth from the Father, and came into the world; so this remembrance imports, that he has left the world, and is gone to the Father, John xvi. 28. Now, he left the world, and went to the Father, when he died, and rose again, and ascended to the Father's right hand in the highest heaven, Acts ii. 29.—36. which must contain him till the times of restitution of all things, Acts iii. 21.

He left the world to go to the Father when he died; and he calls the time of his life in this world among his disciples, the time of his being with them, as he says, *These are the words which I spake unto you, while I was yet with you*, Luke xxiv. 44. When we eat that bread and drink that cup, we remember that his body was broken, and his blood shed and severed from his body, or that he truly died, and so left the world.

And he went to the Father when he was raised again from the dead, and was taken up into heaven, and sat on the Father's right hand, after he had first satisfied his apostles of the truth of his resurrection *by many infallible proofs*; as he afterward gave abundant evidence of his being by the right hand of God exalted, when he sent the promise of the Holy Ghost upon them, Acts i. and ii. And from thenceforth the disciples *continued stedfastly in the breaking of bread*, Acts ii. 42.

By his rising again from the dead, and ascending to the Father's right hand, the truth of his whole doctrine concerning himself as the Son of God, and the Christ the King of Israel, was confirmed: for he put the truth of it upon this issue before he died, John ii. 18.—22. Matth. xxvii. 63. and this was the most solemn declaration that could be given of the Father's judgment for him, in opposition to the judgment that the Jews and Pilate gave against him, as a blasphemer and a criminal; because he called himself the Son of God, and the King of Israel. Their sentence was solemnly reversed, when he was raised again from the death to which they condemned him, and exalted at the Father's right hand; and so he was declared in the most powerful manner to be the Son of God, and the Christ the King of Israel, Acts ii. 23. 24. 36. and iii. 13. 14. 15. Therefore we find his disciple Thomas, when he

ſaw him alive from the dead, profeſſing his faith in him, in theſe words, *My Lord, and my God*, John xx. 28. 29.

And by his reſurrection and exaltation, the Father manifeſted in the ſtrongeſt manner, how acceptable his obedience unto death for his people is unto him, If. liii. 10. 11. 12. Phil. ii. 8. 9. Acts iv. 11. 12. and v. 30. 31. and x. 40. 42. 43. and xiii. 35—39. The apoſtle expreſſes the ſtrength of the Chriſtian confidence of acceptance with God through this, when he ſays, "What ſhall we then "ſay to theſe things? If God be for us, who can be againſt "us? He that ſpared not his own Son, but delivered him "up for us all, how ſhall he not with him alſo freely give "us all things? Who ſhall lay any thing to the charge of "God's elect? It is God that juſtifieth: who is he that "condemneth? It is Chriſt that died, yea rather that is "riſen again, who is even at the right hand of God, who "alſo maketh interceſſion for us," Rom. viii. 31.—34.

The diſciples were much troubled at the thoughts of his going away from them. But he tells them, "If ye loved "me, ye would rejoice, becauſe I ſaid, I go unto the Fa-"ther: for my Father is greater than I," John xiv. 28. It is the matter of the greateſt joy to them that love him, that he who was in the form of God, condeſcended to become leſs than the Father, in taking on the form of a ſervant, that he might fulfil the law in our name by his obedience unto death, and receive from the Father the reward of this his ſervice for us: for, if he had not condeſcended thus to ſerve the Father for us, and to be rewarded by him for us, we had been left for ever under our ſin, and the death that is due to it. But we rejoice in the remembrance of the Son of God, who came forth from the Father, and came into the world, and has again left the world, and is gone to the Father. And, while we remember with ſympathy his humiliation and extreme ſufferings in ſoul and body for our ſins when he was with us, and are grieved for the ſins that cauſed this, we alſo have a joyful ſympathy with him in his exaltation, and in that glorious reſt he is entered into for us, and in the light of his Father's countenance that has made him exceeding glad now when he is gone from us to the Father. Thus, when we conſider the Son of God as he was with us, or in that reſpect wherein we had him preſent with us, it was ſo far from being matter of grief that he went from us to the Father, that it is the ground of the greateſt joy: for in that reſpect the Father is greater

greater than he, as being his rewarder for the ſervice he did for us at his commandment.

As we rejoice in his taking again his life, which he laid down, and in his ſitting on the right hand of the Father, at his commandment; we at the ſame time adore the infinite dignity and worth of his divine perſon, through which he was able to ſatisfy offended juſtice and the broken law, and ſo merited to go to the Father, as he did: for he was *brought again from the dead by the blood of the everlaſting covenant*, Heb. xiii. 20.; and *by his own blood he entered in once into the holy place, having obtained eternal redemption for us*, Heb. ix. 12.: and therefore we find the company of the redeemed, and the innumerable company of angels worſhipping him, as appearing in midſt of the throne, alive from the dead, and aſcribing worthineſs unto him, ſaying, *Worthy is the Lamb that was ſlain*, Rev. v. 8.—12. And when we thus worſhip him who was declared to be the Son of God by the reſurrection from the dead, we adore the divine Majeſty in the perſon of the Father, and all his glory as it appears to us in his *commandment* to the Son *to lay down his life, and to take it again:* for he was *raiſed up from the dead by the glory of the Father*, John x. 18. Rom. vi. 4. 1 Pet. i. 21.: as we alſo adore the glory of the divine power and almightineſs in the perſon of the Holy Ghoſt, as it appears in his work of raiſing him from the dead, and glorifying him at the Father's right hand, Rom. viii. 11. Eph. i. 19. 20.

As we acknowledge Jeſus Chriſt to be God, by remembering him as gone from us to the Father, ſo we acknowledge him hereby as the Chriſt, the King of Iſrael, who died and roſe again, that he might be Lord both of the dead and the living, Rom. xiv. 8. 9. When we do this to his remembrance, we profeſs ſubjection to his authority as our Lord in this his commandment, *Do this:* for as there is no proper reaſon for our doing it, but his command; ſo, if we do it not for this reaſon, we are not obſerving it as his ordinance. Now, we cannot pretend to profeſs ſubjection to him as our Lord in obeying this command, if at the ſame time we be living in the neglect of any one of the leaſt of his commandments known to us: and therefore we are convinced of hypocriſy by our doing this, if we be not ſtudying to obſerve all things whatſoever he hath commanded; yea, if we be not denying ourſelves in the obedience of his

his commands, we but in vain pretend to do this to his remembrance, who denied himself to the death for us.

And by this remembrance of him, we acknowledge him to be the Christ, even that prophet of whom Moses spake, saying, "A prophet shall the Lord your God raise up unto "you, of your brethren, like unto me; him shall ye hear in "all things whatsoever he shall say unto you. And it shall "come to pass, that every soul which will not hear that "prophet, shall be destroyed from among the people," Acts iii. 22. 23. Deut. xviii. 15.—19. His whole doctrine is confirmed by his dying and rising again, and so going from us to the Father; and in our doing this to his remembrance, we set to our seal to the truth of all his doctrine, thus professing to believe the truth of it. And whereas we have no ground for the relation betwixt the sign and the thing signified in this *sacrament*, but only his word, saying, *This is my body*, and, *This is my blood of the new covenant*; we solemnly profess the belief of this his word, as oft as we eat that bread, and drink that cup; and without this faith in him, we cannot truly eat his supper. Now, if we receive his testimony here, or take his word for this, how can we disbelieve him in any other thing he says to us? Therefore we are acting hypocritically, as often as we pretend to believe this in eating his supper, if we be not believing him in all things whatsoever he says unto us, or in all that is written in the New Testament, as well as in this. Jesus Christ appears in this ordinance as the prophet and teacher of his disciples, instructing them by the instituted signs in the knowledge of the truth of the whole gospel; and the relation betwixt the signs and things signified, depending on his word, is laid as the foundation of the whole instruction he gives his disciples in this ordinance; and therefore, without believing him in this, they cannot be instructed by him as his disciples, nor learn of him the glorious things imported in the outward action that they are observing.

But, by remembring him as gone from us to the Father, we especially acknowledge him as our priest, or sacrificer, and intercessor for us with the Father by sacrifice: for the Christ is he to whom the Father hath sworn, *Thou art a priest for ever after the order of Melchisedeck*, Psal. cx. 4. Heb. v. and vii. We acknowledge him in this ordinance as having *given himself for us, an offering and a sacrifice to God for a sweet-smelling savour*, Eph. v. 2. and as having,

not

not by the blood of goats and calves, but by his own blood, entered in once into the holy place, having obtained eternal redemption for us, Heb. ix. 11. 12. But of this we may see more afterwards, when we come to speak of the declaration of Christ's death as a sacrifice in his supper, which represents a feast upon his sacrifice. Only here we may take notice, that only they can truly and unfeignedly eat the Lord's supper, who are coming to God no other way but by him, by his priesthood, his sacrifice and intercession. All confidence in our merit; and all seeking to establish a righteousness of our own, must be far from us in the Lord's supper; and they cannot eat it, who have no confidence to put in the sacrifice and intercession of Jesus Christ.

SECT. VII. *This remembrance of him is to be continued during his absence, and till he come again.*

WHen the disciples were troubled at his saying, that he was to go from them, he comforted them by these words, *In my Father's house are many mansions: — I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also,* John xiv. 2. 3. And the apostle tells us, *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come,* 1 Cor. xi. 26. which is his illustration of the words that he declares the Lord spake at the institution of his supper, saying, concerning the bread, *This do ye to my remembrance,* ver. 24. and concerning the cup, *This do ye, as oft as ye drink, to my remembrance,* ver. 25.

There will be no occasion for this remembrance of him when he comes again; for then he will be bodily present with us, as he says, *If I go, — I will come again, and receive you to myself, that where I am, ye may be also:* but, until that be, we must keep him in remembrance, by declaring his death in this ordinance, which is a most notable mean, whereby the Holy Ghost supplies the want of the Lord's bodily presence among his disciples, till he come again; for he signified to them, when instituting it, that he would hold communion with them in his supper in a more excellent manner, through the Holy Ghost, that was to be given them when the New-testament church should be erected, than he was now doing when bodily present. He said,

ſaid, *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom*, Matth. xxvi. 29.

When we conſider that the New Teſtament manifeſtly declares, that the true diſciples of Chriſt muſt continue in a ſtate of conformity to him in his humiliation till he come again, Matth. xvi. 21.—27. Acts xiv. 22. 2 Tim. iii. 12. 2 Theſſ. i. 5. 6. 7. 1 Pet. iv. 13. Rev. vi. 11. *&c.* we may ſee a ſufficient reaſon for their keeping him in remembrance, by continuing to ſhew, or declare, his death till he come. The diſciples of Chriſt *continued ſtedfaſtly in the breaking of bread*, while the true profeſſion of the faith of Chriſt's ſufferings and the following glory, 1 Pet. i. 10. 11. 12. and of the neceſſary connection betwixt fellowſhip with him and conformity to him in his ſufferings, and fellowſhip with him in his glory, 2 Tim. ii. 10. 11. 12. 13. Rom. viii. 16. 17. 29. Phil. iii. 10. 11. 15. remained in the churches: but, when they began to ſwerve from this, and to think of a worldly kingdom to Chriſt, and to adapt Chriſtianity to the kingdoms of this world, and to their intereſts in this life, the remembrance of his death in his ſupper became leſs frequent, and ſucceeded in the place of the pompous ſolemnities of the worſhip that had been in the nations of this world before. They could not then find ſuch neceſſity for this remembrance of his death, nor ſuch benefit by it, as thoſe who came after Chriſt taking up their croſs and following him; nor could the remembrance of his death in the ſupper be the ſame, as it was among the followers of the Lamb that was ſlain.

They who would continue in the confeſſion of the truth of the goſpel, as it diſtinguiſhes Chriſt's diſciples from the world, and expoſes them to the ſame hatred that the world ſhewed to Jeſus Chriſt, will eaſily ſee the neceſſity and uſefulneſs of continuing ſtedfaſtly in this remembrance of him, by ſhewing his death till he come. They will find it neceſſary and uſeful to ſupport them in holding faſt the confeſſion of the faith and hope that is in Chriſt, againſt the temptations of this world they are continually expoſed to, and againſt the inclination toward the courſe of this world that ſtill remains in them. They will find it of great ſignificancy as a mean to cheriſh in their ſouls the deſire of knowing him, *and the fellowſhip of his ſufferings, being made conformable to his death, if by any means* they *may attain unto the reſurrection of the dead*, Phil. iii. 10. 11. 15.

But,

But, as for them who would be Christians without taking up their cross, and confess Christ in a consistency with their interests in this life, this ordinance was never appointed for them; and the less frequent it be, the better it suits their purpose.

When the Lord says, *This do ye, as oft as ye drink it*, he plainly signifies his will, that they should be frequent in the observation of this ordinance, and warrants them to go about it as often as it is in their power. Accordingly, we see the first Christian church continuing stedfastly in this, as well as in the other ordinances for which they constantly assembled themselves together, Acts ii. 42. And, for the space of two hundred years after the death of the apostles, while the profession of Christianity was connected with the cross, and the instituted discipline remained in any vigour, we are informed by such as have looked most narrowly into the records of those times, that "the believers received the "eucharist very often, and commonly as often as they met "together; but they were persuaded, that, in order to re-"ceive it worthily, and in a profitable manner, it was ne-"cessary to live holily, and according to the maxims of "the gospel *." The apostle plainly signifies to the Corinthians, that the end of their assembling themselves together for ordinary, was to eat the Lord's supper, when he tells them, that their assembling was not suited unto this great end, by reason of the evils he complains of among them, as he says, *When ye come together therefore into one place, it is not to eat the Lord's supper*, 1 Cor. xi. 18. 20. 21. And, though he finds great fault with their manner of going about it, yet he is far from bidding them discontinue it, or defer the observation of it, till such time as he was to come to them and set in order other things; but he calls them forthwith to reform, and so go on in the eating of the Lord's supper: for he says, *Wherefore, my brethren, when ye come together to eat, tarry one for another: and if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come*, 1 Cor. xi. 33. 34.

Christ's disciples have always observed the first day of the

* *Dupin's Compend. vol.* 2. *p.* 73. — Ευχαριστια, ης ουδενι αλλῳ μετασχειν εξον εστιν η τῳ πιστευοντι — καὶ ουτως βιουντι ως ο Χριστος παρεδωκεν. *Just. Mart. apol.* 2. at the end.

week, on which the Lord Jesus rested from his own works, as the sabbatism that remains to the people of God, after the seventh-day sabbath, with the rest for which it was appointed, is no more, Heb. iv. 3.—10. And their assembling themselves together for worship on that day, was so deep laid in the primitive profession of Christianity, that when the world put on the Christian name, and a form of Christianity, they got a form of assembling for worship on the first day of the week, which continues to this day in all the nations called Christian. Now, if we would seek the scripture-warrant for the assembling of ourselves together on that day, which is the sabbatism of the people of God, that so we may do it in obedience to the word of God, and not as a tradition of our fathers, or a commandment of men; we shall find it only in these words, *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow*, Acts xx. 7. But, unless we shall deny, that this text binds Christ's disciples to assemble for worship every first day of the week, we must acknowledge, that it obliges them to come together every first day of the week to break bread. And how then can we pretend subjection to the authority of the scripture in our coming together to worship on that day, while we are neglecting that very ordinance of worship to which that same authority calls us together on that day *?

As our sabbatizing, or resting from our own works, on the first day of the week, is a sign of the truth of the promise of entering into his rest who hath rested from his own works on that day, and is entered into his rest; and as our assembling together on that day is a sign and pledge of our gathering together unto him at his coming again to bring us into his rest, through his works that he finished in his death, 2 Thess. i. 7. and ii. 1. there can be no ordinance of worship observed in our assembling together, more proper, more suitable to the design of that day, than that wherein we declare or shew his death till he come. And, if we pretend our unfitness to excuse us from coming to the Lord's supper, that same excuse will serve as well for our not ceasing from our own works, nor assembling with the

* Et sane hæc consuetudo quæ semel quotannis communicare jubet, certissimum est diaboli inventum. *Calvin. Inst. lib. 4. cap. 17. sect. 46.*

people

people of God on the Lord's day; for the profeſſion is as great in the one as in the other. The keeping of the Lord's day is a ſolemn profeſſion of the faith, love, and hope that is in Chriſt, as well as the eating of the Lord's ſupper. In ceaſing from our own works on the firſt day of the week, we confeſs the faith of Jeſus Chriſt the Son of God, his having ceaſed from his own works, and entered into his reſt; we declare our faith and hope of the promiſe that is left us in the New Teſtament, of entering into his reſt; and that we reſt in the works of Jeſus Chriſt, through which he entered into his reſt, and ceaſe from going about to eſtabliſh a righteouſneſs of our own; and that we ceaſe from ſeeking a worldly reſt, and are ſtudying to enter into his heavenly reſt: and our aſſembling with the people of God on the firſt day of the week, is not only a confeſſion of the faith of his reſurrection, who ſhewed himſelf alive to his aſſembled diſciples on that day, John xx. 19. 20. but likewiſe of our love to the diſciples, and of our hope of being gathered together with them unto him at his appearing, Heb. x. 23. 24. 25. Now, he that is fitted unto this profeſſion, which is plainly imported in the keeping of the ſabbatiſm of the people of God, cannot be ſaid to be unfit for eating the Lord's ſupper.

But we muſt look on our obſervation of the inſtitutions of worſhip, not only as a profeſſion on our part, but likewiſe as the mean of divine appointment for inſtructing us, and for influencing us to that which is profeſſed. If the pſalmiſt had conſidered his going into the ſanctuary only as a profeſſion, when he was labouring under a temptation to Atheiſm which he was not able to overcome, he had never entered the ſanctuary, among the worſhippers of God, till he got clear of the temptation; yet he was not cleared of the temptation till he went into the ſanctuary, Pſal. lxxiii. 16. 17. And thus, while he could make no profeſſion in going to the ſanctuary, he found it the mean of influencing him to that which was there profeſſed; therefore he concludes, *It is good for me to draw near to God*, ver. 28. And the apoſtle, when calling the wavering Hebrews to draw near, and to hold faſt the profeſſion of their faith or hope, charges them not to forſake the aſſembling of themſelves together.

If we plead our unfitneſs at any time to excuſe us from continuing in coming together on the firſt day of the week to break bread, this very excuſe imports, that it is a

ſenſe of our being fitted for it that gives us confidence to draw near to God in that ordinance when we come to it; and that we are then coming before him, not as the publican, but as the Phariſee, Luke xviii. 9.—14. than which nothing can be more unſuitable to the deſign of the Lord's ſupper, where we remember the breaking of the Lord's body and the ſhedding of his blood as the only ground of our confidence of acceptance with God.

It is the prieſthood, and ſacrifice, and interceſſion of Jeſus Chriſt that encourages his people to hold faſt their profeſſion, Heb. iv. 14. 15. 16. and x. 19.—23. And, when they are in fear, on the one hand, of the danger of eating and drinking unworthily in their coming together to the Lord's ſupper, and, on the other hand, of the danger of departing from the living God in forſaking the aſſembling of themſelves together; they ſhould be moved to continue ſtedfaſtly in their profeſſion, by the conſideration of the high prieſt of that profeſſion, and of his blood, that ſpeaketh better things than that of Abel, Heb. iii. 1. 12. and xii. 24.

CHAP. III.

The Lord's ſupper ſhews his death as the true ſacrifice.

SECT. I. *The truth of this illuſtrated.*

THough the light of nature could not teach ſinners to draw near to God, and ſeek his favour by ſacrifice; yet it is manifeſt, that all nations, in all times, worſhipped in this manner: and this, as a late author * has obſerved, is the ſtrongeſt preſumption that the worſhip by ſacrifice flowed originally from a revelation, pointing out reconciliation with the offended Deity by the execution of the divine judgment againſt ſin, which is death, upon a ſpotleſs ſubſtitute; and ſhewing purification from ſin, by the ſhedding of the blood of ſuch a ſubſtitute. And it is moſt probable, that the practice of ſacrificing the firſt-born among the Gentiles, putting their children to cruel deaths, was a miſapplication of the revelation that the ſubſtitute, by whoſe death the Deity ſhould be reconciled,

* Thoughts concerning religion.

was

was to be the first-born of a woman, Gen. iii. 15. Exod. xiii. 2. Numb. iii. 13. Luke ii. 23. Exod. xi. 5.

When the posterity of Noah, who learned from him to worship God by sacrifice, Gen. viii. 20. 21. fell into idolatry, and lost the true knowledge of the design of the sacrifices, God took care to preserve the knowledge of the revelation, in the institutions of the worship by sacrifice among the children of Israel, the nation of which the true sacrifice was to come, and in the writings of the Old Testament, committed to them. And whereas they, as well as the rest of the nations, were ready to rest in the emblems of the true sacrifice, and to lose the view of the great end of them, God took care to shew them, that these sacrifices they offered continually, could not take away sin: For it could not be understood how he declared himself the God of a sinful nation, in giving them a law wherein he promised life only to him that should fulfil it, and declared every one accursed that continued not in all things written in the book of the law to do them; if he had not designed that this law should be fulfilled by that seed promised to Abraham, and in the loins of the people of that nation, for whose sake God was the God of the people thus related unto that seed. And thus they were taught, that the blessedness promised by that seed, could not come but by the execution of the curse upon him who should be spotless in a perfect obedience to the law, Rom. x. 4. Gal. iii. 9.—14.

In the institution of sacrifices, God appointed emblems of the defilement of the conscience by sin, whereby sinners are separated from God, such as the defilement by the dead; and, when he called the purification by sacrifice from that defilement, *a purification for sin*, Numb. xix. 9. he plainly intimated, that these sacrifices, and the purifications by them, were but emblems of the true sacrifice, and of the purification of the conscience thereby from the true defilement by sin, that does indeed separate sinners from real intimacy with God. Thus the apostle says of the sacrifice for purification of the defilement by the dead, and likewise of the sacrifices of atonement for the uncleanness of Israel, and their transgressions in all their sins, and for the tabernacle remaining among them in midst of their uncleanness, Lev. xvi. 16. that they *sanctified to the purifying of the flesh*, Heb. ix. 13. but *could not make* them *perfect as pertaining to the conscience*, ver. 9. And he sets forth

ſorth the true ſacrifice, as typified by them, when he ſays, "For, if the blood of bulls and of goats, and the aſhes of "an heifer ſprinkling the unclean, ſanctifieth to the pu- "rifying of the fleſh; how much more ſhall the blood of "Chriſt, who, through the eternal Spirit, offered himſelf "without ſpot," or fault, "to God, purge your conſcience "from dead works to ſerve the living God," ver. 13. 14. In the emblematical purification and atonement, God ſhewed the method of the true, by transferring the guilt and puniſhment of ſin upon the true ſacrifice; for we ſee the defilement by the dead transferred on the heifer, whereby they were cleanſed from that uncleanneſs, Numb. xix. 7. 8. 10. 21. and the ſcape-goat bare upon him all the iniquities of Iſrael, that were put upon his head by Aaron's laying his hands upon his head, and confeſſing over him all their iniquities, Lev. xvi. 21. 22. From which we may ſee, that the common practice, of laying the hand on the head of the ſacrifices, was the ſign of the transferring of the guilt upon the ſacrifice. Thus it was appointed to him that offered a burnt ſacrifice, Lev. i. 4. "He ſhall put "his hand upon the head of the burnt-offering; and it "ſhall be accepted for him, to make atonement for him." See, concerning other ſacrifices, Lev. iii. 2. 8. 13. and iv. 4. 15. 24. 29. 33. and v. 5. 6. Exod. xxix. 10. 15. 19. And this pointed to him on whom the iniquity of all God's people was laid, who bare our ſins on his own body on the tree; who, knowing no ſin, was made ſin for us, that we might be made the righteouſneſs of God in him; who hath redeemed us from the curſe of the law, being made a curſe for us; and who ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God, Iſ. liii. 6. 1 Pet. ii. 24. 2 Cor. v. 21. Gal. iii. 13. 1 Pet. iii. 18. And ſo we find him, in the inſtitution of his ſupper, pointing out himſelf to us as the true ſacrifice of atonement, when he ſays, "This is my body, which is given" and "broken for you;" and, "This is my blood which is ſhed for many for the "remiſſion of ſins."

When God inſtituted the ſacrifices that were offered to him for a ſavour of reſt, and the Iſraelites were ready to look on them as a ſatisfaction for their ſins, that he was pleaſed to accept of; he took care to ſhew them, that he did not truly reſt in theſe ſacrifices, Rom. x. 5. Gal. iii. 10. Pſal. l. 8.—13. Pſal. xl. 6.; and that therefore they were no more but emblems of the true ſacrifice of that promiſed

promiſed ſeed which ſhould be offered unto him for a ſavour of reſt, Eph. v. 2.; by the offering of which, theſe emblems or types ſhould be laid aſide, ſo as no more to be lawfully offered, Iſ. lxvi. 1. 3. and Pſal. l. and li. 16. 17. And that obedience and contrition of heart wherewith he declared he would be pleaſed, when he ſaid he would not reſt in the typical ſacrifices, is to be found truly and properly in him only, "who in the days of his fleſh, "when he had offered up prayers and ſupplications, with "ſtrong crying and tears, unto him that was able to ſave "him from death, and was heard for his piety, though "he were a Son, yet learned obedience by the things "which he ſuffered," Heb. v. 7. 8. The apoſtle ſhews us the mind of God plainly on this head in his explication of a paſſage in the 40th pſalm, Heb. x. 4.—10. His words are: "For it is not poſſible that the blood of bulls and "of goats ſhould take away ſins: wherefore, when he "cometh into the world, he ſaith, Sacrifice and offering "thou wouldſt not, but a body haſt thou prepared me; in "burnt-offerings and ſacrifices for ſin, thou haſt had no "pleaſure. Then ſaid I, Lo, I come (in the volume of "the book it is written of me) to do thy will, O God. "Above, when he ſaid, Sacrifice, and offering, and burnt-"offerings, and offering for ſin, thou wouldſt not, neither hadſt pleaſure therein, (which are offered by the "law); then ſaid he, Lo, I come to do thy will, O God. "He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the "offering of the body of Jeſus Chriſt once for all."

Further, when God appointed the ſame ſacrifices to be repeated daily, and year by year continually, and ſo called ſin again to remembrance, he thereby intimated, that his judgment againſt ſin was not truly executed in theſe ſacrifices, nor his juſtice indeed ſatisfied by them; and that they were only figures of a true ſacrifice to come: therefore he promiſed, that the time ſhould come when he would not call ſin to remembrance again by another ſacrifice, Jer. xxxi. 34. The apoſtle inſiſts on this, when, pointing out Jeſus Chriſt as the true prieſt and ſacrifice, he ſays, Heb. x. 1.—4. "For the law having a ſhadow of good things to "come, not the very image of the things, can never with "thoſe ſacrifices, which they offered year by year con-"tinually, make the comers thereunto perfect. For then "would they not have ceaſed to be offered? becauſe that "the

" the worshippers once purged, should have had no more " conscience of sins. But in those there is a remembrance " again of sins every year." And again, ver. 11.——18. he saith, " And every priest standeth daily ministering and " offering oftentimes the same sacrifices, which can never " take away sins; but he, having offered one sacrifice for " sins, for ever sat down on the right hand of God.— For " by one offering he hath perfected for ever them that are " sanctified. And even the Holy Ghost witnesseth to us,— " Their sins and iniquities will I remember no more. Now, " where remission of these is, there is no more offering " for sin."

In the New Testament we are called to draw near to God by the sacrifice of Jesus Christ, who did not " offer " himself often, but now once in the end of the world " hath appeared to put away sin by the sacrifice of himself," Heb. ix. 25. 26. and x. 12. 14. 19. 22. And we are called *priests;* and our prayers, alms, patient suffering for Christ, praises and thanksgivings to God by him, are called *sacrifices* on account of their near respect and conformity to the sacrifice of Jesus Christ, from which these things all flow, and through which only they are acceptable to God, 1 Pet. ii. 5. Heb. xiii. 15. 16. Phil. ii. 17. and iv. 18. Rom. xii. 1. We are not called *priests*, as offering any sacrifice of ours for sin; but on account of our near union and communion with our elder brother the High Priest, in drawing near to God by the blood of his sacrifice for sin that was once offered: and the spiritual sacrifices, which we offer up acceptable to God by him, are not sacrifices for sin, but applications for mercy and grace through his sacrifice unto God, who is thereby reconciled; and they are thanksgivings and praises to him as manifested in reconciling us unto himself, by the sacrifice of Christ. Thefore, when God says, in the 50th psalm, that he took not pleasure in the typical sacrifices, he speaks thus: " I will take no bullock out of " thy house, nor he-goats out of thy folds. —Will I eat the " flesh of bulls, or drink the blood of goats? Offer unto " God thanksgiving, and pay thy vows unto the Most " High. And call on me in the day of trouble; I will " deliver thee, and thou shalt glorify me." And when we call on God in our trouble, who heard Jesus Christ, and delivered him through the blood of his own sacrifice; and glorify him in our bodies and spirits, which are not our own, but bought with the precious blood of Christ, who glorifies

glorifies the Father by his own sacrifice, whereby he has entered into the holy place; then we are a holy priesthood, offering up spiritual sacrifices acceptable to God through him. And thus the sacrifice of Jesus Christ is the only true sacrifice, with reference unto which, every other thing that the scripture calls *sacrifice*, gets that name.

Since this one offering for sin has been made, there is no more any such offering in the New Testament, or covenant; wherein God declares himself fully pleased with this, and says, that he will remember our sins and iniquities no more. Therefore there is no offering made by fire, nor any shedding of blood, in the institutions of the New-testament worship: but, on the contrary, these institutions plainly import the sufficiency of Christ's sacrifice already offered; so that we cannot draw near to God in them, without some assurance in the faith of this, that God rests in the sacrifice of Christ once offered, so as never more to require any other offering for sins. The washing of our bodies with water in baptism, imports our purification from the defilement of sin, through the sacrifice of Christ once offered; or, as the apostle calls it, the sprinkling of our hearts from an evil conscience by the blood of Christ. For this is his inference from what he had said of his sacrifice once offered as the end of all offerings for sin: "Having "therefore, brethren, boldness to enter into the holiest "of all by the blood of Jesus,—let us draw near with a "true heart, in full assurance of faith, having our hearts "sprinkled from an evil conscience, and our bodies wash-"ed with pure water," Heb. x. 19. 22. and xii. 24. 1 Pet. iii. 18. 21. Rom. viii. 34.

And the Lord's supper plainly declares the sacrifice of Christ already offered as the end of all the offerings for sin, as he says, in the institution of it, *This is my blood of the new testament, which is shed for many for the remission of sins:* for thus he evidently sets forth himself in his death as the sacrifice for sins. And he calls his blood, that is shed for the remission of sins, *the blood of the new testament*, or *covenant*; that is, the covenant wherein God says, *Their sins and their iniquities will I remember no more.* From which the apostle makes inference thus: *Now, where remission of these is, there is no more offering for sin.*

The same thing is manifest from what Paul says of the Lord's supper, in his discourse to the Corinthians against idolatry, in eating of the things sacrified to idols, 1 Cor.

x. 7. 14.—21. where he ſets the body and blood of Jeſus Chriſt againſt the ſacrifices of the Heathen; which had been indeed, in their firſt original, emblems of the true ſacrifice wherein God was worſhipped; but were now horribly profaned, and applied to idols. And from this oppoſition of the body and blood of Chriſt, whereof true Chriſtians partake, unto the ſacrifices whereof the Heathen, and they who did eat with them of theſe, did partake, it is moſt evident, that they who eat the Lord's ſupper, muſt look on Chriſt's body and blood as a ſacrifice. And this appears further, from the reference the apoſtle makes, at the ſame time, to the ſacrifices whereof Iſrael after the fleſh did eat, which were offered at the altar whereof they partook in eating of theſe ſacrifices: for by this he would have us look on the broken body and ſhed blood of Chriſt, as the true ſacrifice whereof Iſrael after the Spirit partakes, the antitype of the ſacrifices whereof Iſrael after the fleſh did eat.

And when the apoſtle refers to Iſrael after the fleſh their eating of the ſacrifices that were firſt offered at the altar, and likewiſe oppoſes the partaking of the body and blood of Chriſt unto the partaking of the ſacrifices offered to idols, he plainly ſets forth the partaking of the bread and cup in the Lord's ſupper as a repreſentation of a feaſt upon his ſacrifice. I ſay a repreſentation; becauſe the partaking of the bread and cup can be no otherwiſe called the partaking of his body and blood, than as that bread is called his body and that cup his blood. Now, ſeeing the Lord's ſupper is thus a feaſt upon his ſacrifice, it plainly ſignifies and declares, that his ſacrifice is already offered and accepted, as the truth and the end of the typical ſacrifices whereof Iſrael after the fleſh did eat when they feaſted on them.

The eating of the ſacrifices, when they were offered, was a part of the worſhip by ſacrifice, as the apoſtle plainly intimates, ver. 7. where he ſays, "Neither be ye idolaters, "as were ſome of them; as it is written, The people ſat "down to eat and drink, and roſe up to play:" and, as both Jews and Gentiles worſhipped by ſacrifice in their eating of the ſacrifices, ſo do Chriſtians worſhip by the true ſacrifice in their feaſting on his body and blood, ſpecially in his ſupper, which is expreſsly inſtituted as the ſign and mean of that feaſt.

And, ſeeing the Lord's ſupper ſhews his death as the true ſacrifice, by repreſenting our feaſt upon his ſacrifice; it follows,

follows, that there is no offering of his ſacrifice intended to be made in the ſupper, and that there is no repetition of his offering deſigned in the inſtitution of that ordinance; but an acknowledgment and declaration of his having already offered up himſelf in that one offering, whereby he hath for ever perfected them that are ſanctified.

Neither is there any foundation in this paſſage for that great, though very old, miſtake, of applying the notion of an altar to the table on which the bread and wine were ſet in the Lord's ſupper: for, though they who did eat of the ſacrifices were partakers of the altar, yet they did not eat of them upon the altar; but they were brought from the altar to the tables whereon they ate of them before the Lord in the place which he choſe. And, from the oppoſition betwixt the Lord's table and the table of devils, it is manifeſt, that we are not to conſider the Lord's table as the altar, but as the table where the ſacrifice is eaten which had been firſt offered at the altar. Yet neither is there any ground given here, for the making of any religious ceremony about the table whereon the bread and wine is ſet to be eaten: for, as the eating of the bread and wine is but the ſign of feaſting on Chriſt's ſacrifice, there was no particular rule in the Old Teſtament about the tables on which the ſacrifices were ſet to be eaten; but only that they were to be eaten before the Lord in the place which he ſhould chuſe to put his name there. And the apoſtle here puts *table* for that which is eaten, by a very ordinary manner of ſpeaking; for, whether Chriſtians uſed a table or not when eating of the idolatrous ſacrifices, they were guilty of all the evil that he points out in theſe words, "Ye cannot "drink the cup of the Lord and the cup of devils; ye "cannot be partakers of the Lord's table and of the table "of devils," ver. 21.

The Lord Chriſt himſelf, of whom we partake in feaſting on his body and blood, ſeems rather to be pointed out here by the apoſtle, as the truth of that emblem, the altar, whereof Iſrael after the fleſh partook in eating the ſacrifices.

Some would have the croſs to be conſidered as the altar, with reſpect to Chriſt's ſacrifice: but what our Lord ſays to them who taught, "Whoſoever ſhall ſwear by the altar, "it is nothing; but whoſoever ſweareth by the gift that "is upon it, he is guilty," may be very well applied to this imagination. He ſays, "Ye fools and blind; for whe-

" ther is greater, the gift, or the altar that ſanctifieth the " gift?" Matth. xxiii. 18. 19. Becauſe, if we ſhould ſuppoſe the croſs to be the altar, the gift would be much greater than the altar. And, when we conſider the holineſs and dignity aſcribed to the typical altar in the law of Moſes, and that it was laid as the foundation of the whole typical worſhip, ſo that, where-ever it ſhould be placed, there God recorded his name, Exod. xx. 24. we muſt think of ſomething greater intended by it than the tree on which Chriſt ſuffered, as the antitype muſt be of greater dignity than the type: for, whatever the New Teſtament aſcribes to the croſs, pointing out thereby the ſufferings and death of Chriſt, is to be underſtood of his death, and not merely of the tree on which he ſuffered. But, when we think what ſhould be the altar that ſanctified the gift of Chriſt's body and blood, the infinite dignity of the divine nature in his perſon muſt be that which offers itſelf firſt to our view, as ſeparating the gift, and giving it dignity by its union with it in his perſon. Thus, as Chriſt himſelf is the antitype of the ſacrifices, and of the prieſt, and of the propitiation or throne of grace; ſo is he likewiſe of the altar that ſanctified the ſacrifices. And this is ſignified by the apoſtle, as we may eaſily ſee, if we notice the connection betwixt the 10th and 15th verſes of the 13th chapter of the Hebrews: he ſays, ver. 10. " We have an altar, " whereof they have no right to eat which ſerve the ta- " bernacle;" and ver. 15. " By him therefore let us offer " the ſacrifice of praiſe to God continually."

In the Lord's ſupper we declare Chriſt both our ſacrifice and altar, as his divine perſon is ſet forth ſanctifying the gift of his body and blood, when he ſays, *This is my body and my blood.* And this we do in the Lord's ſupper, as we therein repreſent a feaſt on that gift that was ſanctified by that altar; ſo partaking of that true altar. And thus we conſider not the table, nor the tree, as our altar; but the Lord himſelf, to whom we pay divine honour when we eat of his ſacrifice.

Yet, when we view him in his death as the ſacrifice, we do not neglect the tree, when we conſider the remarkable reference the apoſtle makes to the law of Moſes concerning it, in ſetting forth Chriſt as bearing the curſe for us in his death, Gal. iii. 13. with Deut. xxi. 22. 23. Why he that was hanged on a tree for a crime that deſerved death, was declared to be accurſed, rather than another criminal that

was

was juſtly put to death in another manner, no other reaſon can be given, but that, as the curſe came firſt into the world by the eating of the forbidden tree, ſo deliverance from it ſhould come by him that was to bear it hanging on a tree. And ſo that appointment in the law of Moſes, with reſpect to hanging on a tree, ſeems intended to call to remembrance the way how ſin and the curſe entered into the world; but eſpecially to foreſhew Chriſt's bearing the curſe for us on the tree, and to point him out as being made a curſe in his being hanged on a tree. Therefore the apoſtle ſays, "Chriſt hath redeemed us from the curſe of the law, "being made a curſe for us; for it is written, Curſed is e- "very one that hangeth on a tree." And another apoſtle ſeems to point to the ſame thing, when he ſays, He *bare our ſins in his own body on the tree*, 1 Pet. ii. 24. And thus, when we think of the manner of Chriſt's death, in remembering him as our ſacrifice, we are led to conſider, how we became ſinners and accurſed, as we ſee how we are delivered from ſin and the curſe, Rom. v. 12.

SECT. II. *A deſcription of Chriſt's ſacrifice.*

IN the epiſtle to the Hebrews, where Chriſt is ſet forth as the true high prieſt, we have this deſcription of the nature of the office of the prieſt laid down as the foundation of the application of it unto him, *viz.* "Every high "prieſt taken from among men, is ordained for men in "things pertaining to God, that he may offer both gifts "and ſacrifices for ſins," Heb. v. 1. And again, viii. 3. "Every high prieſt is ordained to offer gifts and ſacrifices; "wherefore it is of neceſſity, that this man have ſome- "what alſo to offer."

In the 5th chapter, the application of *the offering of gifts and ſacrifices for ſins*, is made unto Chriſt, in theſe words, ver. 7. 8. "Who, in the days of his fleſh, when he had "offered up prayers and ſupplications, with ſtrong crying "and tears, unto him that was able to ſave him from "death, and was heard, in that he feared, (*or*, for his "piety *), though he were a Son, yet learned he obe- "dience by the things which he ſuffered."

Here, the time when this offering was made, is expreſsly

* Απο της ευλαβειας. This is deſcribed in the following words.

declared

declared to be *in the days of his flesh*, i. e. while, being *made of a woman, made under the law*, he was subject unto that law of Moses; which is called *the flesh*, Gal. iii. 3. And we must take *the flesh* in the same sense, 1 Pet. iii. 18. where he is said to have been *put to death in the flesh*. And so likewise must it be taken, 2 Cor. v. 16. where the apostle says, *Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.* After he died and rose again, he was no more in that state which is expressed by *the flesh*, and *the days of his flesh:* and so the offering of which the apostle here speaks, was made before he entered into heaven itself, the true holy of holies, to appear in the presence of God for us.

The prophecy of the Old Testament which seems to be referred to here by the apostle, is in the 53d chapter of Isaiah, where the prophet says, ver. 12.—"He hath poured out his soul unto death; and he was numbered with "the transgressors, and he bare the sin of many, and made "intercession for the transgressors."

And the notable fact, to which he points in these words, is declared by the evangelists, in their narration of the prayers that Christ made to the Father, in the extremity of his sufferings, in the garden and upon the cross, Matth. xxvi. 36.—44. and xxvii. 46. Mark xiv. 32.—39. and xv. 34. Luke xxii. 41.—44. and xxiii. 46. When the apostle speaks of his *strong crying*, he seems to point at his crying with a loud voice on the cross the first words of the 22d psalm, whereby he made that psalm his own prayer; and in this same epistle (chap. ii. ver. 10. 11. 12.) the words of the 22d verse of that psalm are declared to be his, in this manner: "For it became him, for whom are all things, and by "whom are all things, in bringing many sons unto glo- "ry, to make the captain of their salvation perfect through "sufferings. For both he that sanctifieth, and they who "are sanctified, are all of one: for which cause he is not "ashamed to call them brethren, saying, I will declare thy "name unto my brethren, in the midst of the church will "I sing praise unto thee." And from that same passage it is manifest, that he was suffering for his brethren, with whom he became partaker in flesh and blood, when he put up that prayer, and that he offered it up for their salvation from death in union with himself. Now, in that prayer he sets before the Father the greatness of his suf-

ferings

ferings for his brethren, as when he says, "I am poured "out like water, and all my bones are out of joint: my "heart is like wax, it is melted in the midst of my bowels. "My strength is dried up like a potsherd; and my tongue "cleaveth to my jaws; and thou hast brought me into the "dust of death." And he sets forth the manner of his death in these words: "For dogs have compassed me; the "assembly of the wicked have inclosed me: they pierced "my hands and my feet." And he prays for help and deliverance from death for himself and his brethren, and, in the hope of being heard, vows praises to the Father in the midst of the saved church of his brethren, in these words: "Be not far from me, for trouble is near; for "there is none to help.—But be not thou far from me, "O Lord; O my strength, haste thee to help me. De- "liver my soul from the sword, my darling, *or*, my only "one, from the power of the dog. Save me from the "lion's mouth; for thou hast heard me from the horns "of the unicorns. I will declare thy name unto my bre- "thren; in the midst of the congregation will I praise "thee.—My praise shall be of thee in the great congre- "gation; I will pay my vows before them that fear him." And what the apostle says of his being heard, is described in these words of that psalm, "Ye that fear the Lord, "praise him; all ye seed of Jacob, glorify him; and fear "him, all ye seed of Israel. For he hath not despised nor "abhorred the affliction of the afflicted; neither hath he "hid his face from him; but when he cried unto him, he "heard." All that seed of Israel have their part in the hearing of his cry; their eternal salvation is in it: for, when he was heard, he was *the author of eternal salvation to all them that obey him*, Heb. v. 9.

But the apostle likewise points plainly to the notable prayer in the garden, in this description of our High Priest's sacrifice for sins in the days of his flesh: and therefore we must consider his praying in the garden, as it is narrated by the evangelists.

Matthew tells us, (xxvi. 39.) "He fell on his face, and "prayed, saying, O my Father, if it be possible, let this "cup pass from me: nevertheless, not as I will, but as "thou wilt." And Mark (xiv. 36.) has it thus: "Abba, "Father, all things are possible unto thee; take away "this cup from me: nevertheless, not what I will, but "what thou wilt." And Luke expresses the same thing, in these

these words, (xxii. 42.) "Father, if thou be willing, re-"move this cup from me: nevertheless, not my will, but "thine be done." And Matthew repeats it, when he tells of his praying the second time, Matth. xxvi. 42. in this manner: "O my Father, if this cup may not pass away "from me, except I drink it, thy will be done." It is not to be supposed, that the evangelists tell every expression that our Lord used in his earnest prayers when he was in his agony; but only the most remarkable, and the substance of them: for they use not all the very same expressions; and Matthew expresses it the second time differently from the first, while Mark calls it the same *.

As they inform us of the condition he was in when he prayed thus, they shew us what that cup was, which he prayed might pass from him. They say, "He began to "be sorrowful, [*or*, to be sore amazed], and to be very "heavy, and saith, My soul is exceeding sorrowful unto "death. And being in an agony, he prayed more ear-"nestly: and his sweat was as it were great drops of "blood falling down to the ground." From this we may see, that the cup, whereof he was thus beginning to drink, is the death due by the law of God to the sins of the transgressors, with whom he was numbered, and whose sins he bare, when he poured out his soul unto death, and made intercession for them. He had tasted of this cup before, when, foretelling his death for the salvation of his people, he said, (John xii. 23. 24. 27. 28.), "Now "is my soul troubled; and what shall I say? Father, save "me from this hour: but for this cause came I unto this "hour. Father, glorify thy name." And when the apo-"stle says, he "offered up prayers and supplications to "him that was able to save him from death;" he is giving the sense of these words, "Father, if it be possible, "let this cup pass from me."

It is manifest, from these prayers and supplications of Jesus Christ, that there was the greatest reluctance and aversion in his soul from that cup of the wrath of God, or that cursed death due to sin, of which he was beginning to drink. And it could not be otherwise: for the more holy and innocent a soul is, the more fervently will it love the divine favour, and the light of his countenance; and

* Mark xiv. 39. τον αυτον λογον ειπων, which is not rightly translated, *the same words*.

according

according to the greatneſs of that love to the light of his countenance, ſo muſt the averſation from his wrath be great. Therefore it was a ſtrong expreſſion of his great love to the light of his Father's countenance, when he expreſſed his great averſion from the oppoſite death, in theſe words: *If it be poſſible, let this cup paſs from me*; and, *Father, ſave me from this hour.* So that this belongs to the piety for which the apoſtle ſays he was heard.

And if there had not been the greateſt averſion in his pious ſoul from the drinking of that cup that the Father gave him to drink, he could not have been ſo great a ſufferer as he was in drinking it; nor could he have had occaſion for that wonderful ſubmiſſion and ſubjection to the will of his Father, in drinking it, which he expreſſed to the Father in theſe words: *Not my will, but thine be done.* For this is that *obedience* which the apoſtle ſays *he learned from the things which he ſuffered.*

He prays to be ſaved from drinking of this cup, only upon this expreſs condition, If it could be conſiſtent with the Father's will, and if it could poſſibly be in a conſiſtency with his glory in the ſalvation of his people, for whom he was to drink that cup. And ſo he ſays, *If thou be willing,* and, *If it be poſſible,* and, *Father, ſave me from this hour: but for this cauſe came I unto this hour. Father, glorify thy name.* He would not be ſaved from drinking of the cup, or from that hour, if it was not conſiſtent with his Father's glory in his people's ſalvation from death. And ſo he expreſſed, in this prayer, the great love that was in his ſoul to God, and to his people; in that he would rather drink the cup from which he had the greateſt averſion, than that the Father ſhould not be glorified in the ſalvation of his people. Thus we ſee the perfection of that love that was required in the law, preſented to the Father in the prayers and ſupplications that our High Prieſt offered in the days of his fleſh. And this love, which was truly the fulfilling of the law, was obedience, as it carried in it the greateſt ſubmiſſion to the divine will. This higheſt inſtance of the ſubjection of his will to the will of the Father, occaſioned by the height of his ſufferings, was the higheſt inſtance of obedience that ever was in the world, and to which there is no parallel in the creation of God; eſpecially if we conſider the infinite dignity of the perſon thus obeying: *For though he were the Son, yet learned he obedience by the things which he ſuffered.*

As the connection betwixt sin and death was pointed out in the typical sacrifices, upon which the emblematical uncleanness was transferred; so this connection is most manifestly declared in this offering of Jesus Christ: for if, in any case, sin and death could have been separated, or if it had been any way possible for sin to pass without being punished with the wrath of God; it must have been when the Son of God himself, standing for his sinful people, was crying to his Father with tears to be saved from suffering his wrath due to their sins. But even in this case it was impossible; it was not the will of his Father that the cup should pass from him, except he drank it. He could not be saved from that hour; because, for this cause, came he unto that hour. From this it appears evidently, that in no other case can sin pass unpunished, by the most penitent prayers and supplications. And this is the clearest demonstration of the falsehood of that doctrine which the father of lies taught our first parents, and which is so much believed among men, *viz. Ye shall not surely die*; though even the light of nature shews the judgment of God against sin, Rom. i. 32.; for as God is infinitely and unchangeably good, he must be infinitely and unchangeably opposite to all sin, or to every disconformity to his law of love: and it was impossible that the divine goodness could appear in saving sinners, without this its opposition to sin, which is indeed his wrath, or, as men have called it, his vindictive justice. And this is clearly declared in Jesus Christ, *whom God hath set forth to be a propitiation, to declare his justice; that he might be just, and the justifier of him that believeth in him*, Rom. iii. 25. 26.

Now, though Jesus Christ would not be saved from drinking that cup, if it was not his Father's will; yet he still insists for salvation from it, when he drank it in obedience to him; for he prayed thus: *O my Father, if this cup may not pass away from me, except I drink it, thy will be done.* In this prayer he offers to the Father his sufferings, in the drinking of that cup, and his submission and subjection to his will therein; and he sets himself, in the things he suffered, and in this his obedience, before his Father as his Son; and thus he cried for salvation from that death, to which he gave himself for his people, unto the Father who was able to save him, his Son, from this death, when he thus suffered it. And the apostle tells us, he *was heard*,

heard, when he thus cried for salvation from death, *i. e.* he was saved from death. And this was for the piety that was expressed in the prayers and supplications that he offered up. This reason, for which he was heard, is more fully declared in the following words, *viz. Though he were the Son* *, *yet learned he obedience by the things which he suffered.*

1. In the prayers and supplications which he offered up, he presented to the Father *the things which he suffered*; even the pains of that death which was due to the sins of his people. The sorrows of that death † were expressed in the *strong crying and tears*; which, at the same time, shewed forth his most fervent love to the Father's countenance, that was hid from him when he died, bearing the iniquity of a people that had gone astray from God.

2. But then he also presented to the Father the perfection of his *obedience*, which was occasioned by *the things that he suffered*, and which could not be acted as it was, but in the extremity of the sorrows of that death: and so the apostle says, he *learned* it *from the things that he suffered. He poured out his soul unto death*, in saying to the Father, *If this cup may not pass from me, except I drink it, thy will be done.* And for this perfection of his obedience in the extremity of the sorrows of death, he was heard: for, when he had thus offered up himself without spot, the Father *raised him up, having loosed the pains of death: because it was not possible that he should be holden of it*, Acts ii. 24. For,

3. In those prayers and supplications which he offered up to his Father, he set himself before him as the Son, saying, *O my Father*, and calling on him as *able to save HIM from death.* If that death, wherein the infinite opposition of the divine goodness unto all sin is expressed, had been inflicted on any person of finite dignity, it was impossible that *the pains of it* could have been *loosed*; and so such a person must have been *holden of it* eternally: because otherwise the opposition of the divine goodness to sin could not be infinitely declared. But this was infinitely expressed in the death of that person of infinite dignity and worth, the Son of God, who addressed his Father in his death as able to save *him* from it; for the

* Καιπερ ων υιος.

† Psal. cxvi. 3. and Psal. lxxxviii.

Father, finding the infinite oppoſition of his goodneſs to all ſin infinitely declared in his death, *looſed the pains of death*, and raiſed him up to a life ſuitable to the infinite merit of his obedience to the death, Pſal. xxi. 4. 5. 6. And this deliverance from death, this glorious life that is given to him as the anſwer of the prayers which he offered up, is indeed the ſalvation of all his people: for they are ſaved, in partaking with him, as *heirs of God, and joint heirs with Chriſt*, Rom. viii. 17. Gal. iv. 4.—7. Heb. ii. 10. And thus, in his being heard, *he became the author of eternal ſalvation to all them that obey him.*

And this is the apoſtle's account of the ſacrifice of Chriſt our High Prieſt, when he gave his body to be broken for us, and his blood to be ſhed for us for the remiſſion of ſins. And we learn from it what to think of thoſe queſtions moved among the metaphyſical doctors, *viz.* Whether *vindictive* juſtice be eſſential to God? and, Whether we be juſtified by Chriſt's *active* and *paſſive* obedience, or only by his *paſſive?* as they ſpeak.

The apoſtle ſeems, not only to aſcribe the ſalvation of his people from ſin and death to this offering and ſacrifice of Jeſus Chriſt, but likewiſe his own conſecration as the High Prieſt of the New-teſtament church, that he might enter into the moſt holy place of that church to appear there in the preſence of God for them, as *a prieſt for ever after the order of Melchiſedek.* And this may appear if we conſider, that he calls *his being heard and ſaved from death*, by the name of *being made perfect*, ver. 9. where the word is the ſame that is rendered *conſecrated*, chap. vii. 28. where it is ſaid, "For the law maketh men high prieſts which have "infirmity; but the word of the oath which was ſince the "law, maketh the Son, who is CONSECRATED * for "evermore." It was then, when the Father heard him, and ſaved him from death, that he glorified him to be the High Prieſt of the New-teſtament church, ſaying to him, *Thou art my Son, to-day have I begotten thee* †: for, when the *commandment* concerning the Aaronical prieſthood was *diſannulled* by his death, and he was exalted at the Father's right hand, then he ſware unto him, *Thou art*

* This word is uſed in the *Septuagint* to ſignify the conſecration of Aaron and his ſons, Exod. xxix.

† Compare Heb. v. 5. with Acts xiii. 33.

a prieſt for ever after the order of Melchizedek, Heb. vii. 17. 18. Pſal. cx. 1. 4.

As Jeſus Chriſt was conſecrated by his death to enter into the holieſt of all as the High Prieſt of the New-teſtament church, ſo all his brethren were, by the ſame ſacrifice, conſecrated as *a holy prieſthood to offer up ſpiritual ſacrifices acceptable to God through him,* as we may ſee from Heb. x. 14. 19. Rev. i. 5. 6.

When Jeſus Chriſt was thus conſecrated (or, as it is expreſſed in the Hebrew, had *his hand filled)* by his own ſacrifice, he brought his offering into the moſt holy place; not that on earth made with hands, where only the high prieſt of Aaron's order entered once a-year, but heaven itſelf, the ſanctuary of the New-teſtament church, whereof he is the High Prieſt conſecrated for evermore. With reſpect to this bringing of his offering into the true holy of holies, the apoſtle ſays, Heb. viii. 1. 2. 3. 4. 5. "We "have ſuch an high prieſt, who is ſet on the right hand of "the throne of the Majeſty in the heavens; a miniſter "of the ſanctuary, and of the true tabernacle which the "Lord pitched, and not man. For every high prieſt is "ordained to offer gifts and ſacrifices: wherefore it is of "neceſſity that this man have ſomewhat alſo to offer. For "if he were on earth, he ſhould not be a prieſt, ſeeing that "there are prieſts that offer gifts according to the law: "which ſerve unto the example and ſhadow of heavenly "things." And, ver. 6. "But now hath he obtained a more "excellent miniſtry, by how much alſo he is the mediator "of a better covenant." And he deſcribes his bringing of his offering into the true ſanctuary of the true church of the new covenant, as the antitype of the high prieſts of Aaron's order their coming with their typical offerings yearly into the typical ſanctuary, Heb. ix 1. "Then verily the "firſt covenant had alſo ordinances of divine ſervice and a "worldly ſanctuary." Ver. 6. "Now, when theſe things "were thus ordained, the prieſts went always into the firſt "tabernacle, accompliſhing the ſervice of God:" ver. 7. "But into the ſecond *went* the high prieſt alone once e-"very year, not without blood, which he OFFERED for "himſelf and for the errors of the people:" ver. 8. "The "Holy Ghoſt this ſignifying, that the way into the holieſt "of all was not yet made manifeſt, while as the firſt ta-"bernacle was yet ſtanding;" Ver. 9. "Which was a figure "for the time then preſent." — ver. 11. "But Chriſt being

"come

" come an high prieſt of good things to come, by a greater " and more perfect tabernacle, not made with hands, that " is to ſay, not of this building;" ver. 12. " Neither by " the blood of goats and calves, but by his own blood, he " entered in once into the holy place, having obtained e- " ternal redemption for us." Ver. 24. " For Chriſt is not " entered into the holy places made with hands, *which are* " the figures of the true; but into heaven itſelf, now to " appear in the preſence of God for us:" ver. 25. " Nor " yet that he ſhould offer himſelf often, as the high prieſt " entereth into the holy place every year with blood of o- " thers." Ver. 26. " For then muſt he often have ſuffered " ſince the foundation of the world; but now once in " the end of the word, hath he appeared to put away ſin " by the ſacrifice of himſelf." And chap. x. 11. 12. " And " every prieſt STANDETH *daily* miniſtering, and offer- " ing oftentimes the ſame ſacrifices, which can never " take away ſins: but this man, after he had offered one " ſacrifice for ſins, for ever SAT DOWN on the right " hand of God." The inference from the whole is, ver. 19. 20. 21. 22. " Having therefore, brethren, boldneſs " to enter into the holieſt by the blood of Jeſus, *by a* " *new and living* way which he hath conſecrated for us, " through the vail, that is to ſay, his fleſh; and *having* an " high prieſt over the houſe of God: let us draw near—— And thus we are called to draw near, in the aſſembling of ourſelves together and eating the Lord's ſupper.

SECT. III. *A deſcription of the feaſt on his ſacrifice, or of eating his ſacrifice.*

WE have ſeen that the Lord's ſupper ſhews a feaſt upon his ſacrifice, which was prefigured by Iſrael after the fleſh partaking of the altar, in their eating and drinking before the Lord of the ſacrifices that were offered at the altar. Neither prieſts nor people ate of every ſacrifice whereof Chriſt is declared to be the antitype in the New Teſtament: for thoſe ſin-offerings whoſe blood was brought into the holy place to reconcile withal, were not eaten, but burnt in the fire, Lev. vi. 30. and x. 18. and xvi. 27. Numb. xix. 4. 5. with Heb. xiii. 11. 12. And the firſt ſort of ſacrifices, the burnt-offerings that were continually offered for a ſweet ſavour, or ſavour of reſt, unto the

the Lord, were wholly burnt upon the altar; but the meat and drink offerings, that belonged to these burnt-offerings, Exod. xxix. 40. 41. Lev. xxiii. 18. Numb. xxviii. and xxix. were the priest's, who did eat the meat-offering after the Lord's part of it was burnt upon the altar as an offering made by fire of a sweet savour unto the Lord, Lev. ii. 9. 10. and vii. 8. 9. 10. All Israel did eat of the sacrifices of the peace-offerings, after the Lord's part, which was called *the food*, or bread, *of the offering made by fire unto the Lord*, Lev. iii. 11. was burnt on the altar, and after the priest got the wave-breast and the heave shoulder, Lev. x. 14. And, with the flesh of the peace-offerings, the people did also eat of the meat-offerings (Lev. vii. 11. 12.) and drink-offerings that were sacrificed with them; as when David offered burnt-offerings and peace-offerings, at the bringing of the ark to the city of David, it is said, "he "dealt to every one of Israel, both man and woman, to "every one a loaf of bread, and a good piece of flesh, "and a flagon of wine," 1 Chron. xvi. 1. 2. 3. And at the offerings for the service of the house of God, when they sacrificed "burnt-offerings — with their drink-offerings, "and sacrifices in abundance, *they* did eat and drink before "the Lord on that day with great gladness," 1 Chron. xxix. 21. 22. And when the sacrifices were offered, by whose blood the covenant was confirmed, the elders of Israel *did eat and drink* before the Lord, Exod. xxiv. 5. to 11.

As the burnt-offering was to be cut into his pieces, Lev. i. 1. 6. 12. so it was appointed that the meat-offering in a pan should be parted in pieces, Lev. ii. 6. And our Lord seems to refer to this sacrifice, when he says, in the institution of his supper, *This is my body, which is broken for you:* even as we may perceive a reference to the *pouring out* (Numb. xxviii. 7. Exod. xxx. 9.) of the drink-offering to the Lord, in his saying, *This is my blood, which is shed for you.* The meat and drink offerings were sacrifices typifying the sacrifice of Christ, as well as the rest of the sacrifices: and the distinction betwixt the meat-offering and the offering of the first-fruits, which typified the first-fruits of the Spirit, Rom. viii. 23. with Acts ii. is very remarkable, Lev. ii. 9. 10. 12. "And the priest shall take from the meat-of- "fering a memorial thereof, and shall burn it upon the "altar: an offering made by fire of a sweet savour unto "the Lord. And that which is left of the meat-offering,

"shall

" ſhall be Aaron's and his ſons: a thing moſt holy of the " offerings of the Lord made by fire. —— As for the ob- " lation of the firſt-fruits, ye ſhall offer them unto the " Lord; but they ſhall not be burnt (*or aſcend*) on the al- " tar for a ſweet ſavour." Whatever excellency there be in the firſt fruits of the Spirit, yet the ſatisfaction to God's juſtice is only in the ſacrifice of Jeſus Chriſt, the antitype of the offerings of the Lord made by fire for a ſweet ſavour, or ſavour of reſt, to him *.

The Gentiles, as would ſeem from Pſal. xvi. 4. poured out drink-offerings of blood to their idols, and did not abſtain from blood, as the Lord hath commanded his people to do, not only in the Old Teſtament, Gen. ix. 3. 4. Lev. xvii. 10. 11. 12. 13. 14. but likewiſe in the New, even there where we are looſed from the yoke of Moſes's law, Acts xv. 19. 20. 28. 29. and xxi. 25. But the drink-offerings that Iſrael poured out to their God were of wine, whereof they partook with him. And the pouring out of wine as a drink-offering to him was a type of the ſhedding of the blood of Chriſt for the remiſſion of ſins; which blood is ſignified, as the true drink-offering poured out to the Lord, by the cup or the wine whereof we partake in the Lord's ſupper. That cup is not changed into his blood, that we may drink it in a bodily way; for that were unlawful, as being expreſsly forbidden by the Lord in the New Teſtament, which is ſealed by his blood: but it muſt be a ſpiritual drinking of his blood that is intended in his ſupper; which ſpiritual drinking is the truth and the antitype of Iſrael's drinking of the Lord's drink-offerings of wine.

The eating of the bread and drinking of the wine in the Lord's ſupper, is not the antitype of Iſrael's partaking with the altar, or with the Lord, in their eating of the ſacrifices and drinking of his drink-offerings: nor is it any way a continuation of the meat and drink offerings. The body and blood of the Lord, itſelf, is the only ſacrifice whereof we eat and drink, and wherein we have communion with God in the ſupper. There is no part of the bread and wine offered to the Lord by fire, or poured out to him, that we may partake with him in eating and drinking the reſt: ſo that our communion with God in the

* We may ſee, by comparing Heb. x. 5. with Pſal. xl. 6. that Chriſt is the antitype of the meat-offering, the MINHAH, as well as of the reſt of the ſacrifices.

ſupper

ſupper does not lie in eating the bread and drinking the wine, as Iſrael partook with him in eating of his ſacrifices of ſlain beaſts and his meat-offerings, and in drinking of his drink-offerings; but it lies in our ſpiritual eating of his body and drinking of his blood ſacrificed to God for a ſavour of reſt, and held forth to us under the ſigns of bread and wine, that we may take our part.

Now, that we may underſtand this ſpiritual eating and drinking of the Lord's body and blood, which is the truth and the antitype of the eating of the typical ſacrifices; we muſt firſt conſider the meaning and intent of the Lord's eating and drinking of the ſacrifices and of the meat and drink offerings, Pſal. l. 12. 13. Iſ. xliii. 24.: as when it is ſaid of the offerings made by fire on the altar, that they were *of a ſweet ſavour unto the Lord*; and concerning that part of the peace-offerings that was conſumed by the fire on the altar, that it was *the food*, or bread, *of the offering made by fire unto the Lord:* and with reſpect to the drink-offerings, which were of wine, it is ſaid of the wine, that it *cheereth God*, Judg. ix. 13.; for the *drink-offering of wine* is alſo ſaid to be *made by fire of a ſweet ſavour unto the Lord*, Numb. xv. 10. This way of ſpeaking concerning the emblematical ſacrifices, is applied to the true ſacrifice wherein it is verified, Eph. v. 2. *Chriſt — hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour* *.

This way of ſpeaking concerning the typical ſacrifices, which is verified in the true, is intended to expreſs to us the ſatisfaction that God finds to his offended juſtice in the death of Chriſt, and the delight he takes in the declaration of his name, or of his glory, that is made in the reconciling of ſinners to himſelf in him, whom *he hath made ſin for* them, *that* they *might be made the righteouſneſs of God in him.* This ſatisfaction and delight that the Father takes in the ſacrifice of Jeſus Chriſt is declared by the prophet Eſaias, when he ſays, *Behold mine elect in whom my ſoul delighteth*, Iſ. xlii. 1. and in the goſpel where he teſtifies of him, *This is my beloved Son, in whom I am well pleaſed*, Matth. iii. 17. and xvii. 5.

There can be no addition made, by any work, to the delight that he has in his own infinite perfection, who is

* Εις οσμην ευωδιας. This ſtands in the Septuagint for the Hebrew REAH NIHOAH.

without *variableneſs* or *ſhadow of turning*, James i. 17. The divine Three were infinitely happy before the world, in the enjoyment of the ſame boundleſs ſelf-ſufficiency, and had moſt perfect bleſſedneſs in the full poſſeſſion of the ſame eternal glory, before any creature could be happy in any manifeſtation of that glory. And, when there was a manifeſtation of this glory in the creation, (the work of theſe Three, Gen. i. 26. and iii. 22. Pſal. xxxiii. 6. Prov. viii. 22.—31. John i. 1. 2. 3. Col. i. 16. 1 John v. 7.), there could be nothing added to the divine bleſſedneſs, and nothing taken from it, by any thing that could come to paſs in the world, or by the happineſs or miſery of the creatures, whoſe happineſs lies in delighting in the divine glory as it is manifeſted to them.

Man ſaw the eternal power and wiſdom of the Creator, and the glory of divine goodneſs, ſpecially expreſſed to him in the things that were made; and the law written on his heart, requiring love, ſhewed him the divine nature, that is love; which was alſo further declared to him, with the delight that God takes in his own goodneſs, by the promiſe of life that he gave to his obedience; while, at the ſame time, the infinite oppoſition of the divine goodneſs unto ſin (or his jealouſy, his holineſs and juſtice, wherein he delights, Jer. ix. 24.) was declared in the threatening of death, wherewith he threatened diſobedience to the trying command, Gen. ii. 9. 16. 17. though this could not appear in any work before ſin entered into the world.

The ſin of man, though infinitely oppoſite to the divine glory, could give no diſturbance to God, who is invariably bleſſed in the enjoyment of his own eternal oppoſition to it, which is expreſſed in the curſe, and which began to appear in the world when ſin appeared; but, on the contrary, it made way for the manifeſtation of the glory of the divine mercy and pardoning grace to ſinners, together with the glory of his holineſs and juſtice, which is made by the ſacrifice of Jeſus Chriſt, whereby the eternal delight that God takes in his own mercy and juſtice, is brought within our view, that we may be bleſſed with him in the enjoyment of this his glory, brought near to us in this ſacrifice.

This was ſhewed in the emblem of feaſting with God in eating and drinking of the typical ſacrifices, that were offered to him *for a ſweet ſavour*. And the communion that Jeſus Chriſt, the true prieſt, has in his human nature with

with the Father, in the enjoyment of *the glory that* he *had with* him *before the world was*, and that is now manifeſted by his ſacrifice, John xvii. 4. 5. was pointed out by the typical prieſts their partaking with God in living on the ſacrifices that they offered unto him. In this enjoyment all his brethren partake with him, while they delight in the glory of the divine juſtice and mercy, as diſplayed in his ſacrifice; and this is the meaning of the prieſts and all the people of Iſrael partaking with the high prieſt, and ſo with God, in the typical ſacrifices.

This true eating of the true ſacrifice ſuppoſes a conviction of ſin in us ſinners, and an apprehenſion of the impoſſibility of looſing the connection betwixt ſin and that death that is contained in the curſe of the law: for how can a ſinner that ſees not the evil of ſin, nor fears the wrath that is due to it, find any ſatisfaction, or take any delight in the diſcovery of the divine juſtice and mercy in the ſalvation from ſin and death by the ſacrifice of Chriſt?

Nor can this enjoyment be without the faith or belief of what the goſpel declares concerning the divine ſatisfaction and delight in Chriſt's ſacrifice, expreſſed in the raiſing of him from the dead, and giving him glory, and in the remembering of iniquity no more. Our Lord plainly ſignifies, that the eating of his fleſh and drinking his blood is by faith, when he is pointing out himſelf as the truth of the bread from heaven, whereon the Iſraelites lived in the wilderneſs, John vi. where he ſays to the multitude that was following him for the loaves, ver. 27. *Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you.* And when they, upon this, aſk him, ver. 28. *What ſhall we do that we might work the works of God?* as thinking that they might live eternally by their working the works of God, if they ſhould be directed and helped to work them; according to that, *He that doth theſe things, ſhall live in them*; he anſwers them, ver. 29. *This is the work of God, that ye believe on him whom he hath ſent.* But they, ſtill minding their belly, and temporal life more than eternal, required a ſign, that they might believe, ſuch as was wrought when their fathers were fed with manna in the wilderneſs, ver. 30. 31. "What ſign ſheweſt "thou then, that we may believe thee? what doſt thou "work? Our fathers did eat manna in the deſert; as it "is written, He gave them bread from heaven to eat."

And he anſwers them, ver. 32. 33. 35. "Moſes gave you "not that bread from heaven; but my Father giveth you "the true bread from heaven. For the bread of God is "he which cometh down from heaven, and giveth life "unto the world.—I am the bread of life: he that co- "meth to me, ſhall never hunger; and he that believeth "on me, ſhall never thirſt." Ver. 36. "But I ſaid to you, "that ye alſo have ſeen me, and believe not." Compare Pſal. lxxviii. 22. 23. 24.

His doctrine, or his word, that we believe, and that was confirmed by his death, may be ſet forth under the notion of food for our ſouls; but his doctrine here, that we muſt feed upon by faith, is concerning himſelf, the Son of God, who came down from heaven, in becoming the Son of man, to give his fleſh and blood for the life of the world; as he ſays further, ver. 47. "Verily, verily I ſay "unto you, He that believeth on me, hath everlaſting "life." Ver. 48. "I am that bread of life." Ver. 50. "This "is the bread which cometh down from heaven, that a man "may eat thereof, and not die." Ver. 51. "I am the living "bread, which came down from heaven: if any man eat "of this bread, he ſhall live for ever: and the bread that "I will give, is my fleſh, which I will give for the life of "the world."—Ver. 53. "Verily, verily I ſay unto you, Ex- "cept ye eat the fleſh of the Son of man, and drink his "blood, ye have no life in you." His doctrine feeds them that believe, as it ſets forth him the Son of God, becoming the Son of man, and giving himſelf to the death, that we might live through him; or giving his body to be broken for us, and his blood to be ſhed for the remiſſion of our ſins. And this is the great ſubject of his word, as it is diſtinguiſhed from all other doctrine, Rom. i. 16. 17. 1 Cor. i. 20.—24. and ii. 2. Gal. i. 8. and ii. 1. 2.; and the faith of his word, in them who live eternally by it, is *the faith of the Son of God, faith in his blood*, and *believing on him that raiſed up Jeſus our Lord from the dead, who was delivered for our offences, and was raiſed again for our juſtification*, Gal. ii. 20. Rom. iii. 25. 26. and iv. 24. 25.

Our Lord is not ſpeaking in this paſſage concerning the ordinance of his ſupper; for many eat of that bread and drink of that cup who do not live for ever by eating the fleſh and drinking the blood of the Son of man, Luke xiii. 26. 27. But he ſays, ver. 54. *Whoſo eateth my fleſh, and drinketh*

drinketh my blood, hath eternal life. And many eat his flesh and drink his blood by faith, as it is set forth in the word of the truth of the gospel, who are not eating that bread and drinking that cup in the Lord's supper: for the Lord is not damning all the believers of his word, all that call on his name for salvation, who have not access to the ordinance of his supper according to his institution, when he says, *Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in you.* Yet this, eating his flesh and drinking his blood, is the very thing signified in the eating that bread and drinking that cup of the Lord in his supper; which is also a notable mean of his appointment for the eating of his flesh, and drinking his blood unto life eternal.

We cannot discern the thing signified in the Lord's supper without his doctrine, and without faith in his word; and the things that his words declare concerning him, are set forth to his disciples in this figurative action or sign which he commands them to observe; but both this sign, and the word, which makes us understand it, so as to discern the thing signified, feed our souls, only as they set forth Christ the Son of God, made of a woman, made under the law, to redeem sinners, by giving his body to be broken for them, and his blood to be shed for them, for the remission of sins. This therefore is the food of our souls, the true manna which came down from heaven, that we might live thereby, and the true sacrifice of which we eat and drink before the Lord, and whereupon we feast with him: for our Lord not only sets forth himself in this passage, as the truth of the manna, in his coming down from heaven, that we might live through him; but he also seems to refer to the sacrifices: for, when he says, ver. 27. *The meat which the Son of man shall give unto you; for him hath God the Father sealed,* he points to the sealing of the high priest, Exod. xxviii. 36. and xxxix. 14. 30. and so points out the meat he gives as a sacrifice; which he doth more plainly afterward, when he says, *The bread that I will give, is my flesh, which I will give for the life of the world*; and, *Whoso eateth my flesh, and drinketh my blood:* even as the apostle (1 Cor. x.) points out the thing signified in the Lord's supper, as prefigured both by the Israelites their eating the manna, and drinking the water of the rock, (ver. 3. 4.), and by their eating of the sacrifices, ver. 16. 17. 18.

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The feasting on the sacrifices, and the satisfying of the hunger and thirst of the Israelites, and making them live by the manna, and the water of the smitten rock, was the emblem of that enjoyment which they only know, who, being in pain and trouble through the fear of that just death due to their sins against the infinitely holy God, are satisfied in believing the satisfaction that he has found to his justice in the broken body and shed blood of the Son of God, and are delighted in beholding the glory of God, as it is displayed in reconciling the world to himself, by the death of Christ, not imputing their trespasses unto them. As there is no affliction or death like that which a sense of the divine wrath due to sin can give, (for *a man's spirit will sustain his infirmity; but a wounded spirit who can bear?* Prov. xviii. 14.); so there is no enjoyment, no life, like that which is through the divine favour, Psal. xxx. 5. and iv. 6. 7.; which can be enjoyed by sinners only through the breaking of the body, and shedding of the blood of the Lord Jesus Christ, Prov. viii. 34. 35. 36. Psal. xxxii. 1. 2. Rom. iv. 5. 6. 7. 8. Therefore he says, ver. 55. *My flesh is meat indeed, and my blood is drink indeed.* It is the truth of the sacrifices, and of the meat and drink offerings, wherein we have followship with God; as far excelling that which the Israelites had, as the substance does the shadow. The temporal life that Israel had by the manna, came soon to an end; many of them fell in the wilderness: and the enjoyment of feasting before the Lord on the sacrifices, was but temporary, and vanishing with this present mortal life; that is, *even a vapour that appeareth for a little time, and then vanisheth away*, James iv. 14. But the enjoyment we have in believing on the Son of God, who *came down from heaven* in becoming the Son of man, *and gave his flesh and blood* a sacrifice *for the life of the world*, is the beginning of eternal life and happiness in our souls; and through union with him, in living thus on him the true bread of life, by faith, our bodies shall be raised up to an immortal life by virtue of his death at the last day. And so he says, ver. 54. "Whoso eateth my flesh, and drinketh my blood, hath "eternal life, and I will raise him up at the last day." Ver. 56. "He that eateth my flesh, and drinketh my "blood, dwelleth in me, and I in him;" (even as he is united with meat and drink, who lives by it). Ver. 58. "This is that bread which came down from heaven: not

"as

" as your fathers did eat manna, and are dead: he that " eateth of this bread, shall live for ever."

Our Lord sets forth the communion they have with God, who live by this eating of him the true bread, when he says, ver. 57. " As the living Father hath sent me, and I live by " the Father; so he that eateth me, even he shall live by " me." The Father's life is his infinite happiness or blessedness in the enjoyment of his glory, that is now manifested in the " sending of his Son into the world, that we might " live through him, the propitiation for our sins." And the Son, (who lived with the Father that same life before the world was), when he became the Son of man, and gave himself to the death for his people, as a sacrifice, whereby the divine glory is manifested, was admitted in his human nature to communion with the Father in the divine life, as far as that nature could possibly be made capable of it; and so he was raised from the dead *by the glory of the Father*, that was manifested by his death, and made most blessed for ever with his countenance. In this enjoyment of the glory of God manifested by his death, they who believe on him share with him, and so they live by him. And this is the same thing that was represented by the priest's living on the sacrifices that were offered to God for a sweet savour, and by the people's partaking with the priest, and so with God, in the sacrifices whereof they did eat. The highest degree of this communion with God that we attain to in this world, is, when in the way of believing on Christ for righteousness, and loving one another, as he gave us commandment, and suffering for his name's sake, we are made to know by his Spirit, that his body was broken for us, and his blood shed for us; and to *know that he is in the Father, and we in him, and he in us*, John xiv. 15.—20.: for then *we joy in God, through Jesus Christ, by whom we have now received the atonement*, Rom. v. 5. 6. 11. The Lord's supper was appointed as a mean to assure Christ's disciples of this, and so to afford them a joyful feast on his sacrifice: for the Lord speaks thus to them in the words of the institution, *This is my body, which is broken for you.* But of this more is to be said afterwards.

As the eating of the Lord's sacrifices was the nearest approach that Israel after the flesh made to him in the typical worship, none of them durst eat of the sacrifices with the typical uncleanness upon them, Lev. vii. 20. And this pointed out the true purity and holiness that is in the eating of

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the true ſacrifice, whereby alſo our conſciences are purged from dead works to ſerve the living God: for how can a man delight in the declaration of the infinite oppoſition of God's goodneſs to all ſin in the death of Chriſt, without an averſion from all ſin? Or how can one rejoice in the hope of eternal life through the obedience of Chriſt unto the death, and delight in the glory of God therein manifeſted, without being ſo far conformed to that obedience and that glory, as he rejoices and delights in it?

And the eating of the ſacrifices was the higheſt act of the typical worſhip that the people of Iſrael were admitted to; even as, in the ſacrifices, the name of God, that was proclaimed to Moſes, Exod. xxxiv. 5. 6. 7. was typically declared and recorded in the moſt remarkable manner. And however their minds were employed in eating of the ſacrifices, yet the action they did was a ſolemn acknowledgment of the glory of the divine mercy and juſtice that was typically ſhewed in the ſacrifices whereof they were eating. But God is truly worſhipped in the eating of the ſacrifice of Chriſt by faith; as was foretold in the 22d pſalm, that gives an account of his ſacrifice; where it is ſaid, ver. 26. "The "meek ſhall eat, and be ſatisfied: they ſhall praiſe the "Lord that ſeek him; your heart ſhall live for ever." Ver. 27. "All ends of the world ſhall remember and turn unto "the Lord; and all the kindreds of the nations ſhall wor-"ſhip before thee."

SECT. IV. *The Lord's ſupper ſhews his death as the true ſacrifice of the paſſover.*

THE apoſtle ſets forth Chriſt's death as the truth of the ſacrificing of the paſſover, and our feaſting on his ſacrifice as the truth of that feaſt, when he ſays, 1 Cor. v. 7. 8. "Purge out therefore the old leaven, that ye may be a new "lump, as ye are unleavened. For even Chriſt our paſſ-"over is ſacrificed for us. Therefore let us keep the "feaſt; not with old leaven, neither with the leaven of "malice and wickedneſs; but with the unleavened bread "of ſincerity and truth." Even as our Lord had ſignified to his diſciples, as he was eating his laſt paſſover, that it was about to be *fulfilled* in the New-teſtament church, when he ſaid, Luke xxii. 15. 16. "With deſire I have deſired to eat "this paſſover with you before I ſuffer: for I ſay unto you,

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" I will not any more eat thereof, until it be fulfilled in the " kingdom of God." And ſo, in his ſupper, which he inſtituted in the concluſion of that paſchal ſupper, he points forth himſelf in his death, as the antitype of that ſacrifice, and the feaſt on him our paſſover, as the antitype of that feaſt.

Now, the paſſover was firſt ſlain or ſacrificed in the evening of that night that was ſo memorable for the bringing of Iſrael out of the land of Egypt, Exod. xii. 6. 31. 42.; wherein the Lord paſſed through Egypt to ſmite the Egyptians, and deſtroy all their firſt-born; but paſſed over the houſes of the Iſraelites, who, by his appointment, had their doors ſprinkled with the blood of the ſlain lamb, or kid of the goats, and did not ſuffer the deſtroyer to come in unto their houſes to ſmite them; ſo that, under the protection of this blood, they remained ſafe in their houſes, and did eat the ſacrifice, in a readineſs to go forth haſtily from the bondage of Egypt, and take their journey toward the promiſed land, Exod. xii. 6.—13. 21.—27.

This was a terrible judgment on the Egyptian nation, eſpecially as it confounded them with a diſappointment of all the hopes they might have had through their firſt-born, Micah vi. 6. 7. And the true reaſon of the *difference* that the Lord had before ſaid (Exod. xi. 4.—7.) he would *put between the Egyptians and Iſrael*, was, that the true firſt-born, that ſeed promiſed to Abraham, Iſaac, and Jacob, in whom all nations ſhould be bleſſed, was in the loins of the children of Iſrael. When the Lord put this difference between them and the Egyptians, he gave them, in the inſtitution of the paſſover, an emblem or type of the great ſalvation, by the ſacrifice of that promiſed ſeed, that firſt-born, and of the difference that he was to put thereby between the reſt of mankind, and the choſen people of every nation with whom he was to partake of fleſh and blood, and who were to be bleſſed in him according to the promiſe, Gen. iii. 15. and xxii. 18. Heb. ii. 10.—18. Luke xii. 49. 50. 51. 52. 53. 1 Cor. v.

As the reaſon of this difference that the Lord put between the Egyptians and Iſrael, continued after this deliverance, and remained to diſtinguiſh them from all other nations as the peculiar people of God, until that promiſed ſeed came, and the bleſſing of Abraham came on the nations through his being made a curſe for them; the ſacrifice of the paſſover was continued, not only as a memorial of that great temporal deliverance in Egypt, but as a figure and type of Chriſt our paſſover, who is now ſacrificed for

our eternal salvation, whereof that temporal salvation was a notable type.

Thus the feast of the first-fruits was continued, not only as a memorial of the performance of the promise of the inheritance in Canaan's land, Deut. xxvi. 3.; but especially as a type of the first-fruits of the Spirit, the first-fruits of the heavenly inheritance, whereof that earthly inheritance was the type. And the feast of tabernacles was at once a memorial of the Lord's making the children of Israel to dwell in booths, when he brought them out of the land of Egypt, Lev. xxiii. 34. 39.—43.; and a prefiguration of the Word's being made flesh, and tabernacling with us, John i. 14. Zech. xiv. 16. 18. 19. Christ the true passover was slain or sacrificed at the time of the feast of the passover. And the first-fruits of the Spirit came on the day of Pentecost, the feast of the first-fruits, Acts ii. 1.—4. Rom. viii. 23. And if it were needful to inquire after the day of our Lord's nativity, which is not pointed out to us in the New Testament, we might in that case consider, if it would not be more proper to seek for it at the time of the feast of tabernacles, than to take up with the day which tradition has given us as the day of our Lord's nativity. But there is no occasion for any such inquiry; seeing Christians have a day set to them weekly, whereon they solemnly remember him, as he is the *first-born from the dead*, and therein acknowledge with thankfulness his *incarnation*, *life*, and *death*, and all his *mercies*, which are *pure* and eternal by his resurrection from the dead. And if beside this the Lord had allowed any day to be annually observed to his honour, there had been peculiar observances appointed for such a day, to distinguish it from the ordinary weekly day, as in the annual feasts of the Old Testament; but no such thing is done. And whatever is beyond his appointment in his worship, is done in vain.

When the apostle calls us to keep the true feast of the passover, he points out Christ as put to death in our stead, as a sacrifice; even as the sacrifice of the passover was killed for the Israelites, whose first-born were saved from the destruction of Egypt by the killing of the lamb in their place, and by the sprinkling of the blood of the sacrifice. And thus are Christ's people saved from the eternal destruction that is coming on the world, by Christ their passover sacrificed for them. And as the Israelites were protected and differenced from those who were to be destroyed

ſtroyed, by the ſprinkling of the blood of the ſacrifice; even ſo are Chriſt's people protected from eternal death, and differenced from them that periſh in having their *hearts ſprinkled from an evil conſcience.* And having *come to* the true *blood of ſprinkling* by faith in that blood, they know what it is to keep the feaſt whereof the feaſt of the paſſover was an emblem.

It is ſaid of Moſes, Heb. xi. 28. *Through faith he kept the paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born ſhould touch them.* Doubtleſs, Moſes was a believer on Chriſt to come, reſpecting the eternal ſalvation by him through the emblem of that temporal deliverance; for the apoſtle ſays as much of him in this paſſage: but the faith or belief of God's word, with reſpect to that temporal deliverance that appeared in the keeping of the paſſover, and the ſprinkling of blood, was a lively figure of that true faith of God's word concerning the eternal ſalvation by the true ſacrifice, which is exerciſed in the keeping of the feaſt of the true paſſover.

They who kept the paſſover and the ſprinkling of blood, leſt the deſtroyer of the firſt-born ſhould touch them, muſt have been perſuaded of the truth of God's word concerning the deſtroyer's paſſing through the land to kill all the firſt-born, ſo as to be moved with the fear of that terrible deſtruction: and none keep the true paſſover, but they who are moved with the fear of the wrath to come on the world, as it is revealed in the word of God. And as the Iſraelites were believing the word of God, that the blood of the ſacrifice, killed inſtead of the firſt-born, ſprinkled on their doors, would effectually ſave them from the deſtroyer of the firſt-born, ſo that he could not touch them; even ſo they who kept the true paſſover, believe the word of God, that the blood of Chriſt, the Son of God, is ſufficient to ſave them from the everlaſting deſtruction that is coming on the world, ſo that it cannot touch them whoſe hearts are ſprinkled from an evil conſcience by this blood. And as the Iſraelites, who ate the paſſover in haſte, with their loins girded, their ſhoes on their feet, and their ſtaff in their hand, in a readineſs to go forth to the land of promiſe, did believe the word of God concerning their going forth from the bondage of Egypt unto that land; ſo they who keep the true paſſover, are believing the word of God concerning their going forth from the bondage of ſin and Satan, and from a reſt in this pre-

sent evil world, to follow the captain of their salvation unto the glorious heavenly rest promised in the gospel.

When the apostle makes our feasting on Christ sacrificed for us the antitype of the feast of the passover, he takes notice, that the passover was kept with *unleavened bread*. Even the first day they were to put away leaven out of their houses: "For whosoever eateth leavened bread "from the first day until the seventh day, that soul shall "be cut off from Israel," Exod. xii. 15. 18. 19. 20. 34. And he makes this use of it, when finding fault with the church in Corinth, for *being puffed up, and not rather mourning, that* the fornicator, who had his father's wife, *might be taken away from among them: Know ye not,* says he, *that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* It is impossible, in the nature of the thing, for any one to enjoy the discovery of the divine grace and truth that is made in the sacrifice of Christ, without being thereby purged from malice and the corruption of deceitful lusts; and, so far as we partake in that enjoyment, we will certainly be conformed to that divine love, or grace and truth. And they who profess to keep this feast, in the observation of those ordinances which are instituted as means of it, especially the Lord's supper, that shews it forth, must put away from among themselves every person that is found to be living in wickedness, as leaven that would leaven the whole lump, Heb. xii. 15. that so they may be as an unleavened lump, and keep the feast with the unleavened bread of sincerity and truth. And so the apostle tells them, in the following verses, what sort of persons ought to be put away from among them, that the difference the Lord puts between his people and the rest of the world by the true passover, may be manifest, 1 Cor. v. 9.—13.

SECT. V. *The Lord's supper shews his death as the truth of the sacrifices whereby the first covenant was confirmed.*

WHen our Lord says, *This is my blood of the new testament,* or covenant, he points to the words of Moses at

at the dedication of the covenant by the blood of the sacrifices, Exod. xxiv. 8. *Behold the blood of the covenant which the Lord hath made with you*; or, as we have it from the apostle, Heb. ix. 20. *This is the blood of the testament which God hath injoined unto you* *.

Moses was sprinkling the blood of the sacrifices when he said, "Behold the blood of the covenant;" and the apostle gives this account of it, "Neither the first was de-"dicated without blood. For, when Moses had spoken "every precept to all the people according to the law, "he took the blood of calves and of goats, with water, "and scarlet wool, and hyssop, and sprinkled both the "book and all the people, saying, This is the blood of "the testament" (it should be *covenant*) "which God "hath injoined unto you," Heb. ix. 18. 19. 20. and he plainly points to this when he says, "Ye are come — to "Jesus the Mediator of the new covenant, and to the "blood of sprinkling," Heb. xii. 22. 24.

The evangelist John shews us that which answers to Moses's sprinkling with *blood* and *water* at the ratification of the covenant, when he narrates this circumstance of Christ's death as a thing of the greatest importance: "But when "they came to Jesus, and saw that he was dead already, "they brake not his legs. But one of the soldiers with a "spear pierced his side, and forthwith came there out "blood and water. And he that saw it, bare record, and

* The word διαθηκη is rendered *covenant* and *testament* indifferently in our translation; which sometimes gives us *covenant*, where the notion of a testament is expresly used, as Gal. iii. 15. 17. And, *the Mediator of the new testament*, Heb. ix. 15. is not so proper as *the Mediator of the new covenant*, though the apostle, immediately after, makes use of the notion of a testament, speaking of *the inheritance*, and *the death of the testator*, which is proper to a testament, as a *mediator* is to a covenant of peace: so that he applies both notions to the subject. Διαθηκη is used for BERITH by the Septuagint, and by the apostle, Heb. ix. 20. τουτο το αιμα της διαθηκης; Exod. xxiv. 8. Hebrew, HINNEH DAM HABBERITH; Septuagint, ιδου το αιμα της διαθηκης: so that no difference betwixt the old and the new can be sought in the name; for they go both under the same name of BERITH, and of διαθηκη. See Heb. viii. 8. 9. with Jer. xxxi. 31. 32. And this name serves both the notion of a testament, used where the inheritance and death of the testator is spoke of; and the notion of a covenant, which is used when the mediator is mentioned, and the dedication by the blood of a sacrifice.

"his

" his record is true : and he knoweth that he ſaith true, " that ye might believe," John xix. 33. 34. 35. As the *not breaking of his bones* pointed out his death to be the truth of the ſacrifice of the paſſover, John xix. 36. with Exod. xii. 46. and Pſal. xxxiv. 20.; ſo the *blood* and *water*, that came from his pierced ſide, and ſprinkled his dead body, manifeſted his death to be the truth of the ſacrifices that confirmed the firſt covenant. And, in *looking on him who was pierced*, John xix. 37. we ſee the firſt covenant fulfilled and aboliſhed in his death, and we behold the new covenant thereby eſtabliſhed with him, and all his people in him their head, and made of force to give him eternal life from the dead. And ſo he aroſe from the dead through the infinite merit of his obedience to the death, or through the atoning virtue of his ſacrifice, whereof the *blood* that came from his pierced ſide was the ſign ; for *the atonement is by blood*, Lev. xvii. 11. Thus he was *brought again from the dead — in the blood of the everlaſting covenant* *. And the *water* is the ſign of the quickening efficacy of the Holy Ghoſt whereby he was raiſed ; for this is that *living water* that *ſprings up to everlaſting life*, John iv. 10. 14. and vii. 38. 39. Through this ſame *blood* and *water* of the new covenant all his people ſhall have that eternal life which is in him.

When Jeſus Chriſt came as *a miniſter of the circumciſion*, Rom. xv. 8. having been *made under the law* (Gal. iv. 4.) of Moſes, *to fulfil all* the *righteouſneſs* thereof for his people, he came in water at the baptiſm of John, when the Holy Ghoſt deſcended and abode upon him, Matth. iii. 13.—17. John i. 31.—34. But when he came in the new covenant, the apoſtle John tells us, he *came — not in water only, but in water and blood* †. This is that baptiſm of which he ſays, *I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed !* Luke xii. 50. And being thus baptized, he came again from the dead, in *the water* that came out of his pierced ſide, importing the life-giving efficacy of the Spirit of the new covenant, which ſhewed itſelf in quickening and making him eternally alive from the dead. And this could not not be without *the blood* that came with it

* Heb. xiii. 20. εν αιματι διαθηκης αιωνιε.

† 1 John v. 6. Ουκ εν τω υδατι μονον, αλλ' εν τω υδατι και τω αιματι.

out

out of that pierced ſide, importing the infinite atoning, meriting virtue of the ſacrifice of himſelf, which confirmed the covenant of eternal life, and manifeſted itſelf in his reſurrection, when he was brought again from the dead in the blood of the everlaſting covenant.

Sacrifices were uſed in the making of covenants among men, as we ſee from Gen. xxxi. 44. 54.: and, as to God's covenant with his people, he ſays, *Gather ye to me my ſaints, making my covenant upon ſacrifice* *. The word uſed in the Hebrew for *making* † a covenant, imports the cutting off a ſacrifice, as it is explained, Jer. xxxiv. 18. "—which "have not performed the words of the covenant which "they had made ‡ before me, when they cut the calf "‖ in twain, and paſſed between the parts thereof." Thus, when the Lord paſſed between the parts of the ſacrifices that Abraham divided, under the emblem of a "ſmoking "furnace and a burning lamp," it is ſaid, "In that ſame "day the Lord made a covenant ** with Abram."

At the making of the covenant betwixt Laban and Jacob, by ſacrifice, we ſee they did eat together; as it is ſaid, "And they did eat there upon the heap.—And La-"ban ſaid, This heap is a witneſs between me and thee "this day.—The God of Abraham, and the God of Na-"hor, the God of their father, judge betwixt us. And "Jacob ſware by the fear of his father Iſaac. Then Ja-"cob offered ſacrifice upon the mount, and called his bre-"thren to eat bread: and they did eat bread, and tarried "all night in the mount," Gen. xxxi. 44.—54. And when the covenant betwixt the Lord and the nation of Iſrael was ratified by ſacrifice, the elders of Iſrael did eat and drink before the Lord, Exod. xxiv. 5. 11.: for thus it ſeems they expreſſed their ſatisfaction in the covenant made by ſacrifice.

The new covenant, whereof Jeſus is mediator, is made, ratified, dedicated, eſtabliſhed or confirmed, by the ſacrifice of his own body broken for his people, and his own blood ſhed for the remiſſion of their ſins. And ſo we find the word uſed for making of covenants applied to his death, Dan. ix. 26. *And after ſixty-two weeks ſhall Meſſiah be*

* Pſal. l. 5. CORETHE BERITHI YALE ZABAH.
† CARATH. ‡ CARETHU.
‖ HAYEGEL ASHER CARETHU.
** Gen. xv. 17. 18. CARATH BERITH.

cut

cut off, but not for himself.* And all his people, who have come to the blood of sprinkling, stand to the covenant, and have full satisfaction in it, as they eat of his sacrifice, whereby the covenant was made sure.

The Lord's supper is not properly the confirmation or ratification of the new covenant, but it shews the Lord's death as the sacrifice by which it is already ratified and confirmed; and it is at the same time a representation and a mean of our eating of his sacrifice, by which this covenant was made. And so the Lord's supper is a solemn profession of our faith of the new covenant, and of our satisfaction with it in all its parts, as confirmed by the sacrifice of Christ. We come not to the Lord's supper to confirm the new covenant, as if it were not sufficiently confirmed already by the death of Christ; far less to seal any other covenant of our own making: for, in coming there, we acknowledge the new covenant already confirmed by Jesus Christ the mediator, as it lies entire and unalterable in the scripture, or book of the covenant; and we declare our full satisfaction in it, as confirmed, to all intents, both on God's part and ours, by the Mediator in the sacrifice of himself, according to his word in the institution, *This is the new covenant in my blood.*

Here we might consider this new covenant as distinct from the old, and how it is in his blood; but, because this is so expressly set before us in the words of the institution, that it requires a large and particular consideration, we shall refer it to a chapter by itself.

SECT. VI. *The Lord's supper shews his death as the truth of the sacrifices of peace, or peace-offerings.*

THE sacrifices wherein not the priests only, but all the people of Israel partook with the altar in eating of them, were the peace-offerings. These were called *PEACE*†, even as the sin-offerings went by the name of *SIN*‡, and the trespass-offerings by the name of *TRESPASS* or *GUILT*‖. And so it is applied to the death of Christ by

* JICCARETH MASHIAH.

† SHELEM, Amos v. 22. and SHELAMIM, Exod. xx. 24. Lev. vii. 14. 33. 2 Chron. xxix. 35.

‡ HATTATH. ‖ ASHAM.

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the prophet Iſaiah, liii. 10. *If he ſhall make his ſoul ſin*, or *guilt* *, *he ſhall ſee his ſeed.* And thus the apoſtle ſays, *He hath made him SIN for us, who knew no ſin, that we might be made the righteouſneſs of God in him*, 2 Cor. v. 21. *i. e.* He hath made him, who knew no ſin, to be a ſin-offering for us †.

In like manner he calls Chriſt *our peace*, Eph. ii. 14. and he explains it thus in the following verſes, "Who "hath made both one, and hath broken down the middle "wall of partition between us; having aboliſhed in his "fleſh the enmity, the law of commandments in ordinan-"ces, for to make in himſelf, of twain, one new man, "making peace; and that he might reconcile both unto "God in one body by the croſs, having ſlain the enmity "thereby: and came, and preached peace to you which "were afar off, and to them that were nigh."

As the peace-offerings had their name from the peace among all parties that was expreſſed in their partaking of them, ſo we ſee that one body, reconciled to God by Chriſt their peace, repreſented in the Lord's ſupper as all partaking together of his body and blood: and this with a manifeſt reference to Iſrael after the fleſh partaking of the altar in eating of the ſacrifices; *i. e.* the peace-offerings: for the apoſtle ſays, "For we being many are one bread, one bo-"dy: for we are all partakers of that one bread. Behold "Iſrael after the fleſh: are not they which eat of the ſa-"crifices, partakers of the altar?" 1 Cor. x. 16. 17. 18.

The oppoſition that the apoſtle ſtates betwixt this and the eating of things ſacrificed to devils, 1 Cor. x. 19. 20. 21. may refer to a paſſage in Leviticus concerning peace-offerings, chap. xvii. 5. 6. 7. — "to the end that the chil-"dren of Iſrael may bring their ſacrifices which they of-"fer in the open field, even that they may bring them "unto the Lord, unto the door of the tabernacle of the "congregation, unto the prieſt, and ſacrifice them ſacrifices "of peace ‡ unto the Lord. And the prieſt ſhall ſprinkle

* IM TASHIM ASHAM NAPHSHO.

† The Septuagint uſes περι αμαρτιας for HATTATH, the *ſin-offering*, Lev. vii. 37.: and the apoſtle applies this περι αμαρτιας to Jeſus Chriſt, Rom. viii. 3. where our tranſlators have rendered it, *FOR SIN*: but it ſhould be a *ſin-offering*, or *ſacrifice for ſin*, as they have rendered it, Heb. x. 6. 8.

‡ VEZABEHU ZIEHE SHELAMIM.

" the blood upon the altar of the Lord, at the door of the " tabernacle of the congregation, and burn the fat for a " ſweet ſavour unto the Lord. And they ſhall no more of- " fer their ſacrifices unto devils, after whom they have gone " a-whoring."

The peace-offerings, however diſtinguiſhed from the ſacrifices that were not eaten, or whereof the prieſts only did eat, were yet atoning ſacrifices as well as they: for the offerer laid his hand upon the head of it, which, as has been before noticed, was a ſign of the transferring of guilt upon the ſacrifice: and the blood was ſprinkled by the prieſt upon the altar round about; which is explained by the Lord himſelf in the reaſon he gives for the prohibition of blood-eating, with reſpect to the peace-offerings. He ſays, " I have given it to you upon the al- " tar to make an atonement for your ſouls: for it is the " blood that maketh an atonement for the ſoul," Lev. xvii. 11. with iii. 17. and vii. 23.—26. And it is likewiſe obſervable to this purpoſe, that the expreſſion whereby the ſatisfaction of the divine juſtice by ſacrifice is emblematically ſet forth, is rather ſtronger in the caſe of the ſacrifices of peace: for, whereas it is ſaid of the other firings, that they were for a ſweet ſavour unto the Lord, the firing of the peace-offering is called *the food of the offering made by fire unto the Lord*, and *the food of the offering made by fire for a ſweet ſavour*, Lev. iii. 11. 16. And thus the peace-offerings, as well as the reſt of the ſacrifices, prefigured Chriſt, in his *giving himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour*, Eph. v. 2.

If the peace-offerings were for confeſſion or praiſe *, then it is by the ſacrifice of Chriſt that God is truly glorified, and his name fully declared. He glorified the Father on the earth by finiſhing the work he gave him to do; and by this he alſo glorifies him in heaven in midſt of the general aſſembly and church of the firſt-born. The 22d pſalm, applied to Chriſt's death by himſelf on the croſs, ſpeaks thus of the glorifying of God by his ſacrifice: " I " will declare thy name unto my brethren; in the midſt " of the congregation will I praiſe thee. Ye that fear " the Lord, praiſe him; all ye ſeed of Jacob, glorify him. " —My praiſe ſhall be of thee in the great congrega- " tion: I will pay my vows before them that fear him."

* Lev. vii. 12. YAL TODAH.

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As this paſſage is expreſsly applied to Chriſt by the apoſtle, Heb. ii. it refers manifeſtly to the peace-offerings whereof all Iſrael did eat, and whereby they praiſed the Lord; as we may ſee from theſe words, *The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever*, Pſal. xxii. 22.—26. All the confeſſions, praiſes, and thankſgivings of the people of God, are acceptable to God only through his ſacrifice, as they have the name of *ſacrifices* from his ſacrifice, whereof they *eat, and worſhip*, Pſal. xxii. 29. And this is ſhewed forth in the euchariſt.

If the peace-offerings were vows, or voluntary offerings, Lev. vii. 16. we find Jeſus Chriſt ſaying, "I lay down my "life, that I might take it again. No man taketh it from "me, but I lay it down of myſelf: I have power to lay it "down, and I have power to take it again," John x. 17. 18. And he ſays, upon his being heard and ſaved from death, when he had offered up prayers and ſupplications with ſtrong crying and tears, *I will pay my vows before them that fear him*, Pſal. xxii. 24. 25. His people are *free-will offerings** ; *they cleave unto the Lord with purpoſe of heart*, Acts xi. 23.; they *give themſelves to the Lord* in the good works which they do, 2 Cor. viii. 5.; and they *preſent* their *bodies a living ſacrifice, holy, acceptable unto God*, Rom. xii. 1. But in all this their conformity to his ſacrifice in obedience and ſuffering, they are devoted unto God by his atoning ſacrifice of peace, and are acceptable to God only through that, 1 Pet. ii. 5. and Heb. xiii. 15. 16. And in eating the Lord's ſupper, which ſhews their eating of his ſacrifice of peace, they declare themſelves devoted to conformity to his obedience and ſuffering, that has reconciled them to God, and makes all their vows acceptable unto him: for though the vows of the Old Teſtament have their end in Chriſt, and will-worſhip has no place in the New-teſtament church; yet their free and unconſtrained obedience, wherein they are conformed to Jeſus Chriſt, has ſo far the nature of a vow, as it is voluntary, and carries in it a free and thankful acknowledgment of the deliverance they have from trouble and from bondage, through fear of death, by the peace-offering of Jeſus Chriſt.

There is no trouble or diſquiet like that which ariſes from a ſenſe of the divine diſpleaſure or wrath againſt ſin;

* Pſal. cx. 3. YAMMECHA NEDABOTH.

and there was no way for our deliverance from this trouble but by Jesus Christ his taking it upon himself for us, and undergoing the sorrows of death, to manifest the divine displeasure against our sins, that so we might have peace. *The chastisement of our peace was upon him*, Is. liii. 5. For, in his death, *God was reconciling the world unto himself, not imputing their trespasses unto them*, 2 Cor. v. 19. but unto him. And so he is our peace-offering, who hath reconciled us, both Jews and Gentiles of every nation of the world, unto God in one body. The covenant confirmed by this sacrifice, is a *covenant of peace*, Is. liv. 10. Ezek. xxxiv. 25. And this peace is the legacy that he has left us in the new testament, as it is made of force by his death; even that peace that he inherits, at the Father's right hand, in the name of his people, as the reward of his obedience, which he, being the Son, learned from the things that he suffered. When he was about to leave his disciples, and go to the Father to enjoy this peace as the fruit of his sorrow and death, he comforted them with this legacy, shewing them his will that they should share with him in this peace: "Peace I leave with you," says he, "my peace I give unto you: not as the world giveth, give I unto you. "Let not your heart be troubled, neither let it be afraid," John xiv. 27. This peace is preached to us in the gospel, Eph. ii. 17. and the Holy Ghost the Comforter makes believers sensible of it, Eph. ii. 17. 18. and John xiv. 26. 27. And it is opposed to strife and division among them, Rom. xvi. 17.—20. 2 Cor. xiii. 11. Col. iii. 15.; and to all anxiety and care about our life in this world, Philip. iv. 6. 7.; and is the great comfort against all the afflictions that Christ's people are called to undergo for his name's sake in this world, John xvi. 33.: for the sense that the Holy Ghost gives them of their reconciliation with God, through the sacrifice of Jesus Christ, is the first fruit and earnest of the heavenly happiness; and *if God be for us, who can be against us?* Rom. viii. 31. With respect to this, God is styled the *God of peace*, Heb. xiii. 20. And they who are called to the enjoyment of this peace, or to feast on the sacrifice of peace, have fellowship therein with the God of peace, and with one another, as reconciled to him in one body; all partaking with him in the sacrifice of peace. And this is declared in the Lord's supper, which represents a feast on his sacrifice as that which reconciled us to God.

CHAP.

CHAP. IV.

Of the new teſtament or covenant in Chriſt's blood declared in his ſupper.

SECT. I. *This covenant is called new, in reſpect of the covenant with Iſrael at Sinai, which was but temporal.*

THE Lord points out his death as the end of the old teſtament or covenant, and the confirmation of the new, when he ſays in the inſtitution of his ſupper, *This is the new teſtament*, or covenant, *in my blood.* For, as the apoſtle ſays on Jer. xxxi. 31. "In that he ſaith, A new "*covenant*, he hath made the firſt old. Now, that which "decayeth and waxeth old, is ready to vaniſh away." And the covenant, in reſpect of which this is *new*, is expreſsly declared by the apoſtle to be that which was made with the children of Iſrael when they were brought out of Egypt: for his words are: "But now hath he obtained a more ex- "cellent miniſtry, by how much alſo he is the mediator "of a better covenant, which was eſtabliſhed upon better "promiſes. For if that firſt had been faultleſs, then ſhould "no place have been ſought for the ſecond. For, finding "fault with them, he ſaith, Behold, the days come (ſaith "the Lord) when I will make a new covenant with the "houſe of Iſrael, and with the houſe of Judah; not ac- "cording to the covenant that I made with their fathers "in the day when I took them by the hand to lead them "out of the land of Egypt." See Heb. viii. 6.—13.

That firſt covenant was made with the houſe of Jacob, the nation that came out of the loins of Abraham by virtue of the promiſe made to him, even the nation of which, *as concerning the fleſh, Chriſt came*, Rom. ix. 3. 4. 5.; and therefore they are called the *fathers* of the people, with whom this new covenant is made, who are Chriſt's ſeed, If. liii. 10. who came of that nation. And that nation was alſo the example and type, or figure, of the people of the new covenant; who are therefore called after them, *the houſe of Iſrael* and *the houſe of Judah*, of which tribe the Lord ſprang.

Now, in making that firſt covenant with the old Iſrael, God gave them the law that was to be fulfilled at laſt by Chriſt,

Chriſt, that promiſed ſeed, then in their loins; upon the fulfilment of which by him, God was to become the God of all the nations of the earth; according to that notable promiſe, Gen. xxii. 18. "In thy ſeed ſhall all the nations "of the earth be bleſſed. For Chriſt is the end of the law "for righteouſneſs," not to the Jews only, nor to that, or any other whole nation; but *to every one that believeth*, of every nation without difference, Rom. x. 4. 9.—13. And this is the new covenant whereby God ſtands related to all them whom he juſtifies by faith, Gentiles as well as Jews, Rom. iii. 28. 29. 30. This is the ſecond covenant, which could not take place or be made till the law was fulfilled in the death of Chriſt, and till the peculiar relation betwixt God and that nation, of which the fulfiller of the law was to come, in diſtinction from the reſt of the nations, was diſſolved by his obedience to the death.

The firſt covenant which was made with Iſrael according to the fleſh, was in itſelf but temporal: for it was not poſſible for a people to enjoy eternal life, or ſuffer eternal death, in the capacity of an earthly nation, as that people was taken into covenant with God. And ſo we ſee, from Lev. xxvi. and Deut. xxviii. and xxx. that the bleſſings and curſes of that covenant were but temporal, as they applied to that nation. It can neither be ſaid, that all theſe had eternal life, who enjoyed the life promiſed in the land of Canaan; nor that all thoſe were deprived of life eternal, who were debarred from entering into the promiſed land, as Moſes. And as this covenant was peculiar to that nation, and made with it only for the ſake of Chriſt, the promiſed ſeed, who was to come of it, and redeem a people out of every nation by his blood; it behoved it to vaniſh away when the end of it was reached in his death, and to give place to the new covenant, whereby ſinners of every nation, without difference, are eternally bleſſed in him.

But ſeeing it is only by this new covenant that ſinners can have eternal life, and it could not be made till the firſt was made old; it may be inquired, how could they who lived before the making of this covenant, from Adam downward, have eternal life? and the anſwer is, Even as they had it by the blood of Chriſt, (Rom. iii. 25. Heb. ix. 15.), ſet forth to them in the promiſes and types of it before his blood was ſhed; ſo had they it by the new covenant in his blood, as that covenant was ſet forth in the promiſes and types of it before it was made. It was in the counſel and purpoſe

purpose of the divine Three before the world, and it was set forth beforehand in the promises and prefigurations of it, even before the law of Moses; but it was not made till the first covenant was done away in the death of Christ, to give place to it. The new testament was not in force till the testator died, Heb. ix. 16. 17. And the new covenant was not made while God was yet calling iniquity to remembrance by the appointment of sacrifices and offerings for sin: but when the sacrifice of Christ was offered, God remembered iniquity no more; and then was the new covenant established for ever, as he said by the prophet Jeremiah, "Behold, the days come when I will make a new "covenant. — For this is the covenant that I will make, — "after those days: — Their sins and their iniquities will "I remember no more," Heb. viii. 8. 10. 12. and x. 3. 4. 17. 18. with Jer. xxxi. 31. 32. 33. 34. Now, when this was done, then the Gentiles *became fellow-heirs, and of the same body* with Abraham, Isaac, and Jacob, and all that believed in the promised seed before he came, and were *partakers* with them *of his promise in Christ by the gospel*, (Eph. ii. 11. 12. 13.—19. and iii. 6.), or by the new covenant.

SECT. II. *The old temporal covenant represented that which is called* the covenant of works, *and at the same time prefigured the new covenant, though it was neither.*

THough the covenant that God made with the nation of Israel at Sinai, was in itself but temporal, yet it was a lively representation of that eternal law of life and death, which uses to be called *the covenant of works*. And it was no less a glorious type and figure of the everlasting covenant of grace, even the new covenant in Christ's blood. And, in this view, that temporal covenant was called *everlasting*, as was Aaron's priesthood; that which is said of the type being verified in the antitype.

It was not that very thing which we have been taught to call *the covenant of works:* for how can we think that God declared himself the God of a sinful nation, in a covenant that cursed every one infinitely who did not perfectly fulfil the law?

Yet it was such a representation of that law of eternal life and death, that Jesus Christ fulfilled that law, and suffered

fered the curſe of it for ſinners of all nations, in fulfilling the law of Moſes, and bearing the curſe of it, Gal. iii. 10. 12. 13. 14. and iv. 4. 5. Rom. v. 12.—21. and ii. 14. 15.: for, under the temporal death there threatened, God intended the death contained in the curſe of the eternal law, which Chriſt ſhould ſuffer when he was to redeem his people of the Gentiles as well as Jews from that curſe, being made a curſe for them; and, under the temporal life promiſed to the national obedience, God intended that eternal life which he was to give to him who ſhould perform a perfect obedience; and this was only Jeſus Chriſt, the end of the law for righteouſneſs to every one that believeth, Rom. x. 4. 5. Therefore, when the Jews applied their law to eternal life, the apoſtles ſhewed them the impoſſibility of having any hope by it in that view, but only in Chriſt, the *end of the law*, who was promiſed to their fathers, before the law, to bleſs a people of all nations through his being made a curſe for them; as we may ſee from the epiſtles to the Romans and Galatians.

And thus, when we conſider the curſe and the death due to the rebellious ſubjects of that kingdom of God, as ſtanding for the curſe and the death of the eternal law due to every ſin; and when we view the life promiſed to the national obedience, as ſtanding for eternal life, promiſed to perfect obedience: we may then eaſily perceive the reaſon why God entered into ſuch a covenant with the nation of Iſrael, that was not capable to ſtand as a party with him in a covenant that had ſuch a meaning, nor to do their part of it. Yea there can no other good reaſon be aſſigned for it but this, That God ſaw the promiſed ſeed in their loins, who was in due time to *obey his voice indeed, and keep his covenant*. It was he only that could make good the words of that people, which Moſes returned to God, when he ſtood between the Lord and them, ſaying, *All that the Lord hath ſpoken we will do*, Exod. xix. 7. 8. Deut. v. 27. Joſh. xxiv. 18. 19. And, without that promiſed ſeed, there was no party there capable to ſtand before the holy and the jealous God, who will not let any ſin go unpuniſhed, or ſufficient to enter with him into a covenant that meant his curſe to every ſinner, and life only to perfect obedience. Conſider Gal. iii. 20.

By this alſo we may ſee how the law is eſtabliſhed in Chriſt, the end of it; as the apoſtle ſays, "Do we then "make void the law through faith? Far be it; yea, we "eſtabliſh

" eſtabliſh the law," Rom. iii. 31. The new covenant gives us not eternal life without a perfect obedience; nor does it ſave us from the curſe but through the execution of that curſe. And the executing of the law upon the promiſed ſeed as a repreſentative, agreeably to our being condemned in Adam as our head, Rom. v. 12. was very fitly pointed out in that conſtitution of the firſt covenant, which was expreſſed in theſe remarkable words of the law, *Viſiting the iniquity of the fathers upon the children*, Exod. xx. 5. Deut. v. 9. Jer. xxxii. 18. with Exod. xxxiv. 7. and Ezek. xviii. 19. 20. 25. 29. 30.

Neither was that firſt covenant the covenant of grace; for, as that nation to which God ſaid, *I am the Lord thy God, which have brought thee out of the land of Egypt*, had only a fleſhly relation to Chriſt, God was not eternally related to them, as he is to all thoſe to whom he is a God in the covenant of grace, Heb. viii. 8. 9. Doubtleſs there were ſome among them who believed on Chriſt to come, as did Abraham, Iſaac, and Jacob, to whom God ſtood related after they were dead to give them life from the dead, Matth. xxii. 31. 32.: but this was not by virtue of the covenant wherein God declared himſelf the God of the whole nation that he brought from Egypt, but by virtue of the promiſe of bleſſing all nations in the ſeed Chriſt; and this that they believed was the promiſe of a new covenant, that could not be performed while the peculiar relation betwixt God and that nation, of which that ſeed was to come, was ſtanding in full force. Nor did any of that nation believe in Chriſt to come, and ſtand eternally related to God as they were his children born unto him by that covenant of Sinai, Ezek. xvi. 20. 61. 62. Gal. iv. 24. 25. or as they ſprang from Abraham by virtue of the promiſe concerning them as the fleſhly ſeed, John viii. 33.—37. and iii. 5. 6.; but only as they were born again by virtue of the promiſe concerning the ſpiritual ſeed, upon which the new covenant is now eſtabliſhed, John i. 11. 12. 13.

Yet the covenant that God made with Iſrael, when he took them by the hand to bring them out of the land of Egypt, was a lively type of the new covenant, which, in diſtinction from that type or figure, is called *the truth*; even as it is alſo called *grace*, in diſtinction from it, as the law of works, and the miniſtration of condemnation and death: for *the law was given by Moſes, but grace and truth came by Jeſus Chriſt*, John i. 17. And this ſecond is

the truth of the firſt, both under the notion of a teſtament and of a covenant.

SECT. III. *It prefigured the new as a teſtament, and as a covenant.*

THat firſt was a teſtament of a temporal inheritance, whereof Chriſt, the ſeed of Abraham, in the loins of Iſrael according to the fleſh, was the heir, and that whole nation joint heirs with him. By this firſt teſtament he received the promiſe of the temporal earthly inheritance: for *to Abraham and his ſeed*, Gal. iii. 16. 17. Gen. xxii. 17. 18. *(which is Chriſt), were the promiſes made*; not only the promiſe of the eternal inheritance, but alſo that of the temporal. And the nation of Iſrael, Abraham's ſeed, inherited it, not through their fulfilling the law of works, but through their relation to Chriſt, that notable ſeed who was to fulfil that law, and to whom the promiſe of the inheritance was before made, Gal. iii. 18.; and who was now receiving it, when the law was given that he was in due time to fulfil; even as he was afterward to receive the promiſe of the eternal inheritance, when he had fulfilled that law.

The people of Iſrael were related to the Son of God, through their being born by virtue of that ſame word and promiſe of God of which he at laſt ſprang according to the fleſh; and ſo they were the children of God according to the fleſh; for it was only through him, to whom they were thus related, that they could be called God's *FIRST-BORN*, Exod. iv. 22. 23. And ſo they were a fit type of the children of God according to the Spirit, who receive the promiſe of the eternal inheritance in the new teſtament, as joint heirs with Chriſt; even as they received the promiſe of the temporal inheritance in the old teſtament, as joint heirs with him.

The promiſe of entering into Chriſt's heavenly reſt, that is left to the heavenly nation in the new teſtament, is the antitype of the promiſe of entering into his earthly reſt, that was given to the earthly nation in the firſt teſtament: and they of that nation who fell in the wilderneſs, and entered not into the inheritance, becauſe of their unbelief of the promiſe as it was given to the nation in that firſt teſtament, were examples of apoſtaſy from the profeſſion

ſeſſion of the faith of the promiſe that is left to Chriſt's people in the new teſtament; as we may ſee from the 3d and 4th chapters of the epiſtle to the Hebrews.

But the apoſtle inſiſts moſt expreſsly on the notion of a teſtament, Heb. ix. 15. 16. 17. where he ſays, — "that by "means of death, for the redemption of tranſgreſſions "that were under the firſt teſtament, they which are call- "ed might receive the promiſe of the eternal inheritance. "For where a teſtament is, there muſt alſo of neceſſity be "the death of the teſtator. For a teſtament is of force "after men are dead: otherwiſe it is of no ſtrength at all "whilſt the teſtator liveth."

It is certain Jeſus Chriſt is the heir in the new teſtament, in whoſe right all believers, all that are called, receive the inheritance with him, John viii. 36. Gal. iv. 3. to 7. And the true reaſon why the covenant is called a *teſtament* is, becauſe the eternal life therein promiſed, is the reward of that obedience which he, *being the Son*, gave unto the law in the place of all his people, with whom he became partaker in fleſh and blood.

But, as he thus repreſents his people, the apoſtle ſets him forth likewiſe as the Father's repreſentative, in making the teſtament of force by his death: and ſo he calls him the *teſtator*, by whoſe death the teſtament is of force; even as we find the New-teſtament church called *his ſeed*, Iſ. liii. 10. 11. the fruit of the travel of his ſoul in his death; and he is called *the everlaſting Father*, or Father of the age to come, Iſ. ix. 6.

When God promiſed the inheritance to Abraham and his ſeed, he confirmed the promiſe by his oath, Heb. vi. 13.—18. with Gen. xxii. 16. 17. 18.: for, though his word needed no confirmation, our faith needed it; and he, in his infinite condeſcenſion to our weakneſs, confirmed it by his oath: but it was not yet of force to give the ſeed poſſeſſion of the inheritance till it was confirmed by death. And though God gave Abraham a type of this confirmation of the teſtament at that time, Heb. xi. 17. 19. with Gen. xxii. 9.—14.; yet it was not truly made of force by death till Chriſt died. It was in the view of this death that God promiſed the inheritance, and gave his oath to ſhew the immutability of his counſel; and when this death was brought in, then the promiſe took effect as a confirmed teſtament.

Thus all depended on this death: for indeed it was im-

poſſible, that ſinners could have the inheritance of God as his children, without the declaration of his juſtice and diſpleaſure againſt ſin, in the death of his Son Jeſus Chriſt. And, as he was ſubſtituted in the room of ſinners in his death, *for the redemption of tranſgreſſions*, he at the ſame time alſo repreſented the Father, who *ſet him forth to be the propitiation, — to declare his juſtice; that he might be juſt, and the juſtifier of him which believeth in Jeſus*, Rom. iii. 24. 25. 26. So Chriſt hath made the teſtament ſure to us in the Father's name, by that ſame death whereby he expiated our ſins: therefore the apoſtle calls him the *Surety*, where he is ſpeaking of his prieſthood, Heb. vii. 20. 21. 22.

It is true, on God's part there was no ſurety needed; but he condeſcends to our weakneſs in this as in the caſe of his oath. And as, in the matter of the oath, he could not ſwear by any below him, and there was none above to ſwear by, and therefore *he ſware by himſelf*, Heb. vi. 13. 14. 16. 17.; thus making the thing ſworn as ſure to us as his very being: ſo none but he, who is a perſon equal with the Father in the ſame Godhead, could repreſent him in the making his teſtament of force by death, and be his ſurety in it. This divine perſon, as infinitely diſtant from us as the Father, approached us in being made of a woman, made under the law; and in the Father's name (for he came in his name) made the teſtament effectual to us by his death. And thus he is the *teſtator* of the teſtament in the Father's name, as well as the *heir* in name of all his brethren.

Now, here is great ground of comfort to believers againſt all their fears of being excluded the inheritance, ariſing from a ſenſe of their own guiltineſs, that the teſtament ſtands in full force by Chriſt's death, which has fully expiated guilt, and fully declared the juſtice of God in the puniſhment of ſin for the juſtification of the ſinner; and that, by the teſtament thus confirmed, he is brought again from the dead as the firſt-born among many brethren, and put in poſſeſſion of that inheritance eternal in the heavens, as the heir of it, in the name of all his brethren; to whom he alſo, in his Father's name, freely gives a joint heirſhip and poſſeſſion with him in that inheritance, in the method declared by himſelf, as it is found written in the book of the New Teſtament.

As the apoſtle ſpeaks of the *death of the teſtator*, and of the

the *inheritance* of children, he warrants us to take up this great matter under the notion of a *teſtament*: but when we think of Jeſus Chriſt as he ſtands in it for us to the Father, and for the Father to us; and when we conſider his death, that confirmed the teſtament, as a *ſacrifice*: this preſents the ſame thing to our view under the notion of a *covenant*, a covenant of peace. For the notion of a *mediator* is proper to ſuch a covenant; and it belonged to covenants, not teſtaments, to be ratified by the blood of ſacrifices: yea, the *oath* alſo belongs moſt properly to the notion of a covenant. Becauſe the death that confirmed the teſtament, was really a ſacrifice, it has therefore the notion of a covenant, as well as of a teſtament. And ſo we find the apoſtle ſetting forth this thing under both theſe notions together, calling Chriſt the *Mediator* as well as the *Teſtator*, and ſpeaking of its confirmation by the *blood* of a *ſacrifice* as well as by the *death* of a *teſtator*. And, if we would have the apoſtle's view of it, we muſt not take it up under any one of theſe notions excluſive of the other, but under both: though at the ſame time it muſt be owned, that the Lord's words in the inſtitution of his ſupper, ſet it before us rather as a covenant, as they point out its ratification by his *blood ſhed for the remiſſion of ſins*.

It is true, that, when we conſider the infinite inequality between God and us, and our abſolute dependence upon him, and the baſeneſs of our ſtate before him as ſinners, we cannot think of a proper covenant betwixt him and us, as betwixt parties among men. But as little can we think of a proper adoption of children, and a proper teſtament from him to us, taking place by the death of the teſtator, as from a father to his children among men: even as it could not enter into our hearts to conceive the union of the divine and human nature in the perſon of the Son of God, who has taken part with us in fleſh and blood, and is not aſhamed to call us brethren, and his condeſcending to bear our ſins in his own body on the tree. And, if we believe this, we can be in no ſtrait to think of his condeſcending in his love to deal with us after the manner of men, ſwearing to us, bequeathing his inheritance to us in a teſtament, and entering into a covenant of peace with us. But we muſt ſtill conſider, that, in all this, he ſtains the pride of our glorying, and glorifies himſelf as God. And we ſhould alſo take care that we make no further uſe of oaths, teſtaments, or covenants,

among

among men, to repreſent to our minds his way of dealing with us, than he himſelf condeſcends to make in his word.

Now, this new covenant was typified by the firſt, as a covenant: for it had a typical mediator, Moſes, who *ſtood between the Lord and the people, to ſhew them the word of the Lord*, Deut. v. 5. and xviii. 15.—19. and *returned the words of the people to the Lord*, Exod. xix. 7. 8. Gal. iii. 19. 20. at the making of the covenant. He ſtood for the people to God in that covenant, and was the interceſſor for them, as the prieſts continued to be after him. And he ſtood for God to the people, as the prophet and ruler, (for he was king in Jeſhurun, Deut. xxxiii. 5.); and the prophets and rulers of that nation ſucceeded him in this, Numb. xi. 16. 17. The truth of all this came by Jeſus Chriſt, the mediator of the new covenant, the true interceſſor, who ſtands in the breach to turn away wrath, the true high prieſt over the houſe of God, whoſe prieſthood was typified by Aaron's. He is that prophet whom God hath raiſed up, like unto Moſes, Deut. xviii. 15.—19. Acts iii. 22. 23.; and the antitype of the Old-teſtament prophets, Heb. i. 1. 2. And he is the judge, lawgiver, and king of the New-teſtament church, Iſ. xxxiii. 22. the true king of Iſrael, John i. 49. Luke i. 32.

And we have before noticed, that the ratification of that firſt covenant by ſacrifice prefigured the ratification of the new by the ſacrifice of Chriſt; as alſo, that Iſrael after the fleſh, with whom that firſt covenant was made, did prefigure Iſrael after the ſpirit, the people of the new covenant, who are the truly *holy nation*, the true *royal prieſthood*, and the *peculiar people*, Exod. xix. 5. 6. 1 Pet. ii. 9. 10.

SECT. IV. *A deſcription of the new covenant, as diſtinguiſhed from the old, and far excelling it, by the promiſes upon which it is eſtabliſhed; and particularly by the firſt of theſe promiſes*, Jer. xxxi. 33. and Heb. viii. 10.

THE apoſtle gives us an account of the nature of the new covenant, its difference from the old, and its excellency, from the prophecy of Jeremiah, Heb. viii.

He tells us, ver. 6. *It is eſtabliſhed*, as a law *, *upon promiſes.*

* Νενομοθετηται.

It

It was promiſed before, as he ſhews from Jer. xxxi. 31.; ſo that the making of it is the performance of a promiſe.

And, in performing this promiſe, God appears as the great lawgiver, making his covenant to us according to his own mind and will, and giving it as *a law* enacted and eſtabliſhed by his ſovereign authority; ſo as we cannot add to it, nor take from it, nor make the leaſt alteration in it. And ſo we find it expreſsly called *a law*, as well as the firſt covenant, which is diſtinguiſhed from it, Rom. iii. 27. "Where is "boaſting then? It is excluded. By what law? of works? "Nay; but by the law of faith *." And we are told, Rom. xvi. 25. 26. that the goſpel, the myſtery or hid ſenſe of the old prophecies, is "now, — according to the command- "ment of the everlaſting God, made known to all nations "for the obedience † of faith." And 2 Peter iii. 2. it is called the *commandment*, in diſtinction from the words of the prophets which foretold it, "That ye may be mindful of "the words which were ſpoken before by the holy pro- "phets, and of the commandment ‡ of us the apoſtles of "the Lord and Saviour." And it was alſo called *a law* by the prophets that foretold it, as we may ſee from Iſ. li. 4. 5. and ii. 3. and xlii. 4. Thus the *new covenant* has the notion of *a law* as well as of a *teſtament*.

But then it muſt be obſerved, that this *law* is eſtabliſhed upon *free promiſes*; ſo that there is nothing injoined to the people of the covenant, no qualification required of them, but what was the matter of a promiſe.

This, together with the excellency of the new covenant, that is enacted as a law, and its difference from the old, will fully appear by viewing the promiſes on which it ſtands.

The firſt is in theſe words: *For this is the covenant that I will make with the houſe of Iſrael, after thoſe days, ſaith the Lord, I WILL PUT,* or give ||, *MY LAWS INTO THEIR MIND, AND WRITE THEM IN,* or upon **, *THEIR HEARTS; AND I WILL,* or ſhall ††, *BE TO THEM A GOD, AND THEY SHALL,* or will ‡‡, *BE TO ME A PEOPLE.*

* Δια νομε πιστεως. † Κατ' επιταγην — εις υπακοην.
‡ Και της εντολης. Compare 1 Tim. vi. 14. || Διδες.
** Επι καρδιας. †† Εσομαι.
‡‡ Εσονται. This ſets aſide the needleſs criticiſm upon the Engliſh words, *I will* and *ye ſhall*.

From

From this it manifeſtly appears, firſt of all, that there are *laws* in the new covenant, as well as in the old; even the laws that we ſee in the book of the new covenant, or ſcriptures of the New Teſtament.

But whereas the laws of the firſt covenant were engraven on tables of ſtone, and not on the hearts of the covenanted people, and the Lord ſaid, when that people engaged to obey them, "O that there were ſuch a heart in "them!" Deut. v. 27. 29.; he now ſays, "I will give "my laws into their mind, and write them upon their "hearts." And this is the excellency of the new covenant, and of its people, above the firſt and its people; as the apoſtle alſo ſignifies to the Corinthians, when he ſays, 2 Cor. iii. 3. 7. 8. "Ye are—manifeſtly declared to be the "epiſtle of Chriſt, miniſtered by us, written not with ink, "but with the Spirit of the living God; not in tables of "ſtone, but in fleſhly tables of the heart." And,—"If "the miniſtration of death, written and engraven in ſtones, "was glorious,—how ſhall not the miniſtration of the ſpi-"rit be rather glorious?"

This, giving of his laws into our mind, and writing them upon our hearts, is the ſame thing that is promiſed by Moſes, Deut. xxx. 6. "The Lord thy God will circumciſe "thine heart, and the heart of thy ſeed, to love the Lord "thy God with all thine heart, and with all thy ſoul, that "thou mayſt live," (compare Phil. iii. 3. and Col. ii. 11. 12.); and by the prophet Jeremiah, xxxii. 38. 39. 40. "And "I will give them one heart, and one way, that they may "fear me for ever.—And I will make an everlaſting co-"venant with them, that I will not turn away from them, "to do them good; but I will put my fear in their hearts, "that they ſhall not depart from me." See likewiſe Ezek. xxx. 26. 27. 28.

And this is that work of *regeneration*, or the *new birth*, without which no man can *ſee the kingdom of God*, or *enter* into it, John iii. 3. 5. Paul ſhews us the effect of this great work in himſelf, when he ſays, *I delight in the law of God after the inward man*; and, with reſpect to the principle of diſobedience remaining in him, and cloſely conflicting with that new principle of obedience to all the laws and precepts of the goſpel, he ſays, *O wretched man that I am, who ſhall deliver me from the body of this death!* Rom. vii. 22. 23. 24. with Gal. v. 17.

That which God declared to be wanting in the nation of Iſrael,

Israel, when they engaged to obey his law, was found to the greatest perfection in Jesus Christ, who could say, *I delight to do thy will, O my God: yea, thy law is within my heart*, Psal. xl. 8. with Heb. x. 7. 9. And, as his Spirit begins to conform his people unto him in this, when he writes his laws on their hearts, he says to them, John xv. 10. "If ye "keep my commandments, ye shall abide in my love: even "as I have kept my Father's commandments, and abide in "his love."

As God is the God of the people on whose hearts he writes his laws, so he manifests himself to them in the keeping of his commandments; especially the new commandment of brotherly love, which differences them from the world, and is the trial and touchstone of their obedience to the gospel. In the way of this obedience he makes them know, that they are his people, and gives them freedom by his Spirit to call him *their God*; as he saith in Hosea, ii. 23. "I will say, — Thou my people; and they shall "say, My God." And thus the Lord says to his disciples, John xiv. 15. 16. 20. 23. 24. "If ye love me, keep my "commandments. And I will pray the Father, and he "shall give you another Comforter, that he may abide "with you for ever. — At that day ye shall know, that I am "in my Father, and you in me, and I in you. — If a man "love me, he will keep my words: and my Father will "love him, and we will come unto him, and make our a-"bode with him. He that loveth me not, keepeth not my "sayings." And chap. xv. 14. 17. "Ye are my friends, if "ye do whatsoever I command you. — These things I com-"mand you, that ye love one another." Compare 1 John ii. 9. 10. and chap. iii. throughout, and Heb. vi. 10. 11.

Now, this is the law of the new covenant, as it stands on this promise, That God is the God of all those, without difference, into whose mind he gives his laws, and upon whose hearts he writes them; and all these, and none other but these, are his people: and that, as he will own and acknowledge them all for his people in their keeping of his commandments, so none but such can lawfully call him their God.

And from this promise, on which the covenant is established, it is most evident, that the obliging of men to observe the laws and institutions of the new covenant by human authority and power, is a great violation of the law of the covenant, that excludes all but a *willing people*, Psal. cx. 3.:

for the law that is founded in this promise, subjects the consciences of the people of the covenant to the authority of the Lord alone, and admits of no obedience but what is hearty and unconstrained; as the promise says, "I will give "my laws into their mind, and write them upon their hearts."

SECT. V. *The second promise*, Jer. xxxi. 34. *and* Heb. viii. 11.

THE next promise on which the new covenant is established stands in these words: "And they shall not "teach every man his neighbour, and every man his bro- "ther, saying, Know the Lord: for ALL SHALL KNOW "ME FROM THE LEAST TO THE GREATEST."

God said, concerning that generation which he brought from Egypt, which saw his works, and was present at the making of the first covenant, "Forty years long was I "grieved with this generation, and said, It is a people that "do err in their heart, and they have not known my ways. "Unto whom I sware in my wrath, that they should not "enter into my rest," Psal. xcv. 10. 11. They did not know him as he manifested himself to them, in bringing them out of the land of Egypt, and in the covenant that he made with them; and, though they saw his works, they did not believe his promise of bringing the nation into his rest in the land of Canaan; and through this unbelief they apostatised from the covenant, or *continued not in it*: for the apostle makes this *erring in heart*, and *not knowing his ways*, to be *unbelief*; and sets it forth as an example, or type of the *disbelief* of the gospel, in the professors of the faith, through which they apostatise from the gospel-profession, Heb. iii. & iv.

When the time came, that God made the new covenant, he cast off the Jews because of their unbelief of the gospel; according to his word by the prophet Isaiah, xxvii. 11.: "For it is a people of no understanding: therefore he that "made them will not have mercy on them, and he that "formed them will shew them no favour." As the prophet there says, "When the boughs thereof are withered, they shall be broken off," the apostle, plainly referring to that passage in the prophet, tells us Gentiles, Rom. xi. 20. 21. "Because of unbelief they were broken off, and thou "standest by faith. Be not high-minded, but fear. For "if

" if God ſpared not the natural branches, take heed leſt " he alſo ſpare not thee." When the Jews rejected the goſpel, and were caſt off, they had " a zeal of God, but " not according to knowledge; being ignorant of God's " righteouſneſs, and going about to eſtabliſh their own " righteouſneſs." They did not " believe in their heart," nor " confeſs with their mouth, that God raiſed the Lord " Jeſus from the dead;" and ſo did not acknowledge Chriſt " as the end of the law for righteouſneſs to every one " that believeth." They believed not the apoſtle's *report* of the accompliſhment of the prophecies, in the ſufferings of Chriſt and the following glory; but were *a diſobedient and a gainſaying people*. See Rom. x. And ſo they were a people of no underſtanding, when he that made them had not mercy on them, and he that formed them ſhewed them no favour.

By this we may perceive, that the faith of the goſpel of Chriſt, or the knowledge we have of the Lord by his own teſtimony in the goſpel of Chriſt, is the thing intended in this promiſe on which the new covenant is eſtabliſhed as a law, *They ſhall all know me*. Compare Iſ. liii. 11. John xvii. 2. 1 John v. 20. And if the Jews, " to whom per- " tained the adoption, and the glory, and the covenants, " and the giving of the law, and the ſervice of God, and " the promiſes," Rom. ix. 4. were caſt off becauſe they believed not in Chriſt, the end of their law for righteouſneſs; we may be very ſure, no man whatſoever can pretend to ſtand in the new covenant but by this faith: even as without this faith there is no true knowledge of God, as diſtinguiſhed from all idols, by being manifeſted as *the juſt God and the Saviour*. See Iſ. xlv. 20. 21.—25.

Wherefore this is the law of the new covenant, as it ſtands on this promiſe, *He that believeth, ſhall be ſaved: he that believeth not, ſhall be damned*, Mark xvi. 16. John iii. 36. and 1 John v. 10. 11. 12.

And this is the excellency of the new covenant above the firſt, that the very leaſt of the people, that are truly within the bond of the covenant, have the true knowledge of the Lord; ſo that none of them needs be taught to know him, as if they were wholly ignorant of him. Therefore the apoſtle writes thus to them, 1 John ii. 21. " I have " not written unto you, becauſe ye know not the truth: " but becauſe ye know it, and that no lie is of the truth." And as to thoſe who appear to be of them, (having been il-

luminated, and enabled to profeſs the knowledge of the Lord), and yet afterward depart from the true profeſſion of the goſpel through an evil heart of unbelief; he ſays, ver. 19. "They went out from us, but they were not of us: "for if they had been of us, they would no doubt have "continued with us; but they went out, that they might "be made manifeſt, that they were not all of us." See Heb. x. 38. 39. and xi. 1. But, as to the people of the new covenant, whom he diſtributes into three claſſes or remarkable degrees, he ſpeaks to the leaſt of them as not needing to be taught to know the Lord, as if they were ignorant of him, or as thoſe "who ſay they know him and keep not "his commandments," 1 John ii. 3. 4. 9.: for he ſays, ver. 13. 14. "I write unto you, little children, becauſe ye "have known the Father. I have written unto you, fa-"thers, becauſe ye have known him that is from the be-"ginning. I have written unto you, young men, becauſe "ye are ſtrong, and the word of God abideth in you." Thus, however different degrees of the knowledge of the Lord may be among the people of the covenant, and however *weak* ſome of them be *in the faith*, they *all know the Lord from the leaſt of them to the greateſt of them.* And none can appear to be of the covenanted people, but ſuch as appear to have this promiſe, on which the covenant ſtands as a law, in leſs or more performed upon them, or ſuch as appear to *be taught of God.* Such indeed there were from the beginning, who did depart from the true profeſſion of the faith, and from the fellowſhip proper to them that are taught of God; but thereby they were made manifeſt that they were not of them.

As the people of the new covenant are diſtinguiſhed from all others by this knowledge of the Lord, John xvii. 2. 3. 25. 26.; ſo they are *fellows* and *brethren*, all of them, in this knowledge of the Father: for they "are all the chil-"dren of God by faith in Chriſt Jeſus;" and, "there is nei-"ther Jew nor Greek, there is neither bond nor free, "there is neither male nor female: for they are all one "in Chriſt Jeſus," Gal. iii. 26. 28. 29. This is the new ſpiritual brotherhood, different from and far excelling the old fleſhly brotherhood of the firſt covenant. All the people of the new covenant, without difference of Jew or Gentile, Scythian or Barbarian, bond or free, Col. iii. 10. 11. muſt hold one another for *fellows* and *brethren* in the *common faith*, and love one another *for the truth's ſake that dwelleth*

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in them, 2 John ver. 1. 2.: For "he that saith he is in the "light, and hateth his brother, is in darkness even until "now," 1 John ii. 9. And seeing this brotherhood and fellowship is by the knowledge of the Lord, he that is greatest in this knowledge, or strongest in the faith, cannot teach him that is the least or weakest in that faith, saying, *Know the Lord,* as if he knew him not at all, or had no faith, like many of the people of the first covenant, who therefore needed to be taught to know the Lord, by any of that brotherhood who happened to know him. For this is the promise on which the new covenant stands as a law, "They shall teach no more every man his neighbour, and "every man his brother, saying, Know ye the Lord: for "they shall all know me, from the least of them unto the "greatest of them, saith the Lord."

This cannot be construed to any sense contradictory to Christ's gift of pastors and teachers to his body the church, Eph. iv. 11. 12. 13.; nor can it be explained inconsistently with the command to the professors of the faith to exhort one another, Heb. iii. 12. 13. and x. 23. 24. 25.; but it may import these things that serve to describe this knowledge to us.

1. That this is the knowledge of the "deep things of "God," which "eye hath not seen, nor ear heard, neither "have entered into the heart of man;" and which "God "hath revealed by his Spirit" in the gospel, as it was preached by the apostle's laying open the mystery or hidden sense of the types and figures of the Old Testament, "not "in the words of the teaching of man's wisdom, but of "the Holy Ghost's teaching," 1 Cor. ii. 7.—13.

2. That this knowledge of the Lord, as thus revealed, is by the testimony of God himself in his own word, and not the testimony of man; no, not the men that have the greatest measure of this knowledge, 1 Thess. ii. 13. 1 John v. 9. 10. And thus this knowledge is faith; and not human, but divine faith.

3. That this knowledge of the Lord by his own testimony in his word, is not to be learned from them that know most of him, as men learn any art or science from one another, but from the Spirit of the Lord, who revealed him in the gospel, opening our understanding to understand that revelation, and giving us a spiritual discerning of spiritual things, 1 Cor. ii. 14. 15. 16. "Flesh and blood re-"veals it not" to us, "but the Father which is in heaven,"

Matth.

Matth. xvi. 16. 17. 1 Cor. iii. 7. And thus all the people of the new covenant are taught of God, Is. liv. 13. John vi. 45.

SECT. VI. *The third promise,* Jer. xxxi. 34. Heb. viii. 12.

THE new covenant is also established, as a law, upon this promise; *FOR I WILL BE MERCIFUL * TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR INIQUITIES WILL I REMEMBER NO MORE.*

Under the first covenant, there was "a remembrance a-"gain of sins every year in those sacrifices, which they "offered year by year continually: because it is not possible "that the blood of bulls and goats should take away sin." And therefore the law, which required that those sacrifices should not cease to be offered, could never with them *make* the *comers* to God by them *perfect*. So that the law that required them, or the first covenant, had them as *a shadow* of a sacrifice to come, wherein God would rest so well pleased as not to call sin to remembrance again by another sacrifice, and which should fully clear the conscience of guilt, and so make oblation for sin for ever to cease, Heb. x. 1. 2. 3. 4. and ix. 9.—14.

Now, this is the sacrifice of Christ, as the apostle declares from the 40th psalm, Heb. x. 5.—10. "Above, when he "said, Sacrifice, and offering, and burnt-offerings, and "sin-offering thou wouldst not, neither hadst pleasure "therein, (which are offered by the law); then said he, "Lo, I come to do thy will, O God. He taketh away the "first, that he may establish the second. By the which "WILL we are sanctified, through the offering of the "body of Jesus Christ once for all."

And he gives us the plain sense of this promise on which the new covenant is established, from ver. 11. to 18. "And "every priest standeth daily ministering and offering often-"times the same sacrifices which can never take away sins: "but this, after he had offered one sacrifice for sins, for "ever sat down on the right hand of God; from hence-"forth expecting till his enemies be made his footstool. "For by one offering he hath perfected for ever them that

* ESAIAH. Ἡσαΐας.

"are

" are sanctified." Whereof " the Holy Ghost also is a witness " to us: for after he had said before, This is the covenant " that I will make with them after those days, saith the " Lord; I will put my laws into their hearts, and in their " minds will I write them: and their sins and iniquities will " I remember no more. Now, where remission of these " is, there is no more offering for sin."

When Jesus Christ poured out his soul unto death, bearing the sin of many, and making intercession for the transgressors, he charged himself, at the Father's appointment, with all the sins for which he was sacrificed: so that in being made a sin-offering for his people, he had the conscience of their sins, (though he knew no sin of his own), and was exceeding sorrowful unto death, with a sense and feeling of the wrath due to the sins whereof he had conscience, or wherewith his conscience was charged. But when the divine justice was fully declared by his sacrifice, then was he " made perfect, as pertaining to the conscience, purged" of guilt, and " had no more conscience of sins," Heb. ix. 9. and x. 1. 2. And he received the remission of all his people's sins in his resurrection from the dead, which was a manifest discharge of the sins for which he suffered death. And being admitted into heaven itself, the true holiest of all, to present his offering there in the most intimate presence of God, he sat down for ever on the Father's right hand, and was *made exceeding glad with his countenance*, as he had been *exceeding sorrowful unto death*, with the *hiding of his face* from him for the sins of his people. So that now he has *no more conscience of sins;* but appears before the Father, with the utmost confidence of boasting and glorying in the full satisfaction made to justice by his sacrifice, making intercession for his people, not with strong crying and tears, as when he was sacrificed for them, but with the most glorious confidence, and unspeakable gladness and joy, that they may partake with him in this remission of sins that he has received for them.

He is " exalted as a Prince and Saviour, to give re- " pentance, and remission of sins," Acts v. 31. And when he gives this remission with that *faith in his blood* whereby they receive it, Acts xxvi. 18. he is then only applying to them that same discharge of their sins or debts which he received in their name in his resurrection, when *the pains of death* were *loosed;* and he is but admitting them to share

with

with him in his being *made perfect, as pertaining to the conſcience*, or, in his *having no more conſcience of ſins*.

Now, when Jeſus Chriſt received the remiſſion of his people's ſins to be communicated to them, then there was no more offering for ſin, as the apoſtle ſays, *Now, where remiſſion of theſe is, there is no more offering for ſin.* And then was the new covenant eſtabliſhed, as a law, upon this promiſe, *I will forgive*, or be propitious to *their unrighteouſneſs, and I will remember their ſin no more.*

This then is the law of the new covenant, as it ſtands on this promiſe, That, ſeeing there is remiſſion of the unrighteouſneſs, ſins, and iniquities of the people, through the blood of Chriſt once offered, there ſhall be no more offering for ſin; and that as none but ſinners are taken into this covenant, ſo all the people of the covenant, without difference, *have redemption in Chriſt through his blood, even the forgiveneſs of ſins*, Col. i. 13. 14. And ſo is fulfilled that which was ſpoken by the prophet Iſaiah concerning the church of the New Teſtament, chap. xxxiii. 24. "The "people that dwell therein ſhall be forgiven their iniquity;" and xlv. 25. "In the Lord ſhall all the ſeed of Iſrael be "juſtified, and ſhall glory." And though God chaſtens the people of the new covenant for their iniquities, as a father doth his children, Heb. xii. 6. 7. 8. and Pſal. lxxxix. 30.—34. Hoſ. xiv. 4. "nevertheleſs, his loving kindneſs "will he not make void from him, (*i. e.* Chriſt), nor ſuf- "fer his faithfulneſs to fail. His covenant he will not "break, nor alter the thing that is gone out of his lips." And ſo the people of the covenant ſhall none of them *come into condemnation*, John v. 24. ſhall *not be condemned with the world*, 1 Cor. xi. 32.

As none but ſinners can come within the bond of this covenant, ſo all ſort of endeavours to make any amends for ſin, or purge the conſcience any other way, but by the blood of Chriſt's offering once made, and not to be repeated, are manifeſtly contrary to the law of the covenant: yea, all that a ſinner, convinced of his ſin, can do for the eaſe of his guilty conſcience, till he be graciouſly taught of God to believe the remiſſion of ſins in Chriſt's blood, is downright rebellion againſt God, and oppoſition to the covenant.

This law of the covenant is moſt encouraging to the greateſt ſinners, and them that have loſt all hope, through any thing that they can do, of coming to God acceptably, yet

yet to come to him by the sacrifice of Jesus Christ once offered; while, at the same time, it is most terrible to them who spitefully and obstinately reject the remission of sins in the blood of Jesus, and persecute the profession of it in the world after they have been enlightened in the knowledge of it: "For," says the apostle, Heb. x. 26. "if we "sin wilfully after that we have received the knowledge "of the truth, there remaineth no more sacrifice for sins, "but a certain fearful looking for of judgment, and fiery "indignation, which shall devour the adversaries."

SECT. VII. *The connection of these promises shews how the new covenant is in Christ's blood.*

IF we observe how these promises, on which the covenant is established, stand connected together, we may see how the new covenant is in Christ's blood. It is not said, "I "will forgive their iniquity, and I will remember their "sin no more: FOR they shall all know me; and I will "write my laws on their hearts:" but this is the connection of the promises, "I will write my laws on their hearts, "and they shall all know me: FOR I will forgive their "iniquity, and I will remember their sin no more." We have not the *remission of sins* in Christ's blood, *because* we are made to *know* and *obey* the Lord; but we are made to *know* and *obey* him, *because* the remission of our sins is in him through his *blood*, whereby there is no more offering for sin, or on the account of which God remembers our iniquities no more. It is *given* unto us *in the behalf of Christ to believe*, Phil. i. 29. John xii. 24. 32. 33.; and by his *blood our consciences are purged from dead works, to serve the living God*, Heb. ix. 14. These promises are absolutely free to us, as they spring from that fountain of divine grace that is opened to us in *the giving of the Son of God to be the propitiation for our sins*, 1 John iv. 9. 10. and Rom. viii. 32.: and because it was inconsistent with the holiness and justice of God, or with the opposition of his infinite goodness to sin, that he should manifest himself to us as a father, and restore his image upon our souls, without the declaration of his justice and judgment against our sin in the death of Christ the propitiation; therefore these mercies come to us only through that propitiation, as streams from that spring of mercy and grace.

And indeed the true knowledge of the Lord, according to the second promise, and the hearty obedience to the laws of the covenant according to the first, depend wholly on the performance of the last promise, concerning the remission of sins in Christ's blood.

The name of the Lord proclaimed to Moses, Exod. xxxiv. 5. 6. 7. was *goodness* and *truth*, and *pardoning mercy*, with *justice*, that will not let sin pass unpunished; and because this could not appear in a consistency with pardoning mercy, but by the transferring of the guilt and punishment upon a substitute, this also was insinuated to Moses, in that proclamation of his name by these words, *Visiting the iniquity of the fathers upon the children*. This name of the Lord is manifest only by the sacrifice of Jesus Christ, as the apostle declares in these remarkable words, Rom. iii. 24. 25. 26. "Being justified freely by his grace, through "the redemption that is in Jesus Christ: whom God hath "set forth * a propitiation, through faith in his blood, to "declare his justice for the remission † of sins that are past, "in the forbearance of God; to declare in this time his "justice: that he might be just, and the justifier of him "which believeth in Jesus." Thus "mercy and truth are "met: justice and peace have kissed," Psal. lxxxv. 10.; and thus the true God appears to us as a *just God and a Saviour*: so that we are made to "understand and know the "Lord doing mercy, judgment, and righteousness in the "earth: for in these I delight, saith the Lord," Jer. ix. 24. See Psal. lxxxix. 2. 14. and xcii. 15. and ci. 1. and cxvi. 5. This is that knowledge of the Lord that is bestowed on all the people of the new covenant, and this is by the remission of sins in Christ's blood.

This is the discovery of God, which begets that reverence and fear of him in our hearts that is the principle of obedience to his laws, Psal. cxxx. 4. Hos. iii. 5. Psal. lxxxix. 7. 14. Heb. xii. 28. 29. And this wonderful manifestation of the divine love kindles that love in our souls which is expressed in the keeping of his commandments, 1 John iv. 10. 19. and v. 3. and is the fulfilling of his law, Rom. xiii. 10. In the remission of sins through Christ's blood, the

* Προεθετο. Which may signify, *hath set forth before, viz.* in the sacrifices, and propitiation, which signified his purpose of demonstrating his justice in Christ, the true propitiation.

† Δια την παρεσιν, for the passing over.

evil

evil of all sin and disobedience is effectually demonstrated to us, and obedience to God recommended in the strongest and most engaging manner: for here we learn obedience from him who, though he were the Son, yet learned he obedience from the things which he suffered for our sins, and was saved from death for that obedience; whereby he became the author of eternal salvation to all them that obey him, Heb. v. 7. 8. 9. The authority of the Lord Jesus over us is displayed in the redemption that is through his blood, and his title to command us is therein most manifest, 1 Cor. vii. 22. 23.: and his love demonstrated to his people in his death constrains them to live no more to themselves, but unto him who died for them, and rose again, 2 Cor. v. 14. 15. Rom. xiv. 7. 8. 9. By this we are engaged to serve without slavish fear, being delivered from bondage through fear of death, Luke i. 74. 75. Heb. ii. 15.: and by this we are encouraged with the hope of sharing with him in the reward of his obedience to the death, knowing that our *labour shall not be in vain in the Lord*, 1 Cor. xv. 17. 20. 58.

The whole discovery of God that is made in the new covenant, is confirmed to us by Christ's blood shed for the remission of our sins; for, as he came to bear witness to the truth, he sealed his testimony with his blood: and therefore, as far as we disbelieve any part of his testimony, we so far despise his blood that sealed it, which was shed for the remission of sins. And every precept of the new covenant is ratified by the blood of his sacrifice, even as "when Moses had spoken every precept to all the people "according to the law, he took the blood of calves, and "of goats, — and sprinkled both the book, and all the "people, saying, This is the blood of the covenant," Heb. ix. 19. 20.: and therefore disobedience to any one of the precepts of the new covenant, is an affront offered to the blood of Christ, shed for the remission of sins, whereby the covenant, with all its precepts, is ratified and confirmed. As our giving way to unbelief, or disobedience, in any respect, has a tendency to total apostasy from the profession of the gospel, and may issue in it, the apostle says to the professors of the faith, "Ye are come — to Jesus the me-"diator of the new covenant, and to the blood of sprin-"kling, that speaketh better things than Abel. See that "ye refuse not him that speaketh: for if they escaped "not, who refused him that spake on earth, much more

" we, if we turn away from him that" ſpeaketh " from " heaven," Heb. xii. 22. 24. 25.

But this is the encouragement of the people of the covenant, when afflicted with a ſenſe of their backſlidings, and with the felt workings of unbelief and diſobedience in their ſouls, that *this blood ſpeaketh better things than that of Abel.* And in returning to this blood of ſprinkling, their knowledge of the Lord, and the impreſſion of his laws on their hearts, is revived after their backſlidings; and ſo their backſlidings are healed, as was foretold by the prophet Hoſea, xiv. 1.—5. " Take with you words, — ſay unto him, " Take away all iniquity, and receive us graciouſly: — for " in thee the orphan findeth mercy. I will heal their back- " ſliding, I will love them freely: for mine anger is turn- " ed away FROM HIM. I will be as the dew unto Iſrael; " and he ſhall grow as the lily, and caſt forth his roots as " Lebanon;" and, ver. 7. " They that dwell under his " ſhadow ſhall return, they ſhall revive as the corn." Becauſe God remembers iniquity no more, but keeps his love for him for ever, Pſal. lxxxix. 28. 32. 33.; therefore he puts his fear in their hearts, and they ſhall not depart utterly from him.

And thus the everlaſting covenant is *in his blood*, through which God remembers iniquity no more, even in his blood ſhed for the remiſſion of the ſins of many.

It may yet be obſerved here, that this threefold promiſe, upon which the new covenant is eſtabliſhed, points to the threefold office of the mediator of the covenant. The firſt reſpects him as that king whom the Father hath ſet upon his holy hill of Zion, Pſal. ii. 6. The ſecond reſpects him as that great prophet whom God hath raiſed up like unto Moſes, who declares his Father's name unto his brethren, Acts iii. 22. Heb. i. 1. 2. & ii. 12. And the third, as that prieſt to whom God hath ſworn, " Thou art a prieſt " for ever, after the order of Melchizedek," Pſal. cx. 4. with Heb. vii. who has, " not by the blood of goats and " calves, but by his own blood, entered in once into the " holy place, having obtained eternal redemption," Heb. ix. 12. And ſo we may ſee how we come to the Mediator of the new covenant, in coming to his blood of ſprinkling that was ſhed for the remiſſion of ſins.

And, as theſe three promiſes ſeem likewiſe to point ſome way to the three divine perſons, we may ſee how we have to do with them all by this blood of the covenant. The power

power of the divine grace in the person of the Holy Ghost, writing the laws of the covenant on our hearts, and assuring us that we are God's people, is pointed at in the first promise: the tender mercy of the righteous Father appears to us through the performance of the second promise, whereby we are made to know the Father's name: and all the divine dignity and worth in the person of the Son expiating our sins, is pointed out to us in the performance of the third promise, upon which we have seen how the other two depend.

CHAP. V.

Of the communion of Christ's body, the church, in his sacrifice shewed in the Lord's supper, 1 Cor. x. 15. 16. 17. 18.

SECT. I. *Christ's church has communion in his sacrifice as one body.*

THE church that is reconciled to God by Christ's death, is set forth by several similitudes in scripture, pointing forth the union of the whole with him, and of each one with another in him.

It is compared to a house, a building, a temple, with a manifest reference to God's house, the temple in Jerusalem, Matth. xvi. 18. Eph. ii. 20. 21. and iii. 18. 1 Pet. ii. 4. 5. 6.: and in this building Jesus Christ himself, as set forth in the words of the apostles and prophets, stands as the foundation, and likewise as the chief corner-stone.

It is also compared to a tree, the palm-tree, in the Old Testament, Cant. vii. 7. Psal. xcii. 12. 13. and the olive-tree, Rom. xi. 17. 24. with Jer. xi. 16. Hos. xiv. 6.: and our Lord himself insists on the notion of the vine, John xv. 1.—8. where he calls himself *the vine*, his Father *the husbandman*, and his disciples *the branches*, exhorting them to bring forth much fruit, by abiding in him, unto the honour of the vine-dresser; and the fruit he requires is brotherly love, ver. 16. 17.: and in this that he says of the vine he seems to refer especially to Psal. lxxx. 15. 17. 18.

But the union of the church is chiefly set forth in the New Testament under the notion of a body, the body of a man,

man, Rom. xii. 4. 5. 1 Cor. xii. 12. 13. Eph. i. 22. 23. and ii. 15. 16. 18. and iii. 6. and iv. 4. 12. 13. 15. 16. Col. ii. 19. And this seems to be taken from that ancient hieroglyphic the cherubim, which had the likeness of a man's body, with some other figures joined to the face of the man, Ezek. i. 5. 6. 10. and x.

Of this body Jesus Christ, the Son of God, is the head, as he is the first-born from the dead. "He is the head of the bo-"dy, the church: who is the beginning, the first-born from "the dead; that in all things," or among all, "he might "have the pre-eminence," Col. i. 18.: and all his people, "being many, are one body in Christ, and every one "members one of another." The Spirit of Christ, even the Holy Ghost, (as he received him from the Father, when he set him at his own right hand, and gave him to be head over all things to the church, which is his body), is the spirit of this body, or is unto it like as the spirit of a man is unto his body, as the apostle says, There is "one body and "one spirit;" and again, "All these worketh that one "and self-same Spirit, dividing to every man severally as "he will. For as the body is one, and hath many mem-"bers, and all the members of that one body, being ma-"ny, are one body: so also Christ. For by one Spirit we "are all baptized into one body, whether Jews or Greeks, "whether bond or free; and have been all made to drink "into one Spirit." And thus the church is Christ's fulness, "the fulness of him that filleth all in all." And the God and Father of the Lord Jesus Christ (who says, with respect to his resurrection from the dead, "Thou art my Son, "this day have I begotten thee," Acts xiii. 33.) is the God and Father of this whole body, and of every member of it, "begotten again unto a lively hope by the resurrection of "Jesus Christ from the dead," 1 Pet. i. 3. He is *above* them *all* as the Father of the whole body, *through* them *all* in his Son their head, and *in* them *all* by his Spirit, the Spirit of his Son, which enlivens this whole body and every member of it: therefore, when the believers of Christ's resurrection are baptized into him, and *into* this *one* body, they are baptized *in the name of the Father, and of the Son, and of the Holy Ghost*, Matth. xxviii. 19. Acts xix. 2. 3.

This body is *new*, in distinction from the church of the Old Testament, which perhaps is called the *body of Moses*, Jude, ver. 9. with Zech. iii. 1. 2. That old church was demolished in Christ's death, which abolished the first cove-

nant,

nant, that this *one new man* might come into being by means of the preaching of the gospel, or the new covenant, the covenant of peace in Christ's blood, as the apostle says, "Having abolished in his flesh the enmity, the "law of commandments, in ordinances, for to make in "himself, of twain, one new man, making peace; and "that he might reconcile both unto God in one body by "the cross, having slain the enmity thereby: and came, "and preached peace to you which were afar off, and to "them that were nigh. For through him we both have an "access by one Spirit unto the Father."

This new church, which is Christ's body, comprehends all whom he redeemed by his blood out of every kindred, tongue, and people, and nation, without difference; and all that believe, of every nation on earth, are *of the same body*, with all the saints in heaven, partaking with them of the same Spirit that Jesus Christ, the first-begotten of the dead, received from the Father, when he was by his right hand exalted, Eph. iii. 6. 15. Heb. xi. 40. and xii. 23. And this body will not be complete, or will not be come to that full stature unto which it is growing, until all the elect, for whom Christ died, be brought into it, Eph. iv. 11. 12. 13.

This is the only true church, whereof the church of the Old Testament in all its shapes was but a figure or type; for, says the apostle, Heb. iii. 5. 6. "Moses verily was faithful "in all his * house as a servant, for a testimony of those "things which were to be spoken after; but Christ as a "Son over his own house: whose house are we, if we "hold fast the confidence, and the rejoicing of the hope "firm unto the end." This church is the true city of God, the heavenly Jerusalem, whereof all saints are citizens, prefigured by the earthly Jerusalem and its citizenship, Heb. xii. 22. This is the true family of God prefigured by the church of the Old Testament in its family-state before it became a nation, as is insinuated by the apostle, when he says, *Of whom the whole family in heaven and earth is named*, Eph. iii. 14. 15. And this is the heavenly nation, the true kingdom of God, whereof his earthly nation, the Old-testament kingdom, was the figure or type. Therefore Peter says to the *elect strangers scattered throughout* several countries of this world, "Ye are an holy nation, a peculiar people, that ye

* God's house, Numb. xii. 7. with Heb. iii. 2. 5.

"should

" ſhould ſhew forth the praiſes of him who hath called you " out of darkneſs into his marvellous light: which in time " paſt were not a people, but now the people of God," 1 Pet. ii. 9. 10. with chap. i. 1. 2. compare Exod. xix. 3. 5. 6. Theſe became *a kingdom of prieſts, an holy nation,* through Jeſus Chriſt their head his having performed in their name that condition which Iſrael after the fleſh could never perform; *If ye will obey my voice indeed, and keep my covenant:* and ſo they are the true kingdom of prieſts, the true holy nation. And ſeeing this is *the kingdom of heaven,* and *not of this world,* and all the ſubjects of it are children of the Jeruſalem which is above, they are therefore all ſtrangers on this earth, and have no continuing city here, but ſeek one to come. And theſe are *the Iſrael of God,* Gal. vi. 15. 16. prefigured by *Iſrael after the fleſh,* but vaſtly different from them, as *ſpirit* differs from *fleſh,* John i. 12. 13. and iii. 3. 5. 6. Rom. ix. 6. 1 Pet. i. 23. 24. 25.; yet the fleſhly *Iſrael* was a very fit type of the true *Iſrael,* as they ſprang from that promiſe to Abraham of which Chriſt at length came. The church of all nations, which is bleſſed with faithful Abraham through Jeſus Chriſt, that ſeed of Abraham, the redeemer from the curſe, is the great thing that was intended in that promiſe; but before this *church of nations* * grew from that promiſe, and while the ſeed Chriſt was not yet come, but lay in the promiſe, and in the loins of the fathers, the nation of Iſrael ſprang from that promiſe, as the natural branches that grow firſt from the ſtock before thoſe that are ingraffed, Rom. xi. 16. 17. 19. 20 And though they were at laſt broken off, that theſe might be graffed in, according to the purpoſe of God that had been declared in the promiſe; yet, by virtue of this their natural and fleſhly union with Chriſt, the promiſed ſeed, for whoſe ſake they were a nation, they were a very fit type of the ſpiritual Iſrael, who are ſpiritually united to Jeſus Chriſt. As the church of the Old Teſtament prefigured the true church to come, and before it had a being; ſo a viſible church of the New Teſtament repreſents it, and ſhews it forth as now come into being, and as having taken place. A church of the New Teſtament, that comes togeger in one place to eat the Lord's ſupper, as the church in Corinth, is not the true church, the body of Chriſt itſelf, but the ſign of it; even as the bread and cup are the

* Gen. XXXV. 11. GOI UKEHAL GOIM.

ſigns

ſigns of his broken body and ſhed blood; and it is called the *church*, and the *body of Chriſt*, in the ſame ſenſe wherein the bread that we break is called *his broken body*, and the cup *his blood*: ſo that, as there is but one Chriſt that was ſacrificed for us, though his broken body and ſhed blood be repreſented to us in many different places in the Lord's ſupper by the bread and wine, which is called *his body* and *blood*; even ſo there is but one church, the body of Chriſt, though it be repreſented and ſhewed forth in every church that, according to his inſtitution, comes together any where to eat his ſupper; as may appear more fully afterward.

Now, this true church of Chriſt is united, by his Spirit, through the new covenant of peace in his blood, which is the *bond of peace*, as we may ſee from Eph. ii. 15. 16. 17. 18. and iv. 3. And by faith in his blood of the new covenant, whereby he was brought again from the dead, all his people on the earth are united with the ſaints in heaven, and with the ſaints of the Old Teſtament there, who died in the faith of Chriſt to come, and now ſee him alive from the dead by his own blood of the new covenant, and partake with him in the bleſſing of Abraham, even that holy Spirit of promiſe which is come on the nations through Jeſus Chriſt: And this whole body being all animated by the ſelf-ſame Spirit, lives in the joyful lively hope of the reſurrection of the dead through Jeſus Chriſt the head, who is alſo *expecting till his enemies be made his footſtool*, Heb. x. 13. Eph. iv. 3.

As to the communion that this one body has in Chriſt's ſacrifice; we may underſtand, from what has been ſaid of the feaſting on his body and blood as the true ſacrifice, that as Jeſus Chriſt the head, who is the high prieſt, feaſts upon the ſacrifice of his own body and blood at the Father's right hand, ſo he admits all his people to ſhare with him in that enjoyment by his Spirit which he received, being by the right hand of God exalted; whereby all the members of his body, every one according to his meaſure, partakes with him, and ſo with one another, in that ſame great enjoyment, which is, *joying in God, through Jeſus Chriſt, by whom we have received the atonement*, Rom. v. 11. This is the life of their ſouls; this eſtabliſhes them in their union with him, ſtrengthens them as members of his body, and makes them grow up together in him unto that eternal life whereof this is the earneſt. And thus all the members of Chriſt's body have true communion with God, who from

everlasting enjoyed his own glory, the same that is now displayed to us by Christ's sacrifice. They have this, in partaking with Jesus Christ, who is now admitted in his human nature, as the head of his church, to enjoy that same glory which he had with the Father *before the world was*, and which he hath manifested by the sacrifice of himself: and they have this glorious communion in his sacrifice with one another, as they all partake of the same enjoyment by the same Spirit. This was typified by Israel after the flesh partaking of the altar in eating of the typical sacrifices; and this is shewed forth in the joint partaking of the bread and cup in the Lord's supper.

SECT. II. *This is represented in the communion that a visible church has in the bread and cup as one body.*

THough there be but one church, one body, whereof Christ is the head, and all his people members; yet every society of Christians, that comes together to eat the Lord's supper in any one place, is called a *church*; as that in *Jerusalem*, which *continued stedfastly in the breaking of bread*, and assembled *with one accord in one place*, Acts i. 15. and ii. 1. 41. 42. 44. 47. and iv. 23. 24. 31. 32. and v. 12. 13. 14. and vi. 2. 5. and xv. 4. 12. 22. and xxi. 22.; and that in Corinth, which came together into one place ordinarily to eat the Lord's supper, 1 Cor. i. 2. and xi. 20. yea any assembly of that same society, (if not the place where they did assemble to the Lord's supper), is called the *church*, as we may see from these words, 1 Cor. xi. 17. 18. 20. "Now in this that I declare, I praise not, that you come "together, not for the better, but for the worse. For, "first of all, when ye come together in the church, I hear "that there be divisions among you.—When ye come "together therefore into one place, this is not to eat the "Lord's supper."

It does not appear, that there is any larger society of Christians than that which might assemble to eat the Lord's supper, any where in the New Testament called a *church*. For when the societies of Christians, throughout a whole province or nation, are spoke of, they are no where called a *church*, as are the Christians in a city or town, but *churches*; as the *churches of Macedonia, of Galatia, of Asia, Syria, and Cilicia*; yea and *the churches of Judea*, which of old was one church, having one altar whereof the whole partook,

partook, prefiguring the true church, the general aſſembly, and church of the firſt-born, which has the true altar, Heb. xiii. 10. whereof the whole partakes, as they all feaſt upon Chriſt's ſacrifice, eating the fleſh and drinking the blood of the Son of man. And this is repreſented to us in the Lord's ſupper, which ſhews forth the communion of the true Iſrael in their one altar, as the antitype of the communion of Iſrael after the fleſh in their one altar; as the apoſtle ſays, 1 Cor. x. 15. 16. 17. 18. *I ſpeak as to wiſe men: judge ye what I ſay. The cup of bleſſing, which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many, are one bread, one body: for we all partake of the one bread. Behold Iſrael after the fleſh: are not they which eat the ſacrifices partakers of the altar?*

Thus we have an uniform notion of the church of God, both of the Old and the New Teſtament, applicable to all that is called *his church* in the ſcripture. And hence came that ancient way of reckoning the unity of the church by *one altar* with reſpect to the Lord's ſupper *. But when they began to apply the notion of an altar to the table on which the bread and wine were ſet, and from off which the diſciples did eat and drink, they departed from the apoſtle's ſcope in that paſſage from whence they took occaſion for it. And, as one miſtake leads to another, they next thought of the bread and the cup as a ſacrifice, and then the miniſter that prayed over it became a prieſt, or a ſacrificer, and ſo it landed at laſt in the idolatrous ſacrifice of the maſs. But when we abhor that abomination of deſolation, we muſt not reject the apoſtle's account of our

* This was at leaſt as ancient as the way of reckoning the unity of a church, in oppoſition to ſchiſm, by one biſhop, which, though unſcriptural, is ancient; and it ſeems to have ſucceeded to the notion of one altar, which was at length ſet aſide by it. Both theſe notions are joined in the epiſtles aſcribed to Ignatius; whereby we may ſee, that the churches were congregations coming together in one place to the Lord's ſupper, and no larger, when theſe epiſtles were written. *Epiſt. ad Philadelph.* Σπευδαζετε ουν, μια ευχαριστια χρησθαι. μια γαρ σαρξ του κυριου ημων Ιησου Χριστου, και εν ποτηριον εις ενωσιν του αιματος αυτου, εν θυσιαστηριον, ως εις επισκοπος αμα τω πρεσβυτεριω και διακονοις. *Et Epiſt. ad Epheſ.* Εαν μη τις η εντος του θυσιαστηριου υστερειται του αρτου του θεου. ει γαρ ενος και δευτερα προσευχη τοσαυτην ισχυν εχει, ποσω μαλλον ητε το επισκοπου και πασης εκκλησιας; ο ουν μη ερχομενος επι το αυτο, ουτος ηδη υπερηφανει και εαυτον διεκρινεν.

partaking of Christ, the true altar, by feasting on his sacrifice, and of the representation of this in our partaking together of that one bread and cup whereby his sacrifice is shewed forth. Where-ever God appointed the altar for sacrifice to be set, there he recorded his name, even his name that was proclaimed to Moses; and there he promised to come unto his people and bless them, Exod. xx. 24. The altar of the New-testament church is not in any place on earth, but in heaven, where Jesus Christ is, and where all the citizens of the heavenly Jerusalem, who are on the earth, have an access to God by faith, Heb. x. 19.—22. And if God record his name now on earth, it must be in the representation that is made of the communion of the true Israel in the true altar, by the Lord's supper; and where-ever his people shew Christ's death, as the true sacrifice, in his supper, according to his institution, there he comes to them and blesses them. And there is no distinction of places: for the church that comes together any where to eat the Lord's supper, is the only house of God that is upon the earth. There he hath set all the officers which he hath given for the edifying of Christ's body the church, and there he hath placed all the ordinances of the New-testament worship; and even baptism, which is connected with the first appearance of membership in that one body whereof Christ is the head, and goes before our becoming members of the church that eats the Lord's supper, is regularly administered by the pastors and teachers of such a church.

Now, every church that comes together in one place, according to Christ's institution, to eat the Lord's supper, is a sign of Christ's body the church, and is intended to represent it, even as the bread and the cup represent his body broken and his blood shed; as may appear from this, that the notions by which the scripture sets forth the unity of the true church are applied unto these churches. Thus Paul applies the notion of a husbandry to the church in Corinth, with reference to what the Lord had said of his Father as the husbandman, when he called himself the vine, and his people the branches, 1 Cor. iii. 6. 7. 9. "I have "planted, Apollos watered: but God gave the increase. "So then, neither is he that planteth any thing, neither "he that watereth; but God that giveth the increase. — "For we are labourers together with God: ye are God's "husbandry." In like manner, the notion of a building,

a temple of God: ver. 9. 10. 11. 16. 17. "Ye are —— "God's building. According to the grace of God which is "given unto me, as a wise master-builder I have laid the "foundation, and another buildeth thereon. But let every "man take heed how he buildeth thereupon: for other "foundation can no man lay, than that is laid, which is "Jesus Christ. — Know ye not that ye are the temple of "God, and the Spirit of God dwelleth in *," or among, "you? If any man defile †," or destroy, "the temple of "God, him shall God destroy ‡," or defile: "for the temple "of God is holy, which ye are." And when he had been speaking of the true church, and its union in Christ, under the notion of a building, Eph. ii. 21.— *in whom all the building fitly framed together, groweth unto an holy temple* ‖ *in the Lord;* he applies the same notion to the church of the Ephesians, ver. 22. *In whom you also are builded together for an habitation* ⸸ *of God through the Spirit.* See 1 Tim. i. 3. and iii. 14. 15. He discourses at large of the union and communion of the church of Christ, under the notion of *a body*, 1 Cor. xii. and in the 27th verse he applies it to the church in Corinth, *Now ye are the body of Christ, and members in particular.* So likewise he moves the members of the Ephesian church, to walk together in self-denied love, and mutual forbearance, from the consideration of the unity of the body of Christ, Eph. iv. 1. 2. 3. 4. see also Rom xii. 3.—10. God dwells in every particular believer, as he is a part or member of the true body of Christ, the church, that is all animated by his Spirit; but he dwells in a church that comes together to the Lord's supper, as visibly framed and joined together in Christ by the Spirit, to shew forth and represent the true church in the world, while it remains invisible.

The union of the true church, and its communion in his sacrifice, is represented and shewed forth in a visible church its partaking of that cup and of that one bread in the Lord's supper: for as the Lord sets forth his union and communion with every one that believes on him, by the similitude of the union of a man's meat and drink with his body, which lives by it, John vi. 56. 57.; so the apostle declares, that our communion, and therefore our union, with one another in him as one body, is shewed forth by our communion in that cup, which shews his blood; and by our

* Εν υμιν. † Φθειρει. ‡ Φθερει. ‖ Εις ναον.
⸸ Εις κατοικητηριον.

communion

communion as one body in that one broken bread, which ſhews his broken body: for he ſays, "The cup of bleſſing "which we bleſs, is it not the communion of the blood "of Chriſt? The bread which we break, is it not the com- "munion of the body of Chriſt? For we being many are "one bread, one body: for we all partake of that one "bread." In theſe notable words the apoſtle plainly gives us this thought, *viz.* That, as all the members of a man's body jointly partake and ſhare of the meat and drink that nouriſhes the whole, being united with every part; even ſo we all in the ſupper ſhare and partake together of the ſign of Chriſt's blood, and of the ſign of his one body broken, to be diſtributed: and this our communion, as one body, is the ſign of the communion, and thereby of the union, of the whole true church in that blood of Chriſt ſhed for them all, and in that one body of Chriſt broken for them all, that they all might partake of it. And, as the bread that we break is the inſtituted ſign of the broken body of Chriſt, ſo our communion in that bread, like the members of one body ſharing of the bread that nouriſhes it, is the inſtituted ſign of the communion of that one body the church, and all its members, in Chriſt's body broken for the whole. And this is but the apoſtle's enlargement and explication on theſe words of the inſtitution: "Take "ye, eat ye; this is my body that is broken for you;" and, "Drink ye all of it: for this is my blood of the new cove- "nant, ſhed for many;" and, "Take this, and divide it to "yourſelves;" which plainly import communion: and the apoſtle's words give us a diſtinct view of that communion.

From this it appears, that the Lord's ſupper cannot, according to the inſtitution, be adminiſtered to a ſingle perſon by himſelf, as baptiſm; there muſt be a communion in the cup and in the bread. And this is a remarkable difference betwixt baptiſm and the Lord's ſupper: for though we be all baptized into that ſame body of Chriſt, the true church, which is repreſented in the Lord's ſupper; yet we ſee from the New Teſtament, that baptiſm is adminiſtered to a ſingle perſon by himſelf, Acts viii. 36. 37. 38. and it goes before our being added or joined to any viſible ſociety of Chriſtians, Acts ii. 41. 42.; but the nature of the Lord's ſupper will not admit of a believer's receiving it alone; *for we being many are one bread: for we all partake of that one bread;* and therefore there is no inſtance of it in the New Teſtament. And from this it would likewiſe

appear,

appear, that they who partake of the ſupper muſt be united together as a body; and that a believer, in order to his partaking of the ſupper, muſt be a member of the church that comes together into one place to eat that ſupper, and muſt act as a member of that body in eating of that bread and drinking of that cup: for, if they did not appear in connection, as the members of *one body*, how could they then appear as *one bread?* We underſtand how all the members of a man's body are *one bread*, as every one of them has its ſhare of the ſame bread that nouriſhes the whole: but, if we looſe the connection, and divide the body, the unconnected members can no more be *one bread*, nor can the members of two diſtinct bodies of men be *one bread*, let theſe men eat together as much as they will. Therefore ſays the apoſtle, *We being many are one bread, one body: for we all partake of that one bread.*

Sect. III. *They who partake of that cup, and of that one bread, muſt be viſible members of the true church.*

As the true church is a body made up of all thoſe who are begotten again to a lively hope by the reſurrection of Jeſus Chriſt from the dead; ſo a church, that repreſents it by being one bread in the Lord's ſupper, muſt be a body made up of ſuch as appear to be begotten to that lively hope: and they appear ſo, in the confident joyful confeſſion of that hope, which if they hold faſt to the end, then are they Chriſt's church indeed; as the apoſtle ſays to the Hebrews, iii. 6. "But Chriſt as a Son over his own houſe; "whoſe houſe are we, if we hold faſt the confidence *, "and the rejoicing † of the hope firm unto the end." See chap. x. 32.—35. This hope is the expectation of entering into Chriſt's reſt through the merit of the works that he hath finiſhed, and this in the way of conformity unto him, according to the tenor of the promiſe that is left us in the New Teſtament, Heb. iii. and iv. It is manifeſt, from theſe chapters, and from the 6th and 10th chapters, and other paſſages of that epiſtle, as well as from the deſign of the whole, and likewiſe from manifold paſſages and examples in the whole New Teſtament, that men may appear to be of the true church by this confeſſion of the Chriſtian hope,

* Παῤῥησιαν. † Καυχημα.

and

and ought to be held and treated by us as ſuch, who yet may ſo far fail of that appearance, and loſe it, as to make it manifeſt, that they never were really of the church, as they had appeared to be. But, as this appearance is a work of the Spirit of Chriſt upon the ſouls of men, 1 Cor. xii. 3. and by it only we (who cannot ſearch the hearts of men) are capable to know the members of Chriſt in the world; no leſs ſtreſs lies on it than the whole of our obedience to the new commandment of brotherly love, which is the great trial of our Chriſtianity: and therefore, while that appearance is to be ſeen in any perſon, there we muſt ſee a member of the body of Chriſt.

We need not here labour further in the deſcription of the viſible members of the church; the deſcription that the New Teſtament (the only rule in this matter) gives of them, has been already pointed at, chap. 2. ſect. 5. It is only needful here to ſhew, *that a viſible church muſt be made up of viſible members of the true church.* Such were the members of the firſt viſible Chriſtian church in Jeruſalem, which continued ſtedfaſtly in the breaking of bread, Acts ii. 40. 41. 42. 47.; and the diſciples who partook in it with the Lord himſelf at the firſt inſtitution, were the ſame ſort of perſons, even though we ſhould ſuppoſe (what cannot be proved, John xiii. 26. 27.) that Judas partook with them, while he was yet known to none but the ſearcher of the heart. And ſuch were the members of the firſt church of the Gentiles in Antioch, Acts xi. 20. 21. 22. 23. 24. 26. 29.; yea and ſuch were the members of the church in Corinth, 1 Cor. i. 2.—10. and iii. 5.—9. and vi. 11. and 2 Cor. iii. 3. It is true, that ſome among them began to vent groſs errors, 1 Cor. xv. 12.; and, while they were divided into factions, diſcipline was neglected, and groſs immorality tolerated: but they repented to the apoſtle's ſatisfaction, upon the admonition and reproof he gave them, 1 Cor. v. and 2 Cor. ii. 1.—10. and vii. 7.—16. He calls them indeed *carnal* on the account of their diviſions; but at the ſame time he calls them *babes in Chriſt*, 1 Cor. iii. 1. He complains of their abuſing the Lord's ſupper and the feaſt of charity in a grievous manner through their diviſions; yet, even then, he ſpeaks not one word from which it can be inferred, that he once ſuppoſes them unbelievers: for, when he ſignifies that they were guilty of the body and blood of the Lord by eating and drinking unworthily, and that they did eat and drink judgment to themſelves, he tells

tells what that judgment was, saying, *For this cause many are weak and sickly among you, and many sleep*; which is not a phrase usual in the New Testament for the death of hypocrites and unbelievers. But he shews us plainly the nature of this judgment, when he says, *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world*; and this certainly is the peculiar privilege of the members of the true church. Therefore he still calls them his brethren; for thus he charges them to reform: "Wherefore, my brethren *, when ye come "together to eat, tarry one for another: and if any man "hunger, let him eat at home; that ye come not together "unto condemnation," or judgment; *i. e.* the foresaid judgment or condemnation. And surely they could not be rejected from being brethren, till they persevered, against admonition, in the practice that is condemned, which no evidence can manifest that they did. And, if they fell into nothing but what real believers are liable to, and, being called to repentance, did reform, they were still meet objects of brotherly love; and so fit to come together to eat the Lord's supper. See 1 Cor. xi. 27.—34. This passage does not inform us, what should be the punishment of the world, or even of hypocrites in the church partaking of the Lord's supper: for it supposes none partaking of it in Corinth but believers, who are not to be condemned with the world. And we may likewise observe, that the church in Corinth has been wronged by the charge of drunkenness that is commonly brought against them from the translation, to support promiscuous communion: for the original word † does not always in the New Testament signify what we call *drunken*; as we may see, by comparing it, as it here stands, with its situation in the history of our Lord's turning the water into wine, when the wine failed, at the marriage in Cana of Galilee, John ii. 10. "Every man at the begin-"ning doth set forth good wine; and when men have "WELL DRUNK‡, then that which is worse: but "thou hast kept the good wine until now." Seeing no Christian will readily suppose, that the Lord wrought a miracle to give good wine to drunken men; and no sign of drunkenness appeared about the ruler of the feast, whose taste was perfectly fresh; and the wine had not held out

* Compare 1 Cor. xv. 1. 2. 12. 58.

† Μεθυει. ‡ Μεθυσθωσι.

the proper length of the feaſt, otherwiſe there had been no reflection on the bridegroom; it is evident, that it can mean nothing more than *well refreſhed* in that paſſage. And, as it ſtands here in oppoſition to being pinched with hunger, it can ſignify nothing more than plentifully ſupplied with meat and drink, and ſo plentifully as might have ſufficed both them and their hungry brethren, if they had kindly invited them to eat with them: ſo that the apoſtle is not ſo much charging them with exceſs in eating and drinking, as with a notable tranſgreſſion of the commandment of brotherly love, even in the feaſts of charity, and in coming together to the Lord's ſupper, wherein they ſhould have exerciſed that love one to another as brethren and fellow-members of the body of Chriſt. And thus we may ſee, that the inſtance of the church in Corinth ſerves to ſhew, that a viſible church ſhould be made up of viſible members of the true church.

This appears further from this deſignation common to all viſible churches, *The churches of the ſaints*, 1 Cor. xiv. 33. and from the apoſtle's way of writing to them, as *ſaints and faithful in Chriſt Jeſus, elect and choſen to ſalvation, through ſanctification of the Spirit, and belief of the truth*; as thoſe in whom God had *begun a good work*, and would *perform it until the day of Jeſus Chriſt*; as *brethren for whom Chriſt died, purchaſed with the blood of God*, and *bought by the Lord*; as *taught of God to love one another*: and the apoſtle expreſſes this thankfulneſs to God, for that he had this to ſay of ſuch a church, *The charity of every one of you all toward each other aboundeth*, Eph. i. 1. 13. 14. 15. 16. 1 Theſſ. i. 4. 9. 10. 2 Theſſ. ii. 13. 14. Philip. i. 6. 7. 1 Cor. vi. 15. 18. 19. 20. and vii. 23. and viii. 11. Acts xx. 28. 1 Theſſ. iv. 9. 2 Theſſ. i. 3.

The ſame thing is manifeſt from theſe words of the inſtitution, *This is my body, which is given*, or *broken, for you*, and *my blood, which is ſhed for you*; which plainly intimate the will of the inſtitutor, that thoſe who partake together of this ordinance, muſt appear to be thoſe for whom he died, according to his word; as he ſays, John xv. 12. 13. 14. "This is my commandment, That ye love one another, "as I have loved you. Greater love hath no man than "this, that a man lay down his life for his friends. Ye "are my friends, if ye do whatſoever I command you." It is true, as has been already noticed, that men may appear to be ſuch friends, and yet go back to perdition, ſo that

that it will be at laſt manifeſt, they were never of thoſe for whom Chriſt died, that they might not periſh, but have eternal life; but, while they continue to appear agreeable to the goſpel-deſcription of thoſe friends for whom Chriſt laid down his life, they are, according to the goſpel, called *the brethren for whom Chriſt died*, in like manner as, according to Chriſt's word, the bread is called *his body that was broken*, and the wine *his blood that was ſhed*; and in like manner as the communion of the bread and cup is called *the communion of Chriſt's body and blood*: for as the bread and wine ſtand for his body and blood by his word, and the communion of the bread and wine ſtands for the communion of his body and blood by the ſame word; even ſo his viſible friends ſtand for his true friends for whom he laid down his life, and that by his word that deſcribes them to us. So that we profeſs the faith or belief of his word, in holding them as the brethren for whom he died, and acting toward them as ſuch, while they appear agreeable to that deſcription; even as we profeſs the belief of his word, that makes the bread and the wine the ſigns of his body and blood, and that makes the communion of the bread and wine the ſign of the communion of his body and blood.

Now, as the Lord ſays, *This is my body, which is given for you,—my blood, which is ſhed for you*; they who partake together in his ſupper, muſt love one another as brethren for whom Chriſt died, according to his new commandment; and the Corinthians, coming together without this, could not eat the Lord's ſupper. But if they muſt profeſs this love one to another, and cannot eat the Lord's ſupper without the profeſſion of it; then certainly they muſt appear to be the objects of this love; *i. e.* they muſt be viſible members of the body of Chriſt, the true church.

And the diſcipline inſtituted by Chriſt to be exerciſed in a viſible church, Matth. xviii. is for the brethren, in diſtinction from the world, and for the children of the kingdom of heaven, where none have acceſs but by being converted, and becoming as little children: and if this diſcipline belong to ſuch brethren as their property, then they muſt appear to be ſuch before it can be exerciſed upon them. Compare 1 Cor. v. 9.—13.

And thus, a viſible church is fit to repreſent the true church, as it is made up of the viſible members of that true

church, which cannot be visibly represented in any society that is made up of any other sort of members.

SECT. IV. *They must be visibly united, and partake of that bread and of that cup, without schism, that they may discern the Lord's body, the church.*

WE have already noticed, that the Lord's supper cannot, according to the institution, be administered to any visible member of the true church singly and by himself, as may baptism; and that it is not delivered to any accidental assembly of them, or to any company of them occasionally met together, and having no stated visible connection as a body; but to a church that is *one bread*, by *partaking all of one bread*, as *one body*. Thus it was set in the church at Jerusalem, which continued stedfastly in it, and in the rest of the ordinances of worship, and in all all the mutual offices of the Christian love, as one body; and the apostle says, he delivered it to the church in Corinth, which was a body of Christians that came together, from time to time, into one place to eat the Lord's supper; and he commanded them, when *they come together to eat*, to *tarry one for another*, 1 Cor. xi. 33. which plainly imports the particular connection they had with one another, with reference to that ordinance.

Now, as a visible church is intended to shew forth the true church, the body of Christ, it must be *visibly ONE* by that same bond of peace whereby that true church is *really ONE*.

There is one Spirit; and a visible church is visibly built together in Christ by that Spirit for an habitation of God, Eph. ii. 22. 1 Cor. iii. 9. 16. 1 Thess. i. 5.—9. and ii. 13. 14. This appears in their *mutual faith*, Rom. i. 12. and confession *, or joint profession of the *one hope of their calling*, glorifying the God and Father of our Lord Jesus Christ *with one accord in one mouth* †, Rom. xv. 5. 6.; and standing fast *in one spirit, with one mind, striving together for the faith of the gospel*, Phil. i. 27.: and the unity of the Spirit appears in the exercise of the gifts he bestows for mutual edification, 1 Cor. xii. 7. whereby every member, in the use of his proper gift, according to the measure be-

* Ομολογια. † Ομοθυμαδον εν ενι σωματι.

stowed

ſtowed on him, ſtands in his proper place in the body, and is ſerviceable to the whole, Eph. iv. 7. 1 Cor. xii. 14.—27. And all the members ought to ſtudy *to keep the unity of the Spirit in the bond of peace*, whereby they are united as a body.

This *bond of peace* is the new covenant, the covenant of peace in Chriſt's blood: for the preaching of peace, through the blood of his croſs, to them that were afar off, as well as them that were nigh, gives the whole church of the New Teſtament acceſs to the Father, through Chriſt, by one Spirit. By this new covenant, a church that comes together in one place to eat the Lord's ſupper, muſt be viſibly united; and ſo they muſt appear to be one in the joint profeſſion of the ſacrifice of Jeſus Chriſt, the Son of God, as fully ſufficient to make them perfect as pertaining to the conſcience; and as having put an end to all ſacrifices and offerings for ſin. They are joined together in the confeſſion of their ſins, that could not be purged but by the blood of the Son of God; and in the confeſſion of that one righteouſneſs of Jeſus Chriſt, which is unto all and upon all that believe, with a renunciation of their own merit and righteouſneſs. They are viſibly one in *the anſwer of a good conſcience toward God, by the reſurrection of Jeſus Chriſt*, according to that promiſe on which the covenant ſtands, *I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more*. Thus they appear partakers of the *one baptiſm*, 1 Pet. iii. 21. Heb. x. 22.; and this their union is declared by them as often as they partake of that bread and of that cup, *which is the new covenant in Chriſt's blood, ſhed for the remiſſion of the ſins of many*.

They muſt be viſibly one in the *knowledge of the Lord*, as manifeſted by the new covenant in Chriſt's blood. *There is one faith*; as Jeſus Chriſt prays to his Father, John xvii. 20. 21. "Neither pray I for theſe alone, but for them alſo "which ſhall believe on me through their word: that they "all may be one, as thou Father art in me, and I in thee; "that they alſo may be one in us: that the world may be-"lieve that thou haſt ſent me." As a viſible church muſt appear to be one in the belief of the teſtimony of God that was declared by the apoſtles, being all taught of God by that; ſo it muſt have no rule, or ſtandard, or form of faith, but that alone which was ſet by them: for, as the true church is built together upon the foundation of the pro-

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phets and apoſtles, ſo muſt a viſible church be viſibly built together upon that ſame foundation, Eph. ii. 20. 21. 22. 2 Tim. i. 13. and iii. 13.—17. 2 Pet. i. 14. 15.—21. and ii. 1. and iii. 1. 2. Gal. i. 7. 8. 9. Rev. xxi. 14. It muſt receive no goſpel but that which the firſt churches received from the apoſtles, which is only to be found pure and entire in their writings, which are the only true ſtandard of the Chriſtian *faith which was once delivered to the ſaints*; nor muſt a Chriſtian church receive this goſpel under any other influence, or upon any other authority, but that ſame by which the firſt churches of the ſaints received it, if it be indeed joined together in the unity of the faith, 1 Theſſ. ii. 13. 14. The members of ſuch a church are joined in the confeſſion of this faith, to grow up together in it by mutual help, as the members of one body, Eph. iv. 15. 16. and to "ſtand faſt in one ſpirit, with one mind, ſtriving "together for the faith of the goſpel," Phil. i. 27. and "earneſtly contend for the faith which was once delivered "to the ſaints," Jude, ver. 3. A viſible church of Chriſt declares itſelf one in the faith of the teſtimony of Jeſus delivered by his apoſtles to the churches, as oft as it comes together to eat the Lord's ſupper; jointly profeſſing the faith of his word, which is the only ground they have for the connection betwixt the ſigns and things ſignified: and, ſeeing the whole goſpel is imported in that action, all the members of ſuch a church, his diſciples, come together in it to grow together in the faith of the goſpel therein imported, as the members of one body.

Further, the members of a viſible church are united as a body in the joint profeſſion of ſubjection to the laws of the new covenant; by which ſubjection and obedience they ſhew their faith, if it appear hearty and unconſtrained, as the effect of the goſpel coming in power, according to that promiſe on which the new covenant is eſtabliſhed, *I will put my laws into their mind, and write them in their hearts.* Thus, when Barnabas *ſaw the grace of God* in the converts at Antioch, *he exhorted them all, that with purpoſe of heart they would cleave unto the Lord*; and, in conſequence of this exhortation, they aſſembled together as a church, Acts xi. 21.—26. They all were joined to the Lord as one church, in ſhewing forth that purpoſe of heart to cleave to him in the obſervation of all things whatſoever he commanded his apoſtles; and, in purſuance of this declared purpoſe of heart, they aſſembled together in his name from time to time,

time, as did the reſt of the churches of the ſaints, which came together on the firſt day of the week to break bread, Acts xx. 7.; and continued ſtedfaſtly in the doctrine of the apoſtles, and in the fellowſhip, and in the breaking of bread, and in the prayers, praiſing God, Acts ii. 41. 42. 47.: and they alſo came together for the exerciſe of diſcipline, Matth. xviii. 17. 1 Cor. v. 3. 4. 5. 12. 13. 1 Tim. v. 20. And ſtedfaſt continuance in this aſſembling together, ſhews forth our perſeverance in the faith and hope of the goſpel, and is at the ſame time a notable mean of divine appointment for our holding faſt the profeſſion of that faith and hope to the end; as we may ſee from Heb. x. 23. 24. 25. "Let us hold faſt the profeſſion," or confeſſion *, "of our "faith," or hope †, "without wavering, (for he is faithful that promiſed.) And let us conſider one another, "to provoke unto love, and to good works: not forſaking "the aſſembling of ourſelves together, as the manner of "ſome is; but exhorting." We may likewiſe ſee, from the connection of theſe words with the foregoing verſes, that this aſſembling together is a mean of our drawing near to God in the heavenly ſanctuary; and from the following verſes we may underſtand, that the forſaking of this aſſembling of ourſelves together is the high way to *falling into the hands of the living God*, avenging apoſtaſy, ver. 25. to 31. And whereas we find the *conſidering of one another to provoke unto love and good works*, joined with the *aſſembling of ourſelves together*; the members of a viſible church are united by the ſhewing forth of their purpoſe of heart to cleave to the Lord, in the open obſervation of his new commandment, walking together ſtedfaſtly in all the mutual offices and works of that brotherly love, as they are pointed out in the New Teſtament by the Lord's example, by the practice of the firſt churches, and by the apoſtolic exhortations to the churches. Theſe exhortations to the practice of brotherly love, in the mutual offices and works of it, ſhew abundantly how neceſſary this is to the being of a church: and the Lord's threatening to the Epheſian church, for leaving their firſt love, Rev. ii. 4. 5. may let us ſee, that, without this, they cannot anſwer the end of their being a church. This is the great outward proof of Chriſtianity and of the ſincerity of our faith, and manifeſts the unity of the true church to the world: ſo that, with-

* Ομολογια, *joint profeſſion.* † Της ελπιδος.

out

out this, the church of Chriſt is not viſible in the world. The practice of this love, with diligence and conſtancy, among the diſciples of Chriſt, according to the rule of the New Teſtament, requires much ſelf-denial; and, as it moves the world to hate them, John xv. 17. 18. 1 John iii. 13. muſt put them upon bearing their croſs, after the example of Jeſus Chriſt: and ſo the members of a viſible church are united in the joint profeſſion of the purpoſe of their heart, to cleave to the Lord, in obedience to his call, "If any "man will come after me, let him deny himſelf, and take "up his croſs, and follow me," Matth. xvi. 24.; and thus "to have "a converſation becoming the goſpel, ſtanding "faſt in one ſpirit, with one mind, ſtriving together for "the faith of the goſpel," Phil. i. 27. 28. 29. 30. And thus a viſible church is joined together as one body, to give all diligence to make their calling and election ſure in the way of ſerving the Lord Jeſus, and ſuffering for his name's ſake; and particularly in the labour of ſelf-denied love, which is the great trial of our obedience, and produces the full aſſurance of hope, Heb. vi. 10. 11. And this is agreeable to that promiſe on which the covenant, the bond of peace, is eſtabliſhed, "I will put my laws into their mind, "and write them in their hearts; and I will be to them a "God, and they ſhall be to me a people." A viſible church declares itſelf thus one, as often as it comes together to eat the Lord's ſupper, by no other authority or influence, but that of his command, *Do this*; and ſo they profeſs obedience to him in all his commands: and he meets them there as his friends doing what he commands, ſaying to them, *This is my body broken for you,—my blood that is ſhed for you.*

A church that comes together in one place to eat the Lord's ſupper, being thus united as a body, muſt take care to be without ſchiſm or diviſion among themſelves in aſſembling to that ordinance; that ſo they may perceive the union and communion of the body of Chriſt, the true church, which this action is intended to ſhew forth: for, when the church of the Corinthians came together with ſchiſms among them, the apoſtle told them, they could not eat the Lord's ſupper, and they did eat unworthily, eating and drinking judgment to themſelves, *not diſcerning the Lord's body*, 1 Cor. xi. 18. 20. 28. 29.; even as, by confounding the Lord's ſupper with their own ſupper, they did not conſider that bread and cup as the memorial of his broken

broken body and ſhed blood; and ſo, partaking unworthily alſo in that reſpect, they were *guilty of the body and blood of the Lord*, ver. 21. 26. 27. But their *not diſcerning the Lord's body*, was the conſequence of their coming together in diviſion. To this purpoſe it is to be obſerved, that the apoſtle alters his expreſſion, as to eating and drinking, when he comes to ſpeak of the evil of not diſcerning the Lord's body: for whereas before (with reſpect to their not diſtinguiſhing it ſufficiently from a common meal) he had ſaid, "Whoſoever ſhall eat this bread, and drink this "cup of the Lord unworthily, ſhall be guilty of the body "and blood of the Lord;" he now ſays, "Let a man "examine himſelf; and ſo let him eat OF that bread, and "drink OF that cup *: for he that eateth and drinketh "unworthily, eateth and drinketh judgment to himſelf, "not diſcerning the Lord's body." His ſaying, eat *of* that bread, and drink *of* that cup, imports moſt plainly the communion or joint partaking ſpoken of in the foregoing chapter, to which the Corinthians were not attending when they came together in factions, and did not tarry one for another. And, in order to their eating of that bread, and drinking of that cup, he calls them to examine themſelves, no doubt as to that love one to another which is the diſtinguiſhing mark of Chriſt's diſciples, and is ſolemnly expreſſed in the Lord's ſupper, wherein *we being many are one bread, one body: for we all partake of that one bread.* And then he does not ſay, Not diſcerning the Lord's body and blood, as he ſaid before, *ſhall be guilty of the body and blood of the Lord*; but *not diſcerning the Lord's body*; that is, the thing ſignified by our joint partaking or eating of that bread and drinking of that cup, or the thing that a man is to diſcern in taking his part of the bread and cup, whereof the whole church partakes as one body: and that is Chriſt's body the church, which all partakes of his body broken and his blood ſhed for the whole, without difference. And this is what the Corinthians could not diſcern while they came together to that action with ſchiſms among them. The apoſtle proceeds immediately to give an account of the body of Chriſt, which is the church, in the following chapter, in oppoſition to the ſchiſms in Corinth; ſo that, from what he had ſaid of this matter in the foregoing chapter, and from what he ſays in the following, concerning

* Ἐκ τȣ ἄρτȣ καὶ ἐκ τȣ ποτηρίȣ.

Chriſt's body, againſt the diviſions he here complains of, we may eaſily ſee how to take it in this text. Only this will follow upon it, That he who comes not together in brotherly love to them with whom he partakes of that bread and of that cup, and conſiders them not as one bread and one body with him, and ſo does not diſcern the Lord's body, the church, ſhewed in that action, eats and drinks unworthily to his own condemnation; even as well as he who conſiders not the broken body and ſhed blood of Chriſt, and his death ſhewed in eating that bread and drinking that cup, is guilty of the body and blood of the Lord, and eats and drinks unworthily.

SECT. V. *Every church-member ought to examine himſelf, eſpecially of his brotherly love to his fellow-communicants, and ſo eat of that bread and drink of that cup; leſt he eat and drink judgment to himſelf, not diſcerning the Lord's body.*

WHen the apoſtle reproves the Corinthians for their diviſions, by reaſon of which they could not eat the Lord's ſupper, he directs them to ſelf-examination in this manner, 1 Cor. xi. 28. 29. "But let a man examine himſelf, and ſo let him eat of the bread and drink of the cup: for he that eateth and drinketh unworthily, eateth and drinketh judgment to himſelf, not diſcerning the Lord's body."

He gives the like direction to theſe Corinthians on occaſion of their ſeeking a proof of Chriſt's ſpeaking in him, 2 Cor. xiii. 3. 5. 6. "Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you;—examine yourſelves, whether ye be in the faith: prove your own ſelves. Know you not your own ſelves, that Jeſus Chriſt is in you, except ye be reprobates? But I truſt that ye ſhall know that we are not reprobates." If upon examination it ſhould be found, that they were in the faith, and that Chriſt was in them, then they wanted not a proof of Chriſt's ſpeaking in the apoſtle, by whoſe goſpel they were united with Chriſt, and brought to the faith. And ſomething like this may be ſaid in the caſe of diviſions and factions taking place in a church of Chriſt's diſciples, as in Corinth. In that caſe their dark ſide caſts up to one another, and they conſider one

one another to provoke to hatred inſtead of *love and good works*, and each party is ready to ſeek a proof of Chriſt's being in thoſe of the oppoſite ſide of the diviſion; while the party is knit together, not in the love of the truth by the Spirit of Chriſt, but in pride and ſelf-love by the ſpirit of party and ſtrife. In ſuch diviſions the exerciſe of brotherly love fails, and the Lord's body cannot be diſcerned by ſuch parties partaking of the bread and of the cup in his ſupper. And to cure this great diſtemper, there is no mean more proper than ſelf-examination: for if, in place of every one's taking it for granted, and being confident, without the due proof, that he himſelf is in the faith, while he ſeeks a proof of Chriſt's being in his brother, every man were examining and proving his own ſelf, he would find leſs reaſon to queſtion his brother: and if, upon due examination, he ſhould have the proper proof of Chriſt's being in himſelf, he would ſee him in his brother alſo; and, inſtead of finding fault with one another's pride, prejudice, and ſelf-ſeeking in the diviſion, if every one were fairly examining himſelf, as to his brotherly love, all would turn their complaints againſt themſelves, and be eaſily reconciled to their brethren. And to this caſe may be applied what the Lord ſays to the hypocrite, who, not conſidering that beam, the pride of his own merit, and his enmity, in his own eye, ſees and ſeeks to pull a mote out of his brother's eye, Matth. vii. 5. "Thou hypocrite, "firſt caſt out the beam out of thine own eye; and then "ſhalt thou ſee clearly to caſt out the mote out of thy "brother's eye."

The apoſtle gives great encouragement to this ſelf-examination, even as it iſſues in the judging and condemning of ourſelves, when he ſays, 1 Cor. xi. 31. "For if we "would judge ourſelves, we ſhould not be judged." And to this agrees what is ſaid by the apoſtle John, 1 epiſt. i. 6.—9. "—The blood of Jeſus Chriſt his Son cleanſeth us "from all ſin. If we ſay that we have no ſin, we deceive "ourſelves, and the truth is not in us. If we confeſs our "ſins, he is faithful and juſt to forgive us our ſins, and to "cleanſe us from all unrighteouſneſs."

Again, we find the call to ſelf-examination coming to the Galatians, where the apoſtle is diſſuading from ſelf-ſeeking and ſtrife through the deſire of vain-glory, and exhorting to fulfil the law of Chriſt in bearing one another's burdens, with a reflection on the oppoſite preſumption and

ſelf-conceit: a ſubject very near of kin to that which occaſions the call to the Corinthians to examine themſelves, Gal. vi. 2. 3. 4. 5. "Bear ye one another's burdens, and "ſo fulfil the law of Chriſt. For if a man think himſelf "to be ſomething, when he is nothing, he deceiveth him-"ſelf. But let every man prove his own work; and then "ſhall he have rejoicing in himſelf alone, and not in an-"other. For every man ſhall bear his own burden."

This paſſage may be compared with that to the Corinthians. with reſpect to an inference ſome would draw from the apoſtle's words to the Corinthians, to encourage ſcrupling Chriſtians to partake in the Lord's ſupper with thoſe who do not appear to them as objects of brotherly love according to the rule of the goſpel*. Certainly a man is to ſet about partaking of the Lord's ſupper, examining himſelf, and not his fellow-communicants; and, if he eat and drink unworthily, not diſcerning the Lord's body, he eats and drinks judgment to himſelf, and not to them. But, if this ſelf-examination be upon a man's brotherly love, and the work of that love toward his fellow-communicants, this neceſſarily ſuppoſes them to have firſt appeared to him as objects of that love, or as Chriſt's friends for whom he laid down his life: and then the inference will be, not, That a man needs not care whether thoſe with whom he eats the Lord's ſupper be diſciples or not; but the very reverſe, *viz.* That a man cannot examine himſelf, and ſo eat of that bread and drink of that cup with any company but ſuch as he firſt ſees to be diſciples of Chriſt, or objects of brotherly love. It would be hard to infer, from every one's being to *bear his own burden*, that we ought not to *bear one another's burdens*: for *every man ſhall bear his own burden* with reference to *his own work*; and his work which he is to prove or examine, is, his *fulfilling the law of Chriſt*, particularly in that point of *bearing one another's burdens*.

Even ſo, when a man is called to examine himſelf, and ſo eat of the bread and drink of the cup, leſt he eat and drink judgment to himſelf, not diſcerning the Lord's body, this ſelf-examination will appear to have a moſt neceſſary connection with our having to do with one another as diſciples of Chriſt, and looking upon one another as ſuch in eating of the bread and drinking of the cup; if we

* See *Calvin's Inſtitutions, book* 4. *chap.* 1. *ſect.* 15.

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consider the occasion of this call to self-examination among the Corinthians, whom the apostle (as has been before observed) still addresses as brethren; and objects of brotherly love. His call to every one of them to examine himself, is plainly occasioned by their not considering the connection they had with one another in coming together to eat the Lord's supper. So thoughtless were they of their connection with one another as brethren in Christ, and fellow-members, that they came together in divisions, and even needed that direction from the apostle, *Wherefore, my brethren, when ye come together to eat, tarry one for another.* While they were thus far heedless of their connection with one another as brethren in Christ, and members of one body, intended to shew the church that is reconciled to God in one body by the Lord's death, it was impossible for them to shew that body of Christ, or to discern it in their coming together and eating his supper. And nothing could be more proper for them in this condition, than a rousing call to every one of them to examine himself, and put his being in the faith to the proof by that trying command, *This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.—These things I command you, that ye love one another,* John xv. 12. 13. 14. 17. And thus, when we consider the occasion of the giving forth of this command, to examine ourselves, and so to eat of the Lord's supper, we may understand how it ought to be obeyed to the end of the world by Christ's disciples, better than by the manifold treatises and directions that men have given us upon it.

If the Corinthians be here called to examine every one himself, whether he be in the faith, and to prove himself, whether Christ be in him; we know that brotherly love is the great proof of this, without which no other evidence can manifest it, 1 John ii. 9. 10. 11. and iii. 10.—14. 15. So that when any man is to prove his own work, it must be his work and labour of this love especially; even this love which cannot work where pride and self reigns in any form, 1 Cor. xiii. 1.—5. or where the love of the world, or the things that are in the world, prevails, 1 John ii. 15. 16. 17. We find the work and labour of this love placed as the grand distinguishing fruit of the gospel, and necessarily connected with salvation, where other things, by which we

we would be ready to prove our being in the faith, are repreſented only as the means uſed to make us fruitful, which will but aggravate our condemnation if we bring not forth this fruit. See Heb. vi. 4.—11. where, after very high experiences and attainments had been mentioned, with a ſuppoſition that the partakers of them may fall away irrecoverably, it is ſaid, — *But, beloved, we are perſuaded better things of you, and things that accompany ſalvation, though we thus ſpeak. For God is not unrighteous, to forget your work and labour of love, which ye have ſhewed toward his name, in that ye have miniſtered to the ſaints, and do miniſter. And we deſire, that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end.*

We may have ſome view of ſelf-examination upon this brotherly love, and of the different iſſues of it, from John, 1 epiſt. iii. 18. to the end; where he lays down the unfeigned work of this love, in diſtinction from mere words and ſpeeches about it, however ſpecious, as the great proof of our being in the faith, whereby that grand queſtion may be decided before God by the teſtimony of our own conſciences. He ſays, *My little children, let us not love in word, neither in tongue, but in deed*, or work, *and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.* We may obſerve, that this exhortation is directed to Chriſtians under the name of *little children*; which, as it refers to the Lord's diſcourſes on that ſubject, cannot but appear very proper here, when we conſider, that except we be converted, eſpecially from our natural ſelf-conceit and pride with reſpect to our own merit, and become as little children in that point, we are very unfit to obey this call, or to examine ourſelves by this work of unfeigned brotherly love. And we may likewiſe ſee, that in this trial our hearts muſt witneſs and give verdict *before him*, in immediate ſubjection to his judgment, and in his ſight and immediate inſpection, who is greater than our hearts and conſciences, and knows all things. Our own hearts, conſcious as to what we love or love not, and knowing the rule of this love, muſt condemn us or not condemn us in this ſelf-trial; but then we muſt proceed in it as little children, and the whole proceſs, verdict, and ſentence, muſt be *before him*, who is greater than our hearts, and knoweth all things: *For*, ſays the apoſtle, *if our heart condemn us, God is greater than our heart, and knoweth all things.* If this trial iſſue in our heart's condemning us before

fore him, as to the work of unfeigned love, then we *judge ourſelves*; and then that takes place which the apoſtle ſpeaks of, chap. i. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* And chap. ii. 1. 2. *And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous. And he is the propitiation for our ſins: and not for ours only, but alſo for the whole world.* But, on the other hand, *if our hearts condemn us not* before him, and can teſtify, (as Peter's heart, when he ſaid, *Lord, thou knoweſt all things*; *thou knoweſt that I love thee*, John xxi. 15. 16. 17.), that we *believe on the name of his Son Jeſus Chriſt, and love one another*, (in deed and in truth), *as he gave us commandment*; then *we have confidence towards God*, as our Father, and have liberty to aſk of him, as his children, with certain hope of receiving. And when we receive that holy Spirit of promiſe, the Spirit of adoption, we know, by our keeping his commandments of faith and love, that he abideth in us, not only by the teſtimony of our own conſciences, but alſo by the concurring teſtimony of the Holy Ghoſt ſhedding abroad the love of God in our hearts, and making us "joy in him through our Lord Je- "ſus Chriſt, by whom we have received the atonement." Compare Rom. viii. 16. and Rom. v. 5. 11. with 1 John iii. 21.—24.

It is a vain thing to ſpeak of our love to God, and to all the children of God in general, without the work of this love toward the brethren whom we have ſeen. When a man has any taſte of the good word of God, he may feel ſome kindly affections working in him toward Chriſt, and all his people, and thence conclude, that he has brotherly love; even as the worſt of men perſuade themſelves that they love God, while they deny him in works, and will not be ſubject to his laws. But *this is the love of God, that we keep his commandments*, 1 John v. 3. And if we do not the deeds of love that he commands toward the brethren whom we have ſeen, we lie, if we ſay we love God, yea, or the children of God, whom we have not ſeen, 1 John iv. 20. 21. The leaſt work of ſelf-denying love, in obedience to the new commandment, toward any of the brethren whom we have ſeen, goes farther to prove our love to God, to Chriſt, and to his whole body the church, than many warmings, and ſeemingly good motions and wiſhes, that never carry us out in denying ourſelves to

to do any good work; and yet much more than ten thousand profeſſions of charity among ſuch people as go no further than ſpeeches of charity toward one another, whereby they find their pride flattered, without being put to the trouble of ſelf-denial in the work and labour of love. Certainly, if we love any one of the leaſt of Chriſt's brethren, for the truth's ſake which we ſee dwelling in him, and that not in word and in tongue, but in deed and in truth, we thereby expreſs our love to the whole body of Chriſt which we have not ſeen, and to him the head; even as, by deeds of hatred to any one of them for the truth's ſake, we expreſs our hatred to the whole, and to him the head, Matth. xxv. 34.—46. and x. 42. And as a viſible church that partakes of the Lord's ſupper as one body, is the repreſentation of the true church which is Chriſt's body; there can be no greater expreſſion of our love to that whole body, than our continuing ſtedfaſtly in the work and labour of love toward one another in a viſible church: and therefore the members of ſuch a church ought, *above all things, to have fervent charity among themſelves*, 1 Pet. iv. 8. 9. 10. 11.; and, when they come together to the Lord's ſupper, they ought to examine themſelves, and prove every one of them his own work of love toward his fellow-members.

The Corinthians, though they were *the body of Chriſt, and members in particular*, and ſo bound *to have the ſame care one for another*, as members of the ſame body, 1 Cor. xii. 25. 26. 27.; yet, through their being puffed up with their experiences and gifts, had ſo far forgot the very deſign of their union as a body, and the grand proof of their being in the faith, that they came to the Lord's ſupper in diviſions and factions. And, in oppoſition to this, the apoſtle calls every one of them to examine himſelf, not by the knowledge, experiences, and gifts whereby they were puffed up, but by the more excellent way of charity, which he deſcribes to them, chap. xiii. Nor does he call them to examine themſelves, and prove their being in the faith, by any general profeſſion of charity toward the body of Chriſt, the true church, or any particular members of it, abſtract from the work of charity toward one another as the body of Chriſt, and members in particular; but he calls them to prove their love to Chriſt, and his body the church, (which they could not diſcern, coming together in diviſion to the Lord's ſupper), by the work of their love toward one another as the body of Chriſt, and members in particular.

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The members of the church in Corinth, being joined together in a body by the word of the truth of the gospel working in them, were in love with one another as brethren before they fell into these divisions; and this is supposed by the apostle in his reproving these divisions, and calling each of them to self-examination: for their hearts could not condemn them upon the work of their brotherly love toward one another, if they had not first known one another in their hearts as brethren, with whom they were bound by the gospel to walk in brotherly love according to the new commandment.

Now, seeing, in this self-examination, a man's conscience must give verdict before God upon his brotherly love to them with whom he eats of that bread and drinks of that cup as one body; it must have given its verdict, in like manner, in the first place, upon this, *viz.* if he ought to look on them as objects of brotherly love according to the rule of the gospel. And therefore, if there be any of them whom he cannot in conscience acknowledge as objects of that love, he cannot possibly examine himself by that love to them, and so eat of that bread and drink of that cup with them. And from this it follows necessarily, that, in order to this self-examination, all the members of a church that eats the Lord's supper, must first appear to one another to be such as the Lord Jesus in his new commandment requires them to love with this brotherly love. For there is no reason why a man should examine himself by this love to any with whom he partakes of the supper, that will not oblige him to do the same with respect to every one: for to say, that a man is obliged to have this love, and examine himself by it, toward the better part of those with whom he partakes in the supper, but not toward the other part, is to establish schism and division in a communicating church by a law; even schism of a higher nature than that which the apostle reproves in the church of the Corinthians.

To avoid such schism, a church ought carefully to preserve its liberty of self-examination, and to watch against all incroachments upon it. They who cannot appear to be taught of God, and little children, and so are strangers to brotherly love, cannot appear fit to examine themselves by it, nor can they be fit to partake of the Lord's supper. And the imposing of any upon the communion of a church, whom the members cannot in conscience acknowledge as brethren according to the gospel, takes from

them at once the liberty and power of obeying this command, to examine themſelves, and ſo to eat of the Lord's ſupper in that church. If they ſubmit to this, they give their liberty and power of obedience in this point, into the hands of thoſe to whom they ſubmit. And this kind of ſubmiſſion, influenced by the hideous notion of ſeparation, wherewith they who brought them into bondage took care to fill their minds, ſerved effectually to deſtroy the practice of brotherly love in the churches, to ſet up Antichriſt, and to tread the outer court of the Lord's houſe under the feet of the Gentiles; from which there never was nor will be any ſtep of reformation, but in the way of ſeparation to the law of God to obſerve the law of his houſe, Neh. x. 28. Ezek. xliii. 10. 11. 12. and xliv. 5.—9. 2 Tim. iii. 1.—5.

As the church in Corinth fell from the practice of brotherly love in a great meaſure, and neglected ſelf-examination; ſo any other church may ſo far err or fall aſleep on the point of admitting members, as to receive perſons into their communion who could never be juſtly called *brethren* according to the rule of the goſpel: for we ſee ungodly men crept in unawares to the firſt churches, Jude, ver. 3. 4. And when this miſtake is perceived by the church, or any members of it, they who perceive it can no longer examine themſelves of their brotherly love to thoſe with whom they partake of the ſupper, while they who appear to have crept in unawares are in the communion.

And as one who appears a diſciple according to the word, may again loſe that appearance, no ſuch perſon can be continued in the communion, without putting it out of the power of the diſciples to examine themſelves by their brotherly love to thoſe with whom they partake of the Lord's ſupper.

SECT. VI. *This ſuppoſes the exerciſe of the inſtituted diſcipline among them.*

TO preſerve and maintain brotherly love in free exerciſe, and the freedom of ſelf-examination, the Lord Jeſus hath appointed diſcipline to be exerciſed in his name. The apoſtle, who calls the church in Corinth to ſelf-examination, had before told them, 1 Cor. v. that it belonged to them to judge their own members, ver. 12.; found fault with them for their neglect, ver. 2.; and charged them to purge out the old leaven, that they might be a new lump, becauſe a little leaven leaveneth the whole

lump

lump; and to put away the wicked from among them, ver. 6.—13. While faction and party prevailed among them, they could not be minding sincerity in the profession of brotherly love when they came together; but malice and wickedness took place under the outward signs and expressions of that love; and party-love bore with the wicked, so that while they were puffed up with their experience and gifts, and glorying in these against one another, they were bearing with the wicked of their own faction; and as they were not studying the exercise of love to one another in coming together, they could hold communion with an evil-doer of their own party, upon the same terms on which they joined in the outward expressions of charity with those of the opposite faction, with whom they were living in bitter envying and strife. And, as it is manifest they were more taken up with gifts, whereof hypocrites might be partakers, than with the more excellent way of charity, if the evil-doer was remarkable for these, this might serve to screen him from censure, in a society neglecting *charity* that *edifieth*, and devoted to that *knowledge* which *puffeth up*. This seems plainly imported in these expressions: *Ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you*; and, *Your glorying is not good: know ye not that a little leaven leaveneth the whole lump?* They were not minding, that the wickedness of those with whom they were walking in the outward profession of charity, could touch or infect, or any way defile them, if they otherwise kept themselves from it; and so they were far from *looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up should trouble, and thereby many be defiled*, Heb. xii. 15. In opposition to this gross hypocrisy and insincerity in the outward expressions of charity, the apostle calls them up to the vigorous exercise of the neglected discipline, and commands them to put away the wicked, that so they might keep the feast with sincere and undissembled charity, ver. 7. 8. *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

The Lord himself gave a rule of discipline to his disciples, for the preservation of brotherly love in purity a-

mong them, notwithſtanding offences ariſing, and mutual provocations, through pride remaining in them. This is that rule which we have recorded Matth. xviii. 15.—20. And it appears, from the occaſion of it, and from the diſcourſe againſt pride and ambition that introduces it, ver. 1. —14. that it reſpects only thoſe treſpaſſes of his diſciples againſt one another, that flow from pride, and ſuch offences as are removed as often as the treſpaſſer humbles himſelf to confeſs his fault and profeſs repentance; and though he treſpaſs often in this way, he cannot be put away from among the brotherhood, if he ſtill hear the church admoniſhing or rebuking him for his treſpaſs by profeſſing his repentance: ſo that the cutting off, according to this rule, goes upon the evidence the treſpaſſer gives of reigning pride contrary to the character of the ſubjects of the kingdom of heaven, in his refuſing or neglecting to hear, firſt his brother againſt whom he treſpaſſed, and then the one or two more with him, and laſt of all the church. All this appears in the rule itſelf. And it is further evident from the Lord's anſwer to Peter's queſtion, ver. 21. 22. "Then came Peter to him, and ſaid, How oft ſhall my bro-"ther ſin againſt me, and I forgive him? till ſeven times? "Jeſus ſaith unto him, I ſay not unto thee, Until ſeven "times; but, Until ſeventy times ſeven." And this may be compared with Luke xvii. 3. 4. "Take heed to yourſelves: "if thy brother treſpaſs againſt thee, rebuke him; and if "he repent, forgive him. And if he treſpaſs againſt thee "ſeven times in a day, and ſeven times in a day turn a-"gain to thee, ſaying, I repent; thou ſhalt forgive him."

This will not apply to the crimes mentioned 1 Cor. v.; becauſe ſeventy times ſeven facts muſt be more than ſufficient to denominate any perſon a fornicator, drunkard, *&c.*: and the apoſtle makes the putting away there, to go upon a perſon's being ſuch who is called a *brother*. But if one who is ſeven times in a day drunk (ſuppoſing the caſe poſſible) may be called a *drunkard*, much more he who is ſo drunk after manifold admonitions and profeſſions of repentance: and yet, according to Matthew xviii. a man, who ſtill confeſſes his fault as often as he treſpaſſes, can never be cut off. So that, if a church ſhould thus deal with a fornicator (even inceſtuous), or covetous man, or an idolater, or a railer, or a drunkard, or an extortioner; they could never put away from among themſelves ſuch wicked

wicked perſons as were ſome of the Corinthians before they were waſhed and ſanctified, 1 Cor. vi. 9. 10. 11.

And we muſt likewiſe diſtinguiſh the caſe of a man overtaken in ſuch faults, who muſt be reſtored in the ſpirit of meekneſs, Gal. vi. 1. 2 Cor. xii. 21. from the caſe of one who lives and walks in them, ſo as to be denominated a fornicator, or covetous man, or a drunkard, and by his practice declares (however he ſpeak) that he does not repent.

But, from all the paſſages in the New Teſtament, concerning diſcipline, taken together we may eaſily ſee,

1. That this diſcipline is to be exerciſed only upon the brotherhood. *If thy brother treſpaſs againſt thee*, Matth. xviii. 15. "If any man that is called a brother. — For "what have I to do to judge them alſo that are without? "Do not ye judge them that are within?" 1 Cor. v. 10. 11. 12. 13.

2. That the whole brotherhood muſt act in this diſcipline: "And if he ſhall neglect to hear them, tell it unto the "church: but if he ſhall neglect to hear the church, let "him be unto thee as a heathen man and a publican. "Verily I ſay unto you, Whatſoever ye ſhall bind on earth, "ſhall be bound in heaven," Matth. xviii. 17. 18. It is obſervable, that the word *church* is no where put for the officers, biſhops or elders, in diſtinction from the people, or the brethren; but it frequently ſtands for the people in expreſs diſtinction from theſe officers, Acts xv. 4. 22. Acts xiv. 22. 23. Acts xi. 26. and xiii. 1. and xx. 17. 18. *: and it likewiſe appears from 1 Cor. v. that all thoſe have to do with this matter, from among whom the wicked is to be put away, who are not ſo much as to eat with him, and who are to be as one new lump, keeping the feaſt with the unleavened bread of ſincerity and truth: "Ye are puffed "up, and have not rather mourned, that he that hath "done this deed might be taken away from among you. — "In the name of our Lord Jeſus, when ye are gathered "together, — to deliver ſuch an one unto Satan. — Purge "out therefore the old leaven, that ye may be a new "lump. — Therefore let us keep the feaſt, not with old "leaven. — But now I have written unto you, not to keep

* The Greek word εκκλησια anſwers to the Hebrew noun KAHAL, which never ſtands for an aſſembly of elders in diſtinction from the people, but ſometimes ſignifies the people in expreſs diſtinction from the elders, as in Pſal. cvii. 32.

"company,

" company, if any man that is called a brother be a for-
" nicator, &c. with such an one, no not to eat. — Do not
" ye judge them that are within? Wherefore put away from
" among yourselves that wicked person." And the same thing appears with respect to *loosing*: for Paul lays it as a duty upon all the church of the Corinthians, to forgive the penitent, and confirm their love to him, 2 Cor. ii. 7.—10. " So that contrariwise, rather to forgive and comfort, lest
" perhaps such a one should be swallowed up with over
" much sorrow. Wherefore I beseech you, that ye would
" confirm love towards him. For to this end also did I
" write, that I might know the proof of you, whether ye
" be obedient in all things. To whom ye forgive any
" thing, I also: for if I forgave any thing, to whom I
" forgave, for your sakes in the person of Christ." It is the duty of all Christ's people, to receive his little ones, Matth. xviii.: and so the apostle exhorts the Romans, xv. 7. " Wherefore receive ye one another, as Christ also re-
" ceived us, to the glory of God." Yea nothing can be said to be done by a church, that is done without the people. We see the multitude of the disciples chose the first deacons when the apostles themselves were among them, Acts vi. 2.—5. And, even in that deed which is said to be done by the apostles and elders, Acts xv. 6. and xvi. 4. the concurrence and consent of the brethren, or the whole church, is noted down to us in this manner, Acts xv. 22. 23. 24. 25. " Then pleased it the apostles and elders, with
" the whole church, to send chosen men of their own
" company to Antioch, with Paul and Barnabas; — and
" wrote letters by them after this manner, The apostles,
" and elders, and brethren, send greeting unto the bre-
" thren which are of the Gentiles in Antioch, and Syria,
" and Cilicia. Forasmuch as we have heard that certain
" which went out from us have troubled you with words, —
" it seemed good unto us, being made of one accord *,
" to send chosen men unto you †."

If

* Γενομενοις ομοθυμαδον. They differed about the question, when they assembled; and when they became unanimous, they sent the epistle.

† We have it from Cyprian, (who cannot be thought deficient in zeal for the authority of the clergy), that the consent of the people continued in the discipline two hundred years after this. Ep. 6. sect. 5. *Ad id vero quod scripserunt mihi compresbyteri nostri Donatus et*

If Christ has not obliged his people to follow their leaders any farther than they can see them teaching them to observe all things whatsoever he commanded his apostles, if he has not allowed them to be lorded over by their elders or bishops in the matter of their obedience to his new commandment of brotherly love; far less has he obliged any of them to submit to the majority of their brethren, as to those whom they should receive as objects of that love, or reject as unworthy of it: and therefore majority of voices has no place in this discipline. The nature of the thing will not admit of it, as we may see from what has been said on self-examination. And there is nothing like a warrant for it in the New Testament, as there is for the way of doing by agreement and consent of the whole.

3. Among the brethren, the ministers of the word, called *bishops* or *elders*, preside*. These seem to be the eminent members of the church pointed out and distinguished, as a remarkable part of the binding and loosing society, by a particular promise made to them, Matth. xviii. 19. 20.; where, after the Lord had first promised to the church, ver. 18. "Whatsoever ye shall bind on earth, shall be bound "in heaven; and whatsoever ye shall loose on earth, shall "be loosed in heaven;" he says, "Again I say unto you, "that if two of you shall agree on earth, as touching any "thing that they shall ask, it shall be done for them of my "Father which is in heaven. For where two or three are "gathered together in my name, there am I in the midst "of them." We see that the apostles ordained elders, or bishops, in every church, Acts xiv. 23. and xi. 30. and

et Fortunatus, Novatus et Gordius, solus rescribere nihil potui, quando a primordio episcopatus mei statuerim, nihil sine consilio vestro et sine consensu plebis meæ privata sententia gerere: sed cum ad vos per Dei gratiam venero, tunc de iis quæ vel gesta sunt vel gerenda, sicut honor mutuus poscit, in commune tractabimus. He speaks also of the people's judging, and of their arbitriment and suffrages in the discipline. But this will not prove majority of voices; for the *populi universi suffragium in pace*, epist. 55. § 7. must be the agreement of the whole.

* Coimus in cœtum et congregationem — ibidem — exhortationes, castigationes, et censura divina: nam et judicatur magno cum pondere. — Præsident probati quique seniores, *Tertul. Apol. cap.* 39.

Quando omnis potestas et gratia in ecclesia constituta sit, ubi præsident majores natu, qui et baptizandi et manum imponendi et ordinandi possident potestatem, *Firmilian. ad Cyprian. epist.* 75. § 6.

xv. 2. 4. 6. 22. 23. and xx. 17. 28. Phil. i. 1. Tit. i. 5. 6. 7. 1 Pet. v. 1. 2. 3. And we do not read of any church in the New Teſtament with a ſingle biſhop or elder. Their office is one and the ſame, their character the ſame, diſtinguiſhed from that of the deacon by "aptneſs to teach, or "ability by ſound doctrine, both to exhort and convince "the gainſayers," 1 Tim. iii. 1. 2.—13. Tit. i. 5.—9. And yet we find a manifeſt diſtinction in this office as to the perſons exerciſing it. For, as the deacons office comprehends *the diſtributer* and *ſhewer of mercy*, Rom. xii. 8. to which belongs the miniſtering widow, 1 Tim. iii. 11. * and v. 9. Rom. xvi. 1. 2. we likewiſe ſee the miniſters of the word diſtinguiſhed into *paſtors and teachers*, Eph. iv. 11. And again we have them thus diſtinguiſhed, 1 Tim. v. 17. "Let "the elders that preſide well †, be counted worthy of "double honour, eſpecially they who labour in the word "and doctrine;" and Rom. xii. 7. 8. "He that teacheth,— "He that exhorteth,—He that preſideth ‡." And this ſame threefold diſtinction ſeems to be pointed at 1 Theſſ. v. 12. "And we beſeech you, brethren, know them which "labour among you, and your preſidents in the Lord ||, "and them which admoniſh you."

The elder, who is diſtinguiſhed from the reſt by the name *preſident*, is he who preſided ordinarily in the aſſemblies of the church, and had the chief direction in their order and diſcipline, and who excelled in the application of the word to the outward converſation; while the teacher excelled in laying open the myſteries of the goſpel, and inſtructing the mind in the knowledge of the truth; and the exhorter again excelled in moving the affections by the word, and warming the heart with the love of the truth. The word whereof they are miniſters ſerves for all theſe purpoſes; and, as one man does not excel in each of theſe branches of the office, each of them is denominated from that branch of it wherein he eſpecially excels. They who laboured in the word and doctrine, or the exhorter and teacher, were aſſeſſors to him that preſided well in the di-

* 1 Tim. iii. 11. Γυναικας ωσαυτως σεμνας; even as ver. 8. Διακονους ωσαυτως σεμνους. When there is no mention of the character of the biſhop's wife, it is hard to conceive how theſe women came to be taken for the deacons wives.

† Οι καλως προεστωτες πρεσβυτεροι.

‡ Ο διδασκων, ο παρακαλων, ο προισταμενος.

|| Και προισταμενους υμων εν κυριω.

ſcipline

ſcipline of the church, and they alſo might preſide in matters relating to that branch of the office wherein they excelled. Now, this company of elders in a church is called *the preſbytery*, 1 Tim. iv. 14.; and after the time of the apoſtles, when the ſcripture-way of ſpeaking was altered, and with it the order of the church, they came to ſay, *the biſhop and his preſbytery*, taking occaſion, as would ſeem, from the apoſtolic elder preſiding well, and the elders labouring in the word and doctrine, his aſſeſſors in the diſcipline of the church.

The apoſtles, who were at firſt the only elders of the church in Jeruſalem, (for they alſo were elders, 1 Pet. v. 1. 2 John ver. 1.), diſtinguiſh themſelves from the deacons by *prayer*, as well as by the *miniſtry of the word*, Acts vi. 2. 3. 4.; which leads us to think, that (however any man might pray in the church as well as any where elſe, 1 Tim. ii. 1.—8.) there muſt have been ſome part of the public prayers of the church proper and peculiar to the elders. And, not long after the time of the apoſtles, Juſtin Martyr informs us, in the end of his ſecond apology to the emperor, that the preſident *, who was a miniſter of the word, put up the prayers at the bleſſing of the bread and wine in the Lord's ſupper, to which the whole people ſaid *Amen*. And, as the action of the two or three, Matth. xviii. 19. 20. plainly reſpects prayer, which muſt have been ſpoken by ſome one of them, the preſident ſeems to have been he by whoſe mouth theſe ſolemn prayers in the diſcipline, as well as in the Lord's ſupper, were ordinarily put up; therefore he is called *the angel of the church*, Rev. i. ii. iii. by a name borrowed from the ſynagogue, where he, by whoſe mouth the prayers of the congregation were put up to God, was called *the meſſenger* or *angel of the congration* †, their meſſenger to God.

But all this was far from ſetting him above the other elders: for it is remarkable, that they are rather preferred to him, 1 Tim. v. 17. And though theſe prayers could not well be uttered in the church but by one at once, and were uttered ordinarily by him who preſided in diſcipline; yet it behoved them to proceed from the agreement of the other elders aſſembled together with him in the church in Chriſt's name, and agreeing to aſk: "If two of you

* Ο προεστως των αδελφων. † SHELIACH TZIBBUR.

" ſhall agree * on earth, as touching any thing that they " ſhall aſk — For where two or three are gathered together " in my name." — There is no warrant then for making or putting up theſe prayers in a church by any ſingle elder, without the preſence and agreement of one or two more. The Lord gives this power to two or three, and to two at leaſt; who therefore make a preſbytery, where no more can be had: ſo that theſe binding and looſing prayers muſt be the prayers of a preſbytery, as well as of a church.

Having thus ſeen, by the account the apoſtles give us of the order of the firſt churches, who they are that are intended by our Lord, when he ſpeaks of the *two or three* of the binding and looſing ſociety; we may next conſider, how he grants them the power and privilege he here gives them, and with what limitations. And, *firſt*, They muſt be two or three *of you, viz.* the brethren, or the church †, of whom he ſpeaks immediately before, and to whom he had been granting the power of binding and looſing, ver. 15.—18. They muſt not act without the church in this matter; but, as the apoſtle Peter expreſſes it, 1 Pet. v. 1. 2. 3. " The elders which are among you, I exhort. — Feed " the flock of God which is among you, overſeeing ‡; " not — as over-ruling || the heritage, but being enſamples " to the flock."

And, *next*, They muſt act in immediate dependence on heaven, and in immediate ſubjection and reference to the authority and power of Jeſus Chriſt alone. They are to come *together in his name* ⸸, who promiſes ſo to be *in the midſt of them:* and, when they agree concerning any thing of that binding and looſing, which is ratified in heaven, and can be reverſed by no power on earth, they muſt aſk that thing of the Father which is in heaven, who is to do it for them.

Laſtly, What they do, muſt be done by agreement; they can finiſh nothing without harmony and concord, *If two of you ſhall agree:* and, where a third or more are preſent,

* Συμφωνησωσιν.

† The church, in the foregoing verſes, is the aſſembly of the brethren, or brethren aſſembled.

‡ Επισκοπουντες. || Κατακυριευοντες των κληρων.

⸸ Εις το ονομα, Matth. xviii. 20. and εν τω ονοματι, 1 Cor. v. 4. are as much the ſame in this caſe, as in the caſe of baptiſm, Acts x. 48. and xix. 5.

two

two have no warrant to over-rule a third by their majority of voices, no more than they have all together to over-rule the church that binds and looſes.

4. There is no other rule of this diſcipline but the word of God, the words of the Lord Jeſus, by which men are bound or looſed, and have their ſins remitted or retained. All that a church has to do in this diſcipline, is no more but obedience to the law of Jeſus Chriſt, which is now entirely contained in the ſcriptures. When the apoſtle wrote to the church in Corinth on this ſubject, he ſaid, 2 Cor. ii. 9. 10. "For to this end alſo did I write, that I might "know the proof of you, whether ye be obedient in all "things. To whom you forgive any thing, I alſo — in "the perſon of Chriſt;" *i. e.* if they were obedient to the word of Chriſt in forgiving. And thus likewiſe muſt our Lord's words be underſtood, "Whatſoever ye ſhall bind on "earth, ſhall be bound in heaven; and whatſoever ye ſhall "looſe on earth, ſhall be looſed in heaven." He who is the only Lord and Lawgiver of the church, gave power to teach his diſciples to obſerve all things whatſoever he commanded his apoſtles; and no Chriſtian church, or teacher, can plead any power beyond this, or expect his countenance or concurrence in any other way. The preſidents and preſbytery can claim no more power in this diſcipline, but to direct and perſuade by the word whereof they are miniſters; and to go before the brethren as enſamples in the ſtudy and obſervance, or ſelf-denied obedience, of that word: for they muſt not do the work of biſhops as over-ruling the heritage, but as enſamples to the flock.

And what are the keys of the kingdom of heaven, that open and ſhut there, but his words? or who can bind or looſe in that kingdom but by them? The Lord Jeſus gave his words, his whole goſpel, to his apoſtles, to preach it to the world under the infallible conduct of the Holy Ghoſt; declaring, that whoſoever believes the goſpel, as they preached it, or believes on him through their word, ſhall be ſaved, and he that believeth not, ſhall be damned: and thus they had the keys of the kingdom of heaven, the power of binding and looſing, of remitting and retaining ſins, in a way peculiar to themſelves. And this power, if it be now inquired after, is no where to be found but in their writings, Mark xvi. 15. 16. John xvii. 20. and xx. 21. 22. 23. 31. Gal. i. 8. 9. Rev. xxii. 18. 19. As to Peter, it is true in fact, that by him the kingdom of heaven was

firſt opened to the Jews, Acts ii. and likewiſe to the Gentiles, Acts x. with xv. 7.; and in this he can have no ſucceſſor. And elders or biſhops might be ſaid to have the keys, in as far as they are apt to teach, holding faſt the faithful word (or the word of faith which the apoſtles preached) as they have been taught, ſo as to be able, by that ſound doctrine, both to exhort and convince the gainſayers; becauſe ſo far they have the word that binds and looſes. But all Chriſt's diſciples have the truth in them; his words abide in them, and bring forth the fruit of obedience to his new commandment; they know the truth ſo as to love one another for the truth's ſake that dwelleth in them, 1 John ii. 4. John xv. 7. 8. 12. 17. 2 John ver. 1. 2.; and, ſo far as his words abide in them, bringing forth the fruit of obedience to his new commandment, they alſo have the keys of the kingdom of heaven, and the power of binding and looſing; unleſs we ſhould ſuppoſe them who know the truth, ſo as to love one another for the truth's ſake, incapable to judge whom they ought to love with this love, and whom not, or, which is the ſame thing, incapable of this love. Therefore we have ſeen from Matth. xviii. 15.—18. that the Lord gives the power of binding and looſing to the whole brotherhood, or the church: and they who would have the officers only to exerciſe this power, as being the church-repreſentative, (for ſo they are pleaſed to call them), muſt own, the power which theſe repreſentatives exerciſe, is originally in the church, which they would have them to repreſent. But why then do they not alſo repreſent them in the whole of their obedience to the new commandment, and to that command alſo, *Do this in remembrance of me*, and ſo do it for them? And now, when the famous queſtion comes, In what capacity did Peter receive the grant of the keys of the kingdom of heaven, or the power of binding and looſing, Matth. xvi. 19.? nothing can be more manifeſt, than that Peter ſtands there in the capacity of one taught of God to confeſs Jeſus Chriſt; and, if we conſider the context, from ver. 15. we may eaſily ſee, that he appears in no other capacity there *. And ſo the whole matter muſt come to this at laſt, *viz.* It is only by the word of Chriſt that any man

* Nam ſi adhuc clauſum putas cœlum, memento claves ejus hic Dominum Petro, et per eum eccleſiæ, reliquiſſe; quas hic unuſquiſque interrogatus atque confeſſus ferat ſecum. *Tertul.*

can

can bind or loose; and whoever has that word, has the keys of the kingdom of heaven. And the Lord hath appointed the manner wherein they who have this power are to exercise it, Matth. xviii.

5. As the discipline serves to maintain brotherly love pure and unfeigned in a church, it must be exercised in love: and therefore our Lord, Matth. xviii. does not discharge us from the exercise of this love to the trespasser against us, till the process be finished. All the admonitions and reproofs must be in charity to him, and with hope of his amendment: "If he repent, forgive him: if he hear thee, "thou hast gained thy brother." And he is not to be reckoned as an heathen man and a publican, till he has *refused to hear the church*, as well as the *one or two more*. And even when, in obedience to the law of Christ, the impenitent trespasser against his brother, and the wicked person who is called a brother, is to be put away from among the brotherhood, this same putting away should be intended for the salvation of his soul, by the destruction of the flesh with its affections and lusts, 1 Cor. v. 5. "To deliver such "an one unto Satan, for the destruction of the flesh, that "the spirit may be saved in the day of the Lord Jesus." 1 Tim. i. 20. — "Hymeneus and Alexander, whom I have "delivered unto Satan, that they may learn not to blas-"pheme." And when this last mean of repentance and salvation is made effectual to bring such an one to repentance, the church must be in a readiness *to forgive and comfort* him, and to *confirm love toward him*, 2 Cor. ii. 7. 8.

Some are of opinion, that the apostles and first Christians exercised an extraordinary or miraculous power in delivering obstinate trespassers and wicked persons to Satan, who thereupon tormented their bodies. Thus they make Satan the executioner of the sentence of the church, for the destruction of the flesh, that the spirit may be saved in the day of the Lord. And if this was a mean of salvation, while the church wanted the assistance of the secular power, why may not the tortures of the inquisition, and the delivering over heretics to the secular arm, supplying the want of the other, be a mean of salvation also?

But the words have no such import; and it is needless to have recourse to a miracle, or any thing extraordinary and marvellous, where the words afford a plain and easy meaning without it: for when we look to Matth. xviii. and 1 Cor. v. we see the church and the world distinguished, and that the

the discipline there instituted serves to keep that distinction visible. Satan is called the *prince of this world*, and the *god of this world*, John xiv. 30. and xvi. 11. 2 Cor. iv. 4.; and when men were converted by the gospel, and received into the church, they were said to be translated from the power of darkness into the kingdom of the Son of God, and turned from the power of Satan unto God, Col. i. 13. Acts xxvi. 18.: and so they were received into the churches as subjects of the kingdom of Christ, which is not of this world, or the kingdom of heaven. And when any who had been thus received, appeared in the reverse of the character of the subjects of that kingdom, the church whereof they were members, declared solemnly, in the name of the Lord Jesus, that they should not be accounted his subjects, but subjects of the prince of this world. And thus they delivered them to Satan, the prince of this world, from whose visible kingdom they had been at first received into the church or kingdom of heaven. When they were thus bound up from the privileges of the brotherhood, and the brethren behaved toward them as the Jews did to heathens and publicans, not so much as eating with them in a friendly manner, it served to afflict them with a sense of their sin, that had reduced them to such a state, and to let them see, that, without being delivered from their pride or worldly lusts, they could not inherit the kingdom of God. Thus the sorrow of the Corinthian penitent was wrought by means of his being cast out of the love of the brotherhood: and, lest Satan should tempt him to despair in this sorrowful condition, in opposition to the great design of the sentence passed upon him, the apostle calls the church to forgive the penitent, and to confirm love toward him.

6. The Christian discipline, being appointed for the children of God in their imperfect state, serves to move them with fear. This is manifest from Paul's direction to Timothy, 1 Tim. v. 20. "Them that sin, rebuke before all, "that others also may fear." It is true, every one upon whom the discipline is exercised, is not to be dealt with in the same manner. Some must be restored in the spirit of meekness; but others are to be saved with fear; that is, presumptuous sinners, 1 Cor. iv. 19. 21. and Jude 22. 23. "And of some have compassion, making a difference: "and others save with fear, pulling them out of the fire."

Putting away from among the Christian brotherhood, leads

leads us to think of being put away from the assembly of the just in the day of Christ's appearing, by that terrible sentence, *Depart from me, ye that work iniquity* *, and, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels* †. And in this view, it must serve, not only to strike them with terror who are thus put away, but likewise to move the whole church with fear; as is said in the case of putting away the evil from Israel according to the flesh, Deut. xvii. 12. 13. *And all the people shall hear, and fear, and do no more presumptuously.* It is true, the discipline of the gospel still leaves room for repentance, and even cutting off is a mean of it; but sinners are moved to this same repentance by fear: for however the new covenant differ from the old as to the spirit of bondage and fear, yet the gospel is far from setting the professors of it beyond the reach of the motive of fear; as appears evidently from these texts, Heb. iii. 7.—19. and iv. 1. 2. and xii. 25. 28. 29. as well as from all the apostolic exhortations to the first Christians.

7. We may observe a plain reference to the Jewish church in some expressions that are used in the institution of the discipline of the Christian church, which at the same time is distinguished from it, by being called *the kingdom of heaven.* When the Lord says, *Let him be unto thee as an heathen man and a publican*, Matth. xviii. 17. and the apostle, *But now I have written unto you, not to keep company, if any that is called a brother be a fornicator*, &c. *with such an one no not to eat*, 1 Cor. v. 11. this points plainly to the practice of the Jews with respect to the Heathen, whom they looked on as unclean; as we have it from Peter, Acts x. 28. "Ye know," said he to Cornelius and his company, "how that it is an unlawful thing for a man that is a "Jew, to keep company, or to come unto one of an-"other nation: but God hath shewed me, that I should "not call any man common or unclean:" and the Jewish Christians at Jerusalem found fault with him in this manner, Acts xi. 3. "Thou wentest in to men uncir-"cumcised, and didst eat with them." Though our Lord makes a remarkable distinction betwixt his *church* and the

* Matth. vii. 22. 23. Luke xiii. 26. 27.

† Matth. xxv. 41.—45. Summumque futuri judicii præjudicium est, si quis ita deliquerit, ut a communicatione orationis et conventus et omnis sancti commercii relegetur. *Tertul. Apol. cap.* 39.

world,

world, yet we are not to think that he, who came to break down the partition betwixt the Jews and the nations, and to call his people out of every nation without difference, is here pointing out the practice of the Jews toward the Gentiles as a pattern for the behaviour of his ſubjects toward the men of this preſent evil world; for he would have them gained by their honeſt and beneficent converſation among them. And when the apoſtle forbids the Corinthians to company with fornicators, he ſays, 1 Cor. v. 10. 11. "Yet not altogether with the fornicators "of this world, or with the covetous, or extortioners, or "with idolaters; for then muſt ye needs go out of the "world." Yea, while he is forbidding them to eat things ſacrificed to idols, he plainly allows them to feaſt with unbelievers, 1 Cor. x. 27. So that this command, that reſpects the behaviour of the ſtricteſt Jews toward heathen men and publicans, touches only the caſe of one that is called a brother, and ought to be put away from among the brethren.

We may likewiſe perceive a reference to the Jewiſh church, where the Lord ſpeaks of the *mouth of two or three witneſſes* for making the church certain of private facts, and where the apoſtle bids the Corinthians *put away the evil from among* them *. For theſe words point very plainly to Deut. xvii. 6. 7. "At the mouth of two witneſſes, or "three witneſſes, ſhall he that is worthy of death, be "put to death; at the mouth of one witneſs, he ſhall not "be put to death. The hands of the witneſſes ſhall be "firſt upon him, to put him to death, and afterward the "hands of all the people: ſo thou ſhalt put the evil a-"way from among you †." See likewiſe ver. 12. and Deut. xiii. 5. and xxi. 21. and xxii. 21. And thus, what was ſaid with reſpect to the ſupreme judgment in the church of Iſrael, (which was but one congregation with its preſbytery), is in the New Teſtament applied to any congregation of the ſaints, with the ſmalleſt preſbytery. The church of Iſrael had but one pillar of the cloud and fire: but Iſaiah propheſied of the New-teſtament church in this manner, chap. iv. 5. "The Lord will create upon every "dwelling-place of mount Zion, and upon her aſſem-"blies, a cloud and ſmoke by day, and the ſhining of a fla-

* Και εξαρειτε τον πονηρον εξ υμων αυτων.

† LXX. και εξαρεις τον πονηρον εξ υμων αυτων.

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" ming fire by night." Every church of the saints is built together in Christ for an habitation of God through the Spirit, and has all the instituted officers, and all the ordinances of worship; and consequently all church-power within itself.

And therefore we may observe, in the last place, that when a whole church trespasses, the Lord himself chastens them, as he did Corinth; and if they repent not, he removes their candlestick, as he threatens the Ephesians: but there is no power of binding or loosing over the churches, under him whose prerogative it is to " walk in the midst " of the golden candlesticks, and hold the stars in his right " hand *."

CHAP. VI.

The Lord's supper serves to assure Christ's disciples of his dying for them, and to confirm them in the hope of his coming, and of their gathering together unto him.

Sect. I. *Christ's death, though common to all nations, extends not to all of every nation, but to those who are chosen by grace.*

When the Lord says, *This is my body, that is given*, or *broken, for you, — my blood, that is shed for you*, he expresses no peculiar love to his disciples who are shewing his death *till he come*, and gives them no encouragement in the hope of his coming, if his body was broken and his blood shed for them who shall be punished with everlasting destruction at his coming. If this, which is pointed out in the supper as the greatest expression of his love to his disciples, be reckoned quite common to them that are saved and them that perish; they must be straitened in their thankful remembrance of it, as they find they are remembering nothing but what was equally bestowed on them that are destroyed as them who are saved.

As it is not easy to think of Christ's dying to save them who shall never be saved by him, and that those who are saved by his death are no more obliged to it for their salvation than are the damned; so the scriptures are plain e-

* See this cleared in the letters to Mr *Aytone*.

nough in the declaration of the contrary, aſcribing the whole ſalvation of them that are ſaved, to his death, and interceſſion upon it. He ſaid to his Father, John xvii. 9. *I pray for them: I pray not for the world, but for them which thou haſt given me; for they are thine.* And the whole company of the ſaved or redeemed by the death of Chriſt aſcribes redemption to his blood in this manner: Rev. v. 9.—*Thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* When they do this, they aſcribe *worthineſs* to the Lamb, whoſe death diſtinguiſhed them from others of the ſame kindreds, tongues, peoples, and nations of which they were; which none can heartily do, who reckon his death common, and that which diſtinguiſhes them to be their own good improvement of the common grace, which others, upon whom it is equally beſtowed, reject and abuſe.

If Chriſt died to make a difference among men, according to the prophecies, Gen. iii. 15. Luke xii. 49. 50. then certainly his death cannot be common in any other ſenſe but that wherein his redeemed company proclaim it to be ſo: *Thou haſt redeemed us out of every nation.* And ſomething like this muſt be intended by the univerſal expreſſions *all* and *every* when applied to the death of Chriſt; for *all men*, and *every man*, and *the whole world*, cannot be always underſtood to take in all and every one of mankind, as appears from Rev. vi. 15. 16. 1 John v. 19.: and they who are willing, can have no difficulty in underſtanding them, ſeeing they are plainly enough limited by the context, and ſcope of the paſſages where they occur.

The univerſal way of ſpeaking, with reſpect to the death of Chriſt, in the writings of the apoſtles, ſtands plainly in oppoſition to the Jewiſh notion about the Meſſiah as the property of their nation; which notion of theirs was expreſsly contrary to that promiſe made to their father Abraham concerning him, *In thy ſeed ſhall all nations of the earth be bleſſed.* The apoſtles are declaring the accompliſhment of that promiſe, in the ſalvation of Gentiles as well as Jews by the death of Chriſt, (as Gal. iii. 13. 14.), when they ſpeak of the extent of the benefit of that death; which can therefore be no larger than they made the extent of that promiſe.

And, becauſe the extent that ſome men would give to the benefit of Chriſt's death, is really as oppoſite to the true grace of God as was the Jewiſh limitation of the benefit.

nefit of their Meſſiah, the apoſtles have placed a ſufficient guard againſt it in all the paſſages of their writings, from which theſe men have attempted to draw it, as may eaſily appear by viewing theſe paſſages.

Rom. v. 12.—21. runs the parallel betwixt the ſin or diſobedience of Adam, condemning and bringing death, and the righteouſneſs or obedience of Jeſus Chriſt, juſtifying and giving life eternal from the dead; and declares the laſt more abundant than the firſt: but ſurely not with reſpect to the number of men to whom it extends; for the utmoſt that can be pleaded on that point is equality. And, if we admit this equality, we ſhall then be obliged to ſay, that Adam's offence is more abundant toward thoſe to whom it extends, than is the free gift of Chriſt's righteouſneſs; contrary to the expreſs words of the text; unleſs we ſhould affirm, againſt the whole ſcripture, that all thoſe over whom death reigns through Adam's offence, ſhall, every one of them, much more reign in life by Jeſus Chriſt. The apoſtle indeed uſes his univerſal expreſſion in this paſſage, in oppoſition to the Jewiſh limitation of the benefit of the Meſſiah; but, leſt the free gift of righteouſneſs and life eternal, which excludes no ſort of mankind, ſhould be again limited by a merely conditional extenſion of it to every one that ſurely dies through Adam, he guards againſt this, by diſtinguiſhing thoſe toward whom the free gift abounds, from the reſt of mankind, in theſe words, *They which receive abundance of grace, and of the gift of righteouſneſs.* And ſo he declares the abundance of the gift beyond the offence in this manner, ver. 17. "For if by one man's offence," or one offence, "death "reigned by one, much more they which receive abun- "dance of grace, and of the gift of righteouſneſs, ſhall "reign in life by one, Jeſus Chriſt." Death, that came into the world by Adam's ſin, paſſes on all men, his whole ſeed, not through their imitation of his tranſgreſſion, but has reigned "even over them that had not ſinned after "the ſimilitude of Adam's tranſgreſſion;" and juſtification of life, by Chriſt's obedience, is more abundantly upon every ſort of men, his whole ſeed, to whom it extends as a free gift, not only to juſtify them from Adam's one offence, and from condemnation through that, but "the "free gift is of many offences unto juſtification."

1 Cor. xv. 21. 22. is ordinarily joined with the foregoing text. And indeed it agrees very well with it: for it

ſpeaks only of the reſurrection unto life, the reſurrection of the juſt; and there is no other reſurruction ſo much as once mentioned in that whole chapter. The reſurrection of the unjuſt to condemnation and puniſhment, by the power of Chriſt, appears from other paſſages of ſcripture; but it belongs not to the apoſtle's ſcope in this place. His words are, ver. 19.—23. "If in this life only "we have hope in Chriſt, we are of all men moſt miſer-"able. But now is Chriſt riſen from the dead, and be-"come the firſt-fruits of them that ſlept. For ſince by "man, death, by man alſo the reſurrection of the dead. "For as in Adam all die, even ſo in Chriſt ſhall all be made "alive. But every man in his own order: Chriſt the firſt-"fruits, afterward they that are Chriſt's, at his coming." The *all* to be made alive by Chriſt, in this place, is *all they that are Chriſt's*, who had died in Adam; and who, as they had *borne the image of the earthy* man, *ſhall alſo bear the image of the heavenly*, ver. 49.

1 Tim. ii. 1.—7. declares, that God *will have all men to be ſaved, and to come unto the knowledge* *, or acknowledgment, *of the truth*, (not, *if they come*); and that Chriſt *gave himſelf a ranſom for all*, not only Gentiles as well as Jews, but all ranks of men, not excluding that higheſt rank, which appeared to ſtand at the greateſt diſtance from the knowledge of the ſaving truth; and this to encourage Chriſtians to pray for thoſe of that rank as well as for all others: ſo that *all men* here muſt be, all ranks and conditions of men, without exception of any one ſort of them.

1 Tim. iv. 10. ſpeaks not of ſalvation by the death of Chriſt, but points out *the living God*, ſuitably to thoſe who are in a ſuffering ſtate, as *the ſaviour*, or preſerver, *of all men*, who live and move and have their being in him; *ſpecially of thoſe that believe*, toward whom he exerciſes a providence peculiarly gracious, according to the promiſes of Jeſus Chriſt, Matth. vi. 31. 32. 33. Luke xxi. 17. 18. 19. his prayer for them, John xvii. 15. and their own experience, 2 Cor. i. 8. 9. 10. And thus he is pointed out to ſufferers to be truſted in, alſo as *a faithful Creator*, 1 Pet. iv. 19.

Heb. ii. 9. expreſſes ſtrongly the large extent of the death of Chriſt, in oppoſition to the Jewiſh limitation;

* Επιγνωσις.

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while the context, ver. 10.—18. manifeſtly appropriates this to the church of Chriſt's brethren, the children of God who are ſanctified and brought to glory by him. With theſe he became partaker in fleſh and blood, according to that which was ſaid of the *ſeed of the woman*, Gen. iii. 15. and not with thoſe who are there oppoſed to them under the name of the *ſeed of the ſerpent*: for he became not man by virtue of God's ſaying to our firſt parents, *Be fruitful and multiply*, but by virtue of that word of God concerning the ſeed of the woman, in oppoſition to the ſerpent's ſeed. And ſo that ſeed of the ſerpent can have no relation to him as brethren by his becoming man; but they who had been reckoned with him in that firſt promiſe, under the name of the *ſeed of the woman*, are his brethren: and *becauſe* theſe *children* of God, oppoſed unto the children of the devil in that firſt promiſe, "were partakers of fleſh "and blood, he alſo himſelf likewiſe took part of the "ſame; that through death he might deſtroy him that "had the power of death, that is, the devil." As it appears from that firſt promiſe, that the devil was certainly to have children, oppoſite to the choſen ſeed of the woman, it is likewiſe manifeſt, that, by Chriſt's partaking with the children in fleſh and blood, that he might die, and by his dying, no good was intended to that portion of mankind that is reckoned with the devil, in diſtinction from the ſeed of the woman. The Jewiſh nation, who would have the privileges of the choſen ſeed, the children of God, appropriated to themſelves, appeared in the event to be for moſt part the children of the devil; while, at the ſame time, many of all ſorts of the Gentiles, as well as Jews, were the children of God by faith in Chriſt Jeſus: and this was the effect of Chriſt's partaking with them in fleſh and blood, and redeeming them from the curſe, being made a curſe for them, Gal. iii. 13. 14. and iv. 4. 5. 6.; for he took hold of the ſeed of Abraham, to bleſs all nations, and taſted death for the ſeed of the woman of every nation and ſort of mankind.

1 John ii. 1. 2. refers to the prayer that Jeſus Chriſt made to his Father for his apoſtles, as their advocate, John xvii. and not for theſe alone, but for them alſo which ſhall believe on him through their word, ver. 20. John had been before ſpeaking of himſelf and the other apoſtles teſtifying, as eye-witneſſes fully ſatisfied by many infallible proofs, concerning the reſurrection of Chriſt, that others might have

have fellowſhip with them, even as their fellowſhip was with the Father and Son in that eternal life which was with the Father, and was manifeſted to them in the Son when they ſaw him alive from the dead. See chap. i. with John xvii. 20.—23. And now he ſays, "If any man ſin, "we (the apoſtles) have an advocate with the Father, Je- "ſus Chriſt the righteous," (ſee John xvii. 4. 5. 6.—9.): "and he is the propitiation for our ſins," (John xvii. 19. with Heb. x. 10. 14.): "and not for ours only, but alſo for "the ſins of the whole world;" for thoſe of every nation of the world: even as their advocate ſaid in their hearing, "Neither pray I for theſe alone, but for them alſo which "ſhall believe on me through their word; that they all "may be one, — that the world may believe thou haſt ſent "me."

2 Pet. iii. 9. is alſo brought to prove the conditional univerſality of Chriſt's grace and ſalvation. But that text plainly limits it: "The Lord — is long-ſuffering to us-ward, "(the elect), not willing that any (of us) ſhould periſh, "but that all (of us) ſhould come to repentance."

From this view of thoſe texts, it may eaſily appear, that the apoſtles never intended the univerſal way of ſpeaking about Chriſt's death, ſhould lead any to think he died for every one of mankind who fell in Adam; and one who can infer this from it, may as well infer, from their univerſal words concerning their preaching of the goſpel, as Col. i. 6. 23. that there was not a ſingle creature under heaven that had not heard that preaching of it, or to whom it had not come, by virtue of Chriſt's commiſſion to them, *Go ye into all the world, preach the goſpel to every creature.* Their buſineſs was, to ſpeak and act againſt all diſtinction of nations or kinds of men, with reſpect to the bleſſedneſs that comes on men through that ſeed of Abraham: and while they preached this bleſſedneſs, through his death and reſurrection, in a free unlimited manner, according to the freedom of electing grace, which reſpects none of thoſe things whereby any one man, or ſort of men, might boaſt againſt another; they ſaw but a ſmall remnant of the Jewiſh nation, to whom it was firſt preached, partaking of the promiſed bleſſedneſs, and that according to the election of grace: thoſe elected by grace obtained it, and the reſt were blinded, according to expreſs prophecies that had long before declared the counſel and purpoſe of God, Rom. xi. 5.—11. and ix. 27.—33. Nor did they ſee the bulk of any other

other nation, or sort of men, to whom they preached, partaking of the promised blessedness; but *as many as were ordained to eternal life, believed*, Acts xiii. 48.: and these, few in comparison of the multitude that believed not, (*for many are called, but few chosen*, Matth xxii. 14.), they called "the elect, and chosen to salvation, through sanctification of the Spirit, and belief of the truth," and "the "church of God which he hath purchased with his own "blood," and "the brethren for whom Christ died;" at the same time ascribing their partaking of the promised blessedness by faith, in nowise to themselves, but to the Father of lights, to his electing grace, to the death of Christ for them, and to the power of his Spirit working effectually by the gospel to make them believe, who were dead in trespasses and sins: so that their faith was not of themselves, but the gift of God creating them again in Christ to the good works which are the fruits of faith. And if any of those who, by the profession of the faith, were, according to the law of charity, intitled to these designations, *the elect*, and *those for whom Christ died*, or *who were bought by him*, apostatised from the profession, and perished; it cannot be inferred, from their denying him, and perishing, who are thus said to be bought by him, that he had really bought them: for *they went out from us*, says John, 1 epist. ii. 19. *but they were not of us*, &c. And we may further observe, that the apostles, who spake so universally of the grace of God and benefit of the Messiah's death, while they saw so few of any nation in comparison partaking of the common salvation and blessedness, have not foretold, that, at any time after them, the bulk of any nation should be made partakers of it by the gospel; but, on the contrary, have foreshewed, that the same thing would happen to the multitudes, brought under the Christian name, that happened to the Jewish nation at first; the most part would be blinded, and fall, and the election obtain the promised blessedness.

Now, as the redeemed ascribe the whole difference betwixt them and the rest of mankind, unto his death that redeemed them from among them; so we find, every thing in them who are saved by Christ, which can be supposed to difference them from those that perish, is plainly enough declared to be the fruit of his death, and given by him as such; as faith and believing, given on his behalf, and repentance, Phil. i. 29. Acts v. 31.; faith and love, 1 Tim.

i.

i. 14. 16. And this was very plain in the prophecies of the Old Teſtament, concerning his death, and the benefit of it; as Iſ. liii. 10. 11. 12.

However the grace of Chriſt's death may at firſt ſight ſeem more extenſive, yet it is really greatly diminiſhed by the doctrine of univerſal redemption; becauſe our ſalvation is thereby owing as much to ourſelves as to his death; which ſpoils the thankful remembrance of it, and brings us before the propitiation, as the Phariſee, pretending to thank God for that difference betwixt us and them that periſh in their ſins, which yet we muſt, according to that doctrine, aſcribe to ourſelves, and ſo lean upon that which makes the difference, for juſtification, inſtead of the propitiation, which is common to them that are ſaved and them that periſh. Thus it natively tends to diminiſh our ſenſe of the grace of God in the propitiation, 1 John iv. 9. and to foſter in us the conceit of our own merit in the good improvement we make of the common grace beyond others: ſo that we cannot heartily give the whole glory of our ſalvation to the Lamb, as all they who are ſaved by him will do for ever.

Indeed, if it could be ſaid, that every one that dies in Adam, will at laſt be ſaved through Chriſt's death, this would ſay ſomething for grace in the univerſal way. But the ſcripture (by which alone we know any thing of the ſaving grace of God, or of ſalvation by Chriſt's death) as expreſsly foretells the everlaſting puniſhment of ſome men, as it does the everlaſting life and happineſs of others. Let us take, for inſtance, theſe two texts; the one in the Old Teſtament, and the other in the New, Dan. xii. 2. Matth. xxv. 46.; and from theſe texts it may eaſily appear, that, if the eternity of puniſhment cannot be inferred from ſcripture-words, neither can the eternity of happineſs. And theſe are not mere threatenings, but plain predictions, with which the truth of the ſcripture muſt ſtand or fall. As for that notion of purifications after this life, through which the ſouls of men may paſs unto a better ſtate, till at laſt they come to perfection, it is utterly irreconcileable with the plaineſt declarations of ſcripture, concerning our being judged in the final judgment according to the deeds done in the body. It were far better for thoſe who entertain ſuch notions, if they would ſpeak with candour, to let the ſcripture alone.

All that can be pleaded from an abſtract notion of goodneſs, applied to God, againſt the dark ſide of a ſpecial election and redemption, is eaſily retorted on the objectors,

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when the matter is traced up to the first entrance of sin into the world, and death by sin. And, before the gospel was published among the nations, man's reason was tried to the utmost on the subject of liberty and necessity; and could never determine the question. They who could not refuse a necessity in the outward course of things, but at the same time would maintain a liberty from all necessity in human actions, or in the motions of man's will, which they might see connected daily in manifold instances with that course of things acknowledged to be necessary, maintained as manifest an inconsistency as ever any philosopher could charge another with. And to this day the question stands as a reproach of the philosophers; so that no one who understands the controversy, can pretend to finish it.

The gospel silences man's reason, on this subject that is quite above it; by that humbling question, *Who art thou, O man, that replieſt againſt God?* Rom. ix. 19. 20. 21. with Is. xxix. 16. 17. and xlv. 9. It does not condescend to philosophize on this matter, but plainly declares the truth; disallowing all consequences dishonourable to God, that men would draw from it, and supposing it reasonable, that we should believe God in this case, wherein we can never be satisfied by reasoning.

The whole of scripture-revelation centers in the death of Christ, that great fact, whereby the counsel and purpose of God, for the declaration of his justice and mercy in the salvation of sinners, is executed: and as the divine holiness, and displeasure against sin, never appeared so much in any fact; so God's purpose about it, most necessarily involved in it the entrance of sin into the world: and there was never any action wherein more of man's wickedness appeared, than in the betraying and murdering of the Son of God; which yet, as to its actors, and all its circumstances, was foretold by the prophets. So that none who believed the gospel from the beginning, could be ignorant, that the most wicked actions of men had a necessary connection, in the counsel and purpose of God, with the brightest display of his holiness. And they were so far from admitting the consequence that would lay the blame of sin upon him, that they had the deepest impression of his holiness, and were brought to unfeigned grief and repentance, as to that sin of *delivering up the Prince of life to be killed, and denying him*, by the preaching which called them to repentance in this manner: Acts iii. 13.—19. "The God of our fathers

" hath glorified his Son Jesus; whom ye delivered up, and " denied him in the presence of Pilate, when he was de- " termined to let him go. But ye denied the holy One, " and the Just, and desired a murderer to be granted unto " you, and killed the Prince of life, whom God hath raised " from the dead. — And now, brethren, I wot that through " ignorance ye did it *, as also your rulers. But those " things which God before had shewed by the mouth of all " his prophets, that Christ should suffer, he hath so ful- " filled. Repent ye therefore and be converted, that your " sins may be blotted out." Compare Acts ii. 23. 36. 37. 38.

The gospel sets forth the glory of God in Christ, and the happiness of enjoying him, as so manifested, far beyond what could have been if sin had not entered into the world; yea declares plainly, that it was for this that sin entered, Rom. v. 11. 12. " And not only so, but we also joy " in God, through our Lord Jesus Christ, by whom we have " now received the atonement. For this †, as by one man " sin entered into the world, and death by sin; so also death " passed to all men, in that all have sinned." And in that same " passage, ver. 20. the apostle says, " Moreover, the law " entered, that the offence might abound: but where sin " abounded, grace did much more abound." But, while the gospel declares all this, it at the same time rejects with disdain the perverse consequences that the enemies of the revelation of God's grace were drawing from it, (such as, Let us *continue in sin, that grace may abound;* and, *Let us do evil, that good may come;* and, *God* is *unrighteous who taketh vengeance;* and, *Why doth he yet find fault? for who hath resisted his will?*), and affirms the justice of the condemnation of such objectors, Rom. iii. 8.

If we do not acknowledge the death of Christ to be the special benefit of them that are saved from among all sorts of men, we must launch into a depth of endless debate about things unsearchable by our understanding; we must offer violence to the great scope and design of the whole scripture, which is to raise the glory of the divine grace

* If they had not done it ignorantly, but after illumination, as Judas, there had been no remission for them.

† Διὰ τοῦτο. As διὰ with the genitive denotes the procuring cause or the mean, so with the accusative it points out the end. See an instance of both Rom. iii. 25.

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and mercy upon the abaſement of our pride of our own merit; and we muſt take up with the objections that the enemies of the goſpel made againſt it, as it was firſt preached in the world, and ſo ſhare with them in their juſt condemnation. But if we acknowledge the Lord's death as the ſpecial benefit of them who are ſaved by it, out of every nation and ſort of men, then we muſt take theſe words in the inſtitution of the ſupper, *broken for you*, and *ſhed for you*, to expreſs his ſpecial love to thoſe for whom he died, and look upon them as intended to aſſure his people in the hope of ſalvation and eternal life through his death.

SECT. II. *Chriſt's diſciples may be aſſured of his dying for them, in partaking of his ſupper, and ſhould ſeek this aſſurance in it.*

WHat has been ſaid in the foregoing ſection, is enough to remove the objections that have been made to this great truth, That the death of Chriſt certainly ſaves all thoſe for whom he died: ſo that, to know that he died for us, is to know and be aſſured, that we ſhall be ſaved by his death.

That this knowledge and aſſurance in it may be had, appears evidently from the promiſe of the Holy Ghoſt as a comforter to Chriſtians, from the preſſing exhortations to Chriſtians to ſeek after it, and directions how to attain to it; particularly in the firſt epiſtle of John, which is expreſsly ſaid to be writ for this purpoſe, that Chriſtians may know that they have eternal life, 1 John v. 13. It cannot be denied that the apoſtles and firſt Chriſtians had it. And as we never find them profeſſing it, without at the ſame time pointing out the proper evidence by which they were thus aſſured; ſo that evidence was none of thoſe extraordinary gifts which were peculiar to the time of giving out the New-teſtament revelation, and which were not neceſſarily connected with the ſalvation of thoſe who partook of them; but the evidence that their aſſurance of ſalvation by Chriſt's death went upon, was charity, the fruit of faith, and the work and labour of that charity or love, without which there is no Chriſtianity, 1 Cor. xiii. Heb. vi. 4.—11. And where-ever the primitive work of faith and labour of love take place, they are capable to produce the aſſurance of

hope, as they have the promise of the spirit of adoption, to the end of the world.

It appears from the words of the institution of the Lord's supper, that it is designed as a mean of assuring Christ's disciples of their salvation by his death, through the testimony of his Spirit: for these words not only point out his body broken and his blood shed, but also broken and shed for the partakers; so that, if their minds in partaking be brought to answer the manifest import of the words, they must know that his body was broken and his blood shed for them. And if their minds come up to the meaning and intent of their action in partaking jointly of that bread and cup as one body, they must not only discern, that Christ's body, the true church, all partakes of his body broken and his blood shed for them; but likewise their own part in that body of Christ and its communion, which they are representing in their visible communion as visible members of that true church.

If the joint partakers in the Lord's supper be really what they must appear to one another, as members of Christ, and signifying his church by their union; then certainly they are those for whom Christ died: for they love one another as brethren, for whom Christ died, according to his new commandment, which says, *That ye love one another, even as I have loved you.* And the observation of that new commandment has a plain connection with the assurance of our salvation by Christ's death. This connection is observable in the very new commandment itself; and it appears in the promise of the Holy Ghost as a comforter to the observers of this trying differencing commandment, John xiv. and xv.: as it is likewise manifest in fact, expressly declared 1 John iii. 18.—24. If therefore the hearts of the partakers do not condemn them, as appearing to be what they are not, and as hypocritical in their profession of brotherly love to one another, they must have confidence of Christ's dying for them, and of their salvation through his death; but if their hearts condemn them in this matter, how can they be supposed to be communicating worthily, if they be not in pain to attain to this assurance in the way of believing on the name of the Son of God for the remission of sins, and loving one another, as he gave them commandment?

And why is every partaker called to examine himself, and so to eat of that bread and drink of that cup, if

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they may not come to know, in eating and drinking, whether that body was broken and that blood shed for them? Or how is a man examining himself, in order to that eating and drinking, who is not seeking to know his interest in that death which he is there shewing and remembering?

They who partake of the Lord's supper, shew his death till he come; and so must be looking for his coming again the second time without sin unto salvation, even as he appeared the first time to take away sin by the sacrifice of himself. And if the Lord's supper serve to certify them of his coming again, it serves to fill them with the fear of that coming, till they know that he was once offered to bear their sins, and that he is to appear the second time unto their salvation: for they who verily believe his coming again, must be afraid of it, while they know not but it shall be unto their destruction, as it will be to the destruction of them that obey not the gospel; and this fear natively excites them to give all diligence to know that God hath not appointed them to wrath, but to obtain salvation by Jesus Christ. If they cannot know this in the Lord's supper, they cannot have that love of his appearing, that earnest desire of it, and that lively joyful hope of his coming, that is professed by them in shewing his death till he come.

The Lord Jesus has promised his presence with his people in the observation of all the things that he commanded his apostles to teach them to observe; and particularly, when he instituted his supper, he promised to have communion with them in it, in the New-testament church, by the Holy Ghost, which he promised to them: for he said he would drink that fruit of the vine new with them in his Father's kingdom, Matth. xxvi. 29. And we may see from John xiv. 15.—20. that the promise of his presence by his Spirit with the observers of his commandments, is to assure them of their interest in him; as he says, "If ye love me, "keep my commandments. And I will pray the Father, "and he shall give you another comforter, that he may a-"bide with you for ever; the Spirit of truth, whom the "world cannot receive.——I will not leave you orphans; I "will come to you. Yet a little while, and the world seeth "me no more; but ye see me: because I live, ye shall live "also. At that day ye shall know, that I am in my Father, "and you in me, and I in you." As this union of Jesus

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Chriſt with the members of his body the church, is repreſented in his ſupper, it is a very fit mean for beſtowing the knowledge of it upon them; and to partake of it without ſeeking to know this, is a neglect ſhewed to the promiſe of the Holy Ghoſt, that is ſomething like deſpiſing the bleſſing.

The Lord's ſupper repreſents the feaſt on his ſacrifice, and is the moſt notable inſtituted mean of that ſpiritual feaſting on the fleſh and blood of the Son of man, as the acceepted ſacrifice of our peace: and how can we have this ſpiritual enjoyment, but by the aſſurance of his being ſacrificed for us, and of our reconciliation with God thereby? For what is this feaſting, if it be not *our joying in God through Jeſus Chriſt, by whom we have received the reconciliation?* The ſufficiency of his ſacrifice to reconcile us to God, is matter of great joy and peace to a mind that has been thoroughly puzzled and diſquieted with theſe queſtions, *What ſhall I do to be ſaved?* and, *Wherewith ſhall I come before God*, &c.? But when a ſinner is relieved from this anxiety and diſquiet, by believing God's teſtimony in the goſpel concerning his Son's reſurrection from the dead; the conſequence of this belief muſt be, a painful deſire to know his intereſt in that reconciliation that was manifeſted in Chriſt's reſurrection. The ſoul that believes, counts all things loſs, to be found in Chriſt, having that righteouſneſs which is of God by faith. And this hunger and thirſt after righteouſneſs begins to be ſatisfied, when we are aſſured, that Chriſt was delivered for our offences, and raiſed again for our juſtification. And this is true feaſting with God upon Chriſt's ſacrifice, that we delight with him in the ſatisfaction made to his juſtice, and in the manifeſtation of his love, by Chriſt's loving us, and giving himſelf to the death for us. This inflames our love to God and to one another, and fills us with unſpeakable joy in the hope of the glory of God. And indeed, without this, the Lord's ſupper is not complete: for this is the nature of the ordinances of divine ſervice in the New Teſtament, that they are not complete in the outward and viſible action, which is no more but the mean of engaging us in, or of expreſſing outwardly, the ſubſtance of the ordinance, which is ſpiritual and inviſible. Thus baptiſm is not completed in the waſhing of the body with water, without the ſprinkling of the heart from an evil conſcience, which is the ſubſtance of that ordinance; as we may ſee from Peter's

ter's words, 1 Pet. iii. 21. "Baptiſm doth alſo now ſave us, "not the putting away of the filth of the fleſh, but the an- "ſwer of a good conſcience towards God, by the reſur- "rection of Jeſus Chriſt." And when the church of the Corinthians aſſembled to eat of that bread and drink of that cup, without partaking together of the Lord's body and blood as one body; the apoſtle tells them, This *is not to eat the Lord's ſupper.* And ſo, when a believer of the goſpel eats of that bread and drinks of that cup, without feaſting with God, as has been ſaid, upon Chriſt's ſacrifice; we may ſay he did not eat the Lord's ſupper.

SECT. III. *How this aſſurance is attained by them.*

AN ill-grounded confidence of our intereſt in Chriſt's ſacrifice, may well give us a criminal joy and delight in our own worth and excellency, while we ſay with the Phariſee, *God, I thank thee, I am not as other men;* but it can never give us *joy in God through Jeſus Chriſt, by whom we have received the reconciliation:* nor can we have communion with God by it; for the more we have of it, we are indeed the farther from God: nor can it anſwer any of the purpoſes of that *aſſurance of hope*, which is according to the goſpel, and is the attainment of true Chriſtians.

And becauſe we may eaſily find by experience, what the ſcripture ſignifies to us, of our proneneſs to take up with a vain preſumption of our intereſt in Chriſt, inſtead of the aſſurance of hope; we ought to give the more earneſt heed to the grounds of this aſſurance as they are ſtated in the ſcriptures of truth, leſt we deceive ourſelves, or be deceived by others, in a matter of ſuch importance.

Now, we may ſee plainly from the ſcriptures, that the true aſſurance of hope cannot ariſe from that *manifeſtation of the Spirit* that is neceſſary to the ſcriptural profeſſion of Chriſt's name, and that is the foundation of all thoſe ſpiritual gifts which are for the edification of the Chriſtian church, 1 Cor. xii. 3. 4. 7.—11.; becauſe that illumination and thoſe gifts are not neceſſarily connected with ſalvation, but common to them that are ſaved and them that periſh. The Lord himſelf ſaid enough to undeceive us in this matter, in his parable of the ſower, Matth. xiii.; from which we may eaſily perceive, that it is by the fruits that the ſaving illumination is to be diſtinguiſhed from that which

which is common. And the same thing is evident from what he says in his sermon on the mount, Matth. vii. 20. to 24.; where, having called us to beware of false prophets, and to know them by their fruits, he says, "Not every "one that saith unto me, Lord, Lord," (compare 1 Cor. xii. 3.), "shall enter into the kingdom of heaven; but he "that doth the will of my Father which is in heaven. Many "will say to me in that day, Lord, Lord, have we not "prophesied in thy name? and in thy name have cast out "devils? and in thy name done many wonderful works? "and then will I profess unto them, I never knew you: "depart from me ye that work iniquity." See likewise Luke xiii. 24.—27. The apostle Paul plainly signifies, that the highest gifts may be without charity or saving grace, without which they cannot profit him who exercises them in the most eminent manner, 1 Cor. xii. 31. and xiii. Yea he supposes, that he might preach the gospel as he did, and yet be a cast-away, 1 Cor. ix. 27. And the several instances of apostasy among the first professors of the faith, with all the apostolic exhortations to perseverance, make it abundantly evident, that a profession of the gospel, with eminent gifts, arising from the powerful influence of the gospel on mens minds and affections, is not necessarily connected with salvation; and therefore cannot be the ground of the true assurance of hope. We find the work and labour of love expressly distinguished from this, as that which accompanies salvation, Heb. vi. 4.—11. And Peter, in his second epistle, chap. ii. 20. 21. plainly signifies, that men may "escape the pollutions of the world, through "the knowledge of the Lord and Saviour Jesus Christ," and yet be again intangled therein, and overcome; so as it had been better for them not to have known the way of righteousness. And we cannot wonder, that so much is said in the scripture to prevent our deceiving ourselves by this false ground of assurance, if we consider how ready we are to lay stress upon it; because it distinguishes us from other men who have not tasted the good word of God, and recommends us to the esteem of good Christians, who are glad to see the power of the gospel any way put forth on the souls of men. And the consequence of our placing this as the ground of our assurance, is our making a merit of it, or accounting it our righteousness; and so indulging ourselves in the love of this world, to the neglect of the eternal life that is the reward of Christ's righ

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teouſneſs, and to the neglect of the work and labour of brotherly love that is connected with that life.

Nor can the aſſurance of Chriſt's dying for us, and of our ſalvation by his death, ariſe merely from what is teſtified in the goſpel, concerning the common ſalvation and eternal life in Chriſt, to all ſort of ſinners, which every ſinner that hears the goſpel is called to believe: becauſe the goſpel doth not teſtify directly to any one ſinner, that Chriſt died for him, and that he ſhall be ſaved through his death; nor is the goſpel an abſolute promiſe of ſalvation to every ſinner that hears it. On the contrary, it expreſsly foretells the damnation of many hearers of the goſpel, through their not believing the truth; which unbelief it alſo foretells, 2 Theſſ. ii. 10. 11. 12. Now, the truth, for the unbelief of which they are damned, cannot be this, *That they ſhall not be damned, but moſt certainly be ſaved:* for this was never true; and ſo could never be teſtified to them in the goſpel, nor could they be obliged to believe it. Whatever the goſpel teſtifies to us, is true, whether we believe it or not; and they who are ſaved, are choſen to ſalvation through the belief of that ſame truth, for the unbelief of which others are damned: and therefore a man's confidence and aſſurance in the belief of that ſaving truth, cannot be his confidence and aſſurance of this, *That he ſhall moſt certainly be ſaved through Chriſt's death*; for this can be none of that truth by the unbelief of which others are damned. And, ſeeing the goſpel teſtifies the certainty of ſalvation to none but believers, no man can know the certainty of his ſalvation, by the goſpel, without knowing that he truly believes.

Nor can we, according to the goſpel, be confident of Chriſt's having died for us, merely by reflecting on the ſoundneſs of our belief, or on any acting of our ſouls that we may take to be faith, without the *love of the truth* that ſhews itſelf in the good works which God hath ordained that we ſhould walk in them: for ſome *receive the word with joy*, who *receive not the love of the truth, that they might be ſaved*; and ſo bring *not forth* the *fruit* of it *with patience;* as appears from the parable of the ſower. True faith *works by love*, and *purifies the heart to the unfeigned love of the brethren*, Gal. v. 6. Acts xv. 9. with 1 Pet. i. 22. And the ſcripture is not more expreſs in any one thing, than in pointing out the vanity of our ſaying, we have faith, while we have not works. See James i.

21.—27. and ii. 14.—26. Luke vi. 46. However confident we may be of our love to the truth, while we are receiving it with joy, the ſcripture plainly ſhews us, we have not received the love of the truth, if it go no further than the word and the tongue, 1 John iii. 18. 19. Unfeigned faith ſhews itſelf, not in a fruitleſs, but in a labouring love, ſhewed toward Chriſt's name in miniſtering to the ſaints, Heb. vi. 9. 10. 11.; and in patient ſuffering, and being companions with them that ſuffer for his name, Heb. x. 32.—39.

Nor can we be aſſured, that we are thoſe for whom Chriſt died, by the moſt ſplendid outward works, while we are not ſure, that they do not proceed from pride and ſelf-merit, and while we cannot be confident before God, that they flow from charity, or from that love of the truth as it is in Jeſus, which is the proper fruit of faith in him: becauſe the apoſtle tells us expreſsly, 1 Cor. xiii. 3. *Though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

Nor yet can we have the full aſſurance of hope, by calling to mind any work of faith or love that we may think we have formerly wrought; unleſs we be continuing ſtedfaſtly in it, and if this remembrance be not influencing us to diligence in that work of faith and labour of love: *For he that endureth to the end, ſhall be ſaved.* And the apoſtle bids the wavering Hebrews (who had been illuminated, and employed in the labour of love) fear, leſt they ſhould come ſhort of the promiſed reſt through unbelief; and calls them to give all diligence in the work and labour of love, to the full aſſurance of hope, to the end, Heb. iv. 1. and vi. 9.—12. and x. 31.—39. And theſe words of John, in his 2d epiſtle, ver. 8. are remarkable to this purpoſe, *Look to yourſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward.* So that we are certainly deceived, and deceiving ourſelves, when we are encouraged in preſent negligence and ſloth, as to the labour of love, by the remembrance of what is paſt; far from the temper of the apoſtle, and every true and well-formed Chriſtian, that is deſcribed Philip. iii. 12.—15. *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus. Brethren, I count not myſelf to have apprehended: but* this

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one thing I do, *forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus. Let us therefore, as many as be perfect, be thus minded.*

Now, from what has been ſaid in pointing out theſe falſe grounds of confidence, we may perceive, that the aſſurance of our intereſt in Chriſt's death is attained and kept, only in the way of keeping the Father's commandment, that we ſhould believe in the name of his Son, and love one another as he gave us commandment. And this is what the apoſtle John teaches expreſsly, in the 3d chapter of his 1ſt epiſtle, which was written by him for this very purpoſe, that Chriſtians may know that they have eternal life in Chriſt. He ſays, ver. 14. *We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother, abideth in death;* and, ver. 18.—24. *My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, then God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have confidence towards God. And whatſoever we aſk, we receive of him* *; *becauſe we keep his commandments, and do thoſe things that are well pleaſing in his ſight. And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.*

The Father's commandment, to believe on the name of his Son, is quite miſunderſtood by us, if we imagine that it comes to us in place of the demand of his law that ſaid, *Do this and live;* and, *Curſed is every one that continueth not in all things,* as requiring ſomething more eaſily to be done by us to intitle us to life through his grace: for it is a command, to believe God, or give credit to him, that the whole demand of his law is fully anſwered, and all that it required to be done for life, is perfectly done and finiſhed, in the blood-ſhedding and death of his Son; whom he ſent forth, made of a woman, made under the law, to re-

* Compare John xv. 7.

deem ſinners; and whom he hath raiſed from death, the wages of ſin, and rewarded with eternal life at his own right hand; that, becauſe he lives, whoſoever believeth this, might live alſo with him. And ſo, this commandment to believe, while it requires nothing to be done by us that may make us live, and in effect diſcharges us from doing any thing whereby we may think, in leſs or more, to merit life, is ſo far from making void the law, or ſlackening its demand in one jot or tittle, that it eſtabliſhes it in its full force. It bids us not think of ſalvation from death, the wages of ſin, without the full execution of the curſe, and the full manifeſtation of God's infinite diſpleaſure againſt all ſin in the death of his Son: nor does it any way allow us to think of life, without a perfect and finiſhed obedience to the law in all points; even the obedience of the Son of God, who died ſaying, *It is finiſhed*, John xix. 30.; and the Father confirmed what he ſaid, by raiſing him from the dead, and giving him glory, according to his prayer, John xvii. 4. 5. And thus the commandment to believe, is moſt juſt, and manifeſts the infinite juſtice of God that was expreſſed in his righteous law; while at the ſame time it proceeds from the ſovereign grace and infinite mercy, that ſubſtituted the Son of God in the room of ſinners, laid their iniquities upon him, made him a curſe for them, ſent him to be the propitiation for their ſins, and made him, who knew no ſin, a ſin-offering for them, that they might be made the righteouſneſs of God in him, the end of the law for righteouſneſs to every one that believeth. And ſo this commandment is wonderfully ſuited, by infinite wiſdom, to the caſe of the ſinner, who can do nothing, and feels nothing in himſelf that can recommend him to the acceptance of the holy lawgiver whom he has offended, and who, becauſe he is infinitely good, is infinitely oppoſite to ſin; but, on the contrary, ſees himſelf in all reſpects a meet object for the divine diſpleaſure and wrath, which is indeed the caſe of every ſinner before God. And if the ſinner be ſo blinded with the vain thoughts of ſelf-merit, and ſo ignorant of the juſt God the Saviour, the righteous Father, and has his underſtanding ſo darkened with the love of ſin, that he cannot underſtand the commandment, to believe on the name of the Son of God, nor hearken to it; then this commandment is attended with the power of the Holy Ghoſt upon the minds and hearts of thoſe who are choſen by grace to ſalvation through Chriſt,

Christ, opening their eyes, and making them give credit to God.

And the commandment to love one another, as thus believing on the name of the Son of God, is for the trial of this faith by the most native and peculiar fruit of it: for those only unfeignedly believe this great truth of the gospel, who receive the love of it; and they who do so, love one another for the truth's sake which dwelleth in them, even as Jesus Christ gave them commandment, when he said, "A new commandment I give unto you, That ye "love one another; as I have loved you, that ye also love "one another," John xiii. 34. 35. and xv. 12. 17. His love, in laying down his life for them, is the spring of their love one to another, as believing on his name. They love one another after his example. And all the motions and outward expressions of this love, that is peculiar to believers, are influenced and regulated by his authority in his commandment: for how can we imagine, that we love one another as he gave us commandment, while we live in the neglect of any one of those mutual offices and outward expressions of it that he has expressly injoined us in his word? Now, as we have observed before, that his instituting the churches of his disciples, is for the exercise of this love among them, in order to their attaining the assurance of hope; so we may now take notice, that he makes a connection betwixt the gospel-feast, or eating and drinking in his house as his domestics, and doing those offices of brotherly love that are proper to the churches of his disciples, and that belong to their discipline. We may see him doing this, Luke xvii. 1.—10.; where, having injoined brotherly reproof and forgiveness, he uses the similitude of a master having servants doing his work in the field, but not sitting down to eat, till, beside that, they also do his housework, or serve him in his house, ver. 7. 8. By which he teaches us, that, however we may be serving him at large in the world, we have no pretence to the enjoyments of his house till we also address ourselves to the service of his house, wherein he signifies, that he takes a peculiar pleasure, and particularly that work of love in his church of which he had been immediately giving an instance And accordingly we find the institution of his supper delivered by the apostles to the churches of his disciples, (as by Paul to the church of the Corinthians, 1 Cor. xi. 23. like as before the apostles had placed it in the church at Jerusalem,

Acts

Acts ii.), and along with it the commandment of brotherly love, to be practised among them in all its branches. And whereas the Lord Jesus hath obliged them, to the whole work and service of this love to one another, by his redeeming love, and this love flows only from faith in his blood, and they are beloved by one another as believing on him for righteousness, and as glorying only in his cross; it is most manifest, from the nature of the thing, that they have no merit of their own to plead in this service that he requires of them; and that it is perfectly inconsistent with their going about to establish a righteousness of their own, as being indeed nothing else but the work of love to his righteousness: yea, the reward he has annexed to this service, is only a share with him, as joints heirs, in the reward of his obedience to the death, by which they believe to be saved, and for the sake of which they love one another. And this is insinuated by our Lord in the 9th and 10th verses of that 17th chapter of Luke, where he signifies, that he has not his servants to thank for this their service to him, and that they can merit nothing from him. If therefore we would go about to establish our own righteousness upon the work of faith and labour of love, we must be ignorant of the very nature of that faith and love.

Now, this is that faith and that love that is professed by a church coming together in one place to eat the Lord's supper: and if, when they continue stedfastly in that ordinance, they be continuing stedfastly in the work of faith and labour of love, then they are in the straight way to the full assurance of hope; and can be well assured, in eating of that bread and drinking of that cup, that the Lord's body was broken and his blood shed for them.

This grand point is made out, and put beyond doubt, by the concurring testimony of two witnesses; as we may see from that 3d chapter of John's first epistle, compared with Rom. viii. 16. The first of these is our own conscience, or *our heart* and *our spirit*, testifying in the sight and presence of the searcher of our hearts, "that we believe on the name of his Son Jesus Christ, and love one "another, as he gave us commandment:" or *if*, notwithstanding the remains of unbelief and enmity appearing in us, and giving us daily pain, *our heart condemns us not* before God, as void of the work of faith and labour of love, then *we have confidence towards God*; even as much confidence as *the testimony of our conscience* can give. But, as this

this is but one witneſs, and needs to be ſupported, the Holy Ghoſt comes in as another witneſs, corroborating the teſtimony of our ſpirit, and finiſhing the proof, by adding his own teſtimony; as the apoſtle ſays, "The Spirit himſelf "beareth witneſs with our ſpirit, that we are the children "of God." He teſtifies, by ſhedding abroad in our hearts the love of God, and ſo making us partakers with Jeſus Chriſt in that unſpeakable enjoyment of the Father's love, wherewith his ſoul (once ſorrowful unto death for our ſins) is now filled and made exceeding glad at the Father's right hand, as the full proof of his having perfected the reconciliation, and of his being the Son of God. The Holy Ghoſt bore teſtimony to Jeſus, as well as the Father, by his work in raiſing him from the dead: but this teſtimony was carried to its utmoſt perfection in heaven, by the glory given him there, when he was by the right hand of God exalted, and received of the Father the promiſe of the Holy Ghoſt; which was immediately notified on the earth on the day of Pentecoſt, Acts ii. 32. 33.—36. The Holy Ghoſt bears witneſs in heaven, 1 John v. 7. to the Son of God, by the glory which he hath put upon his human nature there; and particularly, by filling his ſoul with that overflowing fulneſs of glorious joy and gladneſs through the brighteſt light of the Father's reconciled countenance, on account of which he is ſaid to be *anointed with the oil of gladneſs above* his *fellows*, Pſ. xlv. 7. Heb. i. 9. And as he thus bears witneſs in heaven, that Jeſus is the Son of God, the Lord our righteouſneſs; ſo he bears witneſs with our ſpirits, that we are the children of God, his heirs, and joint heirs with Chriſt, by pouring forth from the ſoul of Jeſus into our hearts a portion of that ſame ſenſe and enjoyment of the Father's love wherewith he hath made him moſt bleſſed for ever, John xv. 10. 11. This is the earneſt of that heavenly happineſs and life eternal which is the reward of the righteouſneſs of the Son of God; and this gives believers the greateſt boldneſs in the hope of glory; as is ſaid, Rom. v. 5. "And hope maketh not aſhamed; becauſe "the love of God is ſhed abroad (or poured forth *) in our "hearts, by the Holy Ghoſt, which is given unto us." This teſtimony of the Holy Ghoſt confirms our faith in the righteouſneſs of our God and Saviour Jeſus Chriſt, and inflames our love to them that believe; and ſo ſtrengthens the

* Εκκεχυται.

teſtimony

teſtimony of our conſcience, making our faith and love one to another more evident to ourſelves: and beſides, it is itſelf the utmoſt evidence that can be given unto believers, as it makes them partakers with Jeſus Chriſt himſelf by a portion of that ſame thing, which is the higheſt teſtimony given unto him. And thus, by keeping the Father's commands of Faith and love, *we know that he abideth in us, by the Spirit which he hath given us.*

This is that promiſe of the Holy Ghoſt as a comforter to believers keeping Chriſt's commandments, and on that account enduring the hatred of the world after his example, John 14th and 15th chapters. And we may ſee, that it is far beyond any of thoſe influences of the Spirit that are common to believers and unbelievers, wherewith many ſatisfy themſelves; yea that it is beyond the regenerating work of the Holy Ghoſt, whereby ſinners are begotten to faith and love. And this joy in the Holy Ghoſt muſt be diſtinguiſhed from any joy, or ſpiritual delight, that is neceſſarily involved in the very firſt exerciſe of faith that worketh by love: for this is the *promiſe of the Spirit* that Chriſtians *receive through faith*, Gal. iii. 14.; and, as *we are the children of God by faith in Chriſt Jeſus*, ſo, *becauſe we are ſons, God ſends forth the Spirit of his Son into our hearts, crying, Abba, Father*, Gal. iii. 26. and iv. 6.: and Paul ſays to the Epheſians, *After ye believed*, (or *having believed*), *ye were ſealed with that holy Spirit of promiſe, which is the earneſt of our inheritance*, Eph. i. 13. 14. This teſtimony of the Holy Ghoſt ſuppoſes the teſtimony of our own conſcience, that we believe, and love one another, and is never without that teſtimony; for *the Spirit beareth witneſs WITH OUR SPIRIT, that we are the children of God.*

Now, they who attain to this in the Lord's ſupper, are well aſſured that his body was broken and his blood ſhed for them; and cannot be ignorant of what it is to feaſt with God, and to have Chriſt drinking that fruit of the vine new with them in his Father's kingdom, and what it is to ſup with him in his ſupper.

SECT. IV. *In attaining to this, they are confirmed in the joyful hope of his coming, and their gathering unto him, and ſo ſhew his death till he come.*

CHriſt's diſciples *come together* in a church *to ſhew the Lord's death* in his ſupper *till he come:* and, when they are

are assured, by the testimony of his Spirit, that his body was broken and his blood shed for them, they have the earnest of their fellowship together with him in the whole reward of his obedience to the death, which is to be enjoyed by them at his coming, and their gathering together unto him.

This *earnest of the inheritance*, this *first-fruits of the Spirit*, is not the happiness of this present life, but a foretaste of the happiness of the world to come, and of eternal life from the dead: for it is a portion of the blessedness of the life of Jesus Christ after his resurrection; and so it is an earnest of the blessedness of the resurrection of the just.

That life, whereof this is the foretaste, is the peculiar hope of Christians, as it is their fellowship with Christ in the reward of his righteousness, whereby they are justified; and so their hope is according to their righteousness. They are distinguished from other men by their *faith in the righteousness of their God and Saviour Jesus Christ*, 2 Pet. i. 1.; and so are they by their *waiting for the hope of that righteousness by faith*, Gal. v. 5.: for according to a man's righteousness, so is his hope.

The hope set before Adam in his obedience, was that life in Paradise, for the enjoyment of which he was framed in being *made a living soul*: for, when he failed in his obedience, and lost the righteousness with which that life was connected, he forfeited his life; as God said to him, *In the day that thou eatest thereof, thou shalt surely die*, Gen. ii. 7. 16. 17. And, when Adam's law was represented to the nation of Israel in their law, the hope set before the national obedience, was national happiness in the land of Canaan.

The Jews went about to establish this as their righteousness with respect to eternal life; and at the same time cleaved to the earthly life, the reward of that righteousness, in opposition to Christ, and to the reward of his righteousness. We have a notable instance of this, in the case of the young man who came to Christ, appearing very intent upon eternal life, while he wanted to know what he himself should do that he might inherit it: for it soon appeared, that he, at bottom, preferred this present life, and his possessions in it, to eternal life. And this must be the case with all who go about to establish their own righteousness: for though they may persuade themselves, that they would stick at nothing to obtain eternal life; yet the proper trial

will ſhew, that ſomething in this world holds them; yea, though they give their bodies to be burned, and all their goods to feed the poor, it muſt be on this condition, that their names ſhall ſurvive honourably in this ſame world. Eternal life from the dead cannot be reaſonably hoped for, but through Jeſus Chriſt; and they who do not truſt to his merit, cannot hope for that reward of it. Every one that goes about to eſtabliſh his own righteouſneſs, is one way or other blindly groping after the recovery of the righteouſneſs that Adam loſt; and is therefore ſeeking back to the life that was the reward of that righteouſneſs. This was moſt evident from the beginning of the goſpel, in the caſe of the Jews, who were as oppoſite to the life promiſed by Chriſt, as they were to his righteouſneſs that procured it; and as intent upon the earthly life in the land of Canaan, as they were upon the eſtabliſhing of their own righteouſneſs by the deeds of the law.

The religion of the Gentiles ſerved mainly for this life, to avert the evils and miſeries of this world, and to procure an eaſy life in it; and the happineſs they propoſed to themſelves after unavoidable death, beſides a happy memory and poſterity, was the happineſs of paradiſe in the Elyſian fields. And the *virtue* of the philoſophers pretended chiefly to make this life eaſy, and free of thoſe perturbations raiſed by the paſſions, to divert the fears of death, to procure the eſteem and praiſe of the beſt judges in this world, and to make nations and commonwealths happy and flouriſhing. Beyond death, all is dark with them; and it is not eaſy to conceive what their hope was, unleſs it was, to have their pride of knowledge gratified, according to the promiſe that Satan made to our firſt parents, that they ſhould be as gods for knowledge.

The law of Mahomet eſtabliſhes ſelf-righteouſneſs openly, and therewith the pleaſures of this life to perfection in Mahomet's heaven, after a life of worldly luſts here; and this in the moſt direct oppoſition to Jeſus Chriſt, who calls us to follow him, bearing our croſs, unto that glorious ſtate of the reſurrection, wherein "they neither marry, "nor are given in marriage; but are as the angels of God "in heaven," Matth. xvi. 24. 25. and xxii. 30.: and his apoſtle tells us, 1 Cor. vi. 13. 14. "Meats for the belly, "and the belly for meats: but God ſhall deſtroy both it "and them. Now the body is not for fornication, but for "the Lord; and the Lord for the body. And God hath

"both

" both raiſed up the Lord, and will raiſe up us by his own " power."

Self-righteouſneſs began to ſhew itſelf among Chriſtians in the very time of the apoſtles, by means of the Judaiſing teachers; and theſe are pointed out to us at the ſame time, as ſhunning the croſs and perſecution, and *minding earthly things*, Gal. vi. 12. Phil. iii. 18. 19. It would ſeem, from the writings of the fathers, that ſelf-merit came to be a prevailing principle among the Chriſtians of the firſt ages, not very long after the days of the apoſtles, at leaſt the ancient public apologies for Chriſtianity ſavour much of it: and it is true, they did not ſo ſoon think of worldly proſperity to the church in this life, but laid their account with ſuffering to the death for their profeſſion; yet they perverted the hope of the goſpel, and turned even the hope of the reſurrection into an earthly carnal hope. The reign of the ſaints on the earth at the reſurrection of the juſt, and the reſtitution of all things, is foretold by the prophets of the Old Teſtament and of the New, and was then believed by all ſound Chriſtians who believed the reſurrection: but, when the doctrine of ſelf-merit gained ground among them, they entertained carnal notions of that glorious heavenly ſtate of things, and thought of a reſidence for the ſaints in the earthly Jeruſalem *, *reſtored*, and *adorned*, and *enlarged;* and dreamed of ſtrange † earthly plenty and pleaſure for the ſaints, far excelling paradiſe indeed, but in the ſame kind; and at the ſame time they ſeem to have loſt the view the apoſtle gives of the happineſs of the ſoul with Chriſt in the ſeparate ſtate, 2 Cor. v. 1.—8. Phil. i. 23.

But now, in the Antichriſtian world, (called Chriſtian), where the worthineſs of men, eſpecially teachers and ſufferers of former times, is extolled and adored; and where, under the profeſſion of ſalvation through Chriſt's death, ſelf-merit is the reigning principle, (whether that merit be placed in good works, or ſound principles, or good experiences, or right forms of worſhip, *&c.*); we ſee a worldly kingdom to Chriſt openly connected with it: and if the church have not that extenſive power, and all that glory in this world, and all that freedom and eaſe in life that they deſire to ſee; they encourage themſelves, by the fi-

* Juſt. Martyr. dial. cum Tryphone.

† Irenæus adv. hær. lib. 5 cap. 33.

gurative prophecies, to hope for it before the coming of Chriſt and the reſurrection of the juſt, againſt the moſt expreſs declarations of the New Teſtament to the contrary. And thus they have indeed cleared themſelves of the ancient miſtakes about the nature of the reign of the juſt at their reſurrection; but, at the ſame time, they have wholly ſet aſide that reign, diverted the hope of the coming of the Lord, and put the reſurrection of the body far away: for, inſtead of *waiting for the adoption, the redemption of the body*, they are waiting for a glorious ſtate of the church in this world, long before the coming of Chriſt, or before that redemption.

And they who know any thing of the way of righteouſneſs, may know by experience, that when they behold the glory of Chriſt crucified as ſet forth in the goſpel, the glory of this world is as deſpicable, and the enjoyments of this life are of as little value in their eyes, as is their own righteouſneſs: but no ſooner do they begin to be puffed up with the attainment, and to place a merit in it, than they loſe the joy of the Chriſtian hope, cleave to this life, and become averſe from bearing their croſs after Chriſt. And thus it may appear, that ſeeking to live by our own righteouſneſs is in fact inſeparably connected with ſeeking the earthly life that belonged originally to Adam's righteouſneſs, and that was forfeited by his diſobedience.

Whereas the life that Chriſtians hope for, is a heavenly life from the dead, the reward of a righteouſneſs infinitely excelling that of Adam, the hope that was ſet before the Son of God in his obedience to the death, for the enjoyment of which he was fitted by the ſupernatural work of the Spirit on his human nature, in quickening him when he raiſed him from the dead, and glorified him on the right hand of the Father. They who believe in him for righteouſneſs, look not for the old reward of Adam's obedience, but for communion with this heavenly man in his life, whereof the life in paradiſe is but a figure: for they expect to be changed in their bodies from *natural* to *ſpiritual*, and from the *image of the earthly* to the *image of the heavenly man*, 1 Cor. xv. 44.—49. Therefore we ſee Paul, when, in oppoſition to the Judaiſers, he profeſſes the croſs of Chriſt as his only ground of glorying, declaring, that the world is thereby crucified unto him, and he unto the world, Gal. vi. 14. Before he knew Chriſt, and while he thought to live by his own righteouſneſs, he was devoted

to

to this world, and addicted to the earthly life in the way of covetouſneſs; as he tells us, Rom. vii. 7.: but, after he came to know Chriſt, he renounced his own righteouſneſs, and, together with that, his earthly hope; as we ſee by theſe remarkable words, Phil. iii. 8.—11. "Yea doubtleſs, "and I count all things but loſs, for the excellency of the "knowledge of Chriſt Jeſus my Lord: for whom I have "ſuffered the loſs of all things, and do count them but "dung, that I may win Chriſt, and be found in him, not "having my own righteouſneſs, which is of the law, but "that which is through the faith of Chriſt, the righteouſ-"neſs which is of God by faith: that I may know him, "and the power of his reſurrection, and the fellowſhip of "his ſufferings, being made conformable unto his death; "if by any means I might attain unto the reſurrection of "the dead." And, having called all Chriſtians to follow his example in this, he ſays, in oppoſition to the Judaiſers, the *enemies of the croſs of Chriſt*, who *minded earthly things*, ver. 20. 21. "Our converſation is in heaven, from whence "alſo we look for the Saviour, the Lord Jeſus Chriſt: who "ſhall change our vile body, that it may be faſhioned like "unto his glorious body, according to the working where-"by he is able even to ſubdue all things unto himſelf."

They who believe the teſtimony of the goſpel concerning Chriſt raiſed from the dead, as the end of the law for righteouſneſs, are made to know, by that teſtimony, the glory of that life which he enjoys at the right hand of the Father, as it is a reward ſuitable to the dignity of the perſon of the Son of God, who merited it by his obedience to the death; and ſo this *faith is the confidence of things hoped for, the evidence of things not ſeen*, but teſtified of in the goſpel. But, when believers come to know, and be aſſured of their intereſt in this righteouſneſs, by the Spirit witneſſing with their ſpirit, then they have a foretaſte of that glorious life; and ſo are made to feel in themſelves ſomething of that which they hope for, as an earneſt of the full enjoyment. They know by experience ſomething of the life that their ſpirit will enjoy at death, when, being abſent from the body, it ſhall inhabit that ſame heavenly glory, in the bodily preſence of the Lord Jeſus, which is to be put upon the body at the reſurrection of the juſt: for when *the body is dead becauſe of ſin, the ſpirit is life becauſe of righteouſneſs*, Rom. viii. 10. 11.; and, while it is abſent from the body, it lives not naked, or unclothed,

unclothed, but is clothed with the heavenly houſe, and lives in the bodily preſence of the Lord, inhabiting that glory which God will give the body at the reſurrection. See 2 Cor. v. 1.—8. For the whole man, ſoul, body and ſpirit, ſhall not have full communion with Chriſt in his life from the dead, till he come again from heaven, and his dead *be raiſed incorruptible;* and believers, who *are alive and remain at* his coming, *ſhall be changed,* and *this corruptible put on incorruption, and this mortal put on immortality,* 1 Cor. xv. 20. 23. 52. 53. 54. 1 Theſſ. iv. 16. 17. Nor will the whole church have full fellowſhip with Chriſt in his life from the dead, till this his coming from heaven, and their gathering together unto him: and then ſhall they have that life in perfection, whereof they have the beginnings and foretaſte when they eat the fleſh and drink the blood of the Son of man; as the Lord ſays, John vi. 54. "Whoſo eateth my fleſh, and drinketh my blood, "hath eternal life, and I will raiſe him up at the laſt "day."

As they now bear in their body the image of the earthy man, who *was made a living ſoul,* framed for the actions and enjoyments of the earthy, natural life, their body is not fitted to a ſpirit in the exerciſe and enjoyment of the life that Jeſus now lives: and therefore, when God works them for that life, and gives them the earneſt of the Spirit, they *groan* in this body, *being burdened,* and are *willing rather to be abſent from the body, and to be preſent with the Lord,* 2 Cor. v. 2.—8. Phil. i. 23. 24. But when the Lord comes from heaven, their bodies being quickened by the Spirit of the Lord, ſhall bear the image of his glorified body; and they ſhall be changed from *natural* to *ſpiritual,* or from being ſuited to the natural life, to be fit habitations for their ſpirits in the full action and enjoyment of ſpiritual life; whereof that firſt natural life, in its perfection, is only a figure; as Adam is ſaid to be the figure of him that was to come, Rom. v. 14. and the happineſs of the world to come is repreſented in ſcripture by the emblem of paradiſe and the tree of life. See 1 Cor. xv. 44. 49. They who have the firſt-fruits of the Spirit, groan within themſelves, waiting for this redemption of their body, whereby they ſhall fully appear as the children of God, being the children of the reſurrection, Rom. viii. 23.; and ver. 26. the Spirit that dwells in the church is repreſented as groaning for this, as if he were grieved with

with thoſe things that are now ſtanding in the way to hinder his communicating the fulneſs of that life to believers, whereof they are capable only to receive the earneſt; and ſome way expreſſing his infinite deſire to communicate the fulneſs of that life to them in due time. And thus *the Spirit and the bride ſay, Come,* Rev. xxii. 17.

By what has been ſaid, we may ſee the connection betwixt the Lord's death and his coming again, pointed out in the Lord's ſupper, and how his diſciples *ſhew his death* by that action *till he come.* Their fellowſhip with the Lord Jeſus, and with one another, in his death, and in the full reward of it at his coming, is ſhewed in the ſupper; and ſo it is a prefiguration of their gathering to him, and ſharing with him at his coming in all that life and bleſſedneſs that ariſes from his death: and *bleſſed are they who are called to* that *marriage-ſupper of the Lamb.*

A Dissertation on Infant-Baptism.

[First published in the year 1746.]

INTRODUCTION.

Making an observation on several questions and disputes about baptism.

THE great Christian truth, concerning salvation by the death and resurrection of Jesus Christ the Son of God, in whom the Father is well pleased, and the purification of sinners by his blood shed for the remission of sins, is so expressed in the institution of baptism, and so signified in it, that all the differences about that institution have arisen from different persuasions as to that great truth; and there is no remarkable error about baptism, but what has a foundation in some great error as to that truth which is signified in baptism.

Some even deny the Christian institution of washing with water, which they call *water-baptism*; and they would have all the instances of it recorded in the New Testament, to be no other than those *divers washings*, belonging to the first covenant and worldly sanctuary, which are set aside, Heb. ix. 10.; though, after the setting aside of that first covenant and sanctuary, with the divers washings proper to it, the *washing our bodies with pure water* be expressly injoined, as belonging to the new covenant, and to our access unto God in the heavenly sanctuary, Heb. x. 16.—22. And because Peter declares, (1 Pet. iii. 20. 21.), that this sign in baptism does not save us, but the thing signified therein, they have the confidence to deny, that it belongs at all to baptism; contrary to the plain scope of Peter's words, which set forth *the putting away of the filth of the flesh*, as the sign in baptism, in distinction from the thing signified, wherein he says our salvation only lies, even *the answer of a good conscience towards God, by the resurrection of Jesus Christ*. For he says, speaking of Noah's ark, *Wherein few, that is, eight souls, were saved by water. The like figure whereunto, baptism, doth also now save us, not the putting away of the filth of the flesh, but the answer*

ſwer of a good conſcience towards God, by the reſurrection of Jeſus Chriſt, who is gone into heaven. But the true reaſon of this oppoſition to the ſign in baptiſm, is a diſaffection to the thing ſignified, even the reſurrection of Jeſus Chriſt, who is gone into heaven, affording the anſwer of a good conſcience towards God, (compare Rom. viii. 33. 34.), and his blood ſprinkling our hearts from an evil conſcience.

And ſome pretended zealous contenders for the glory of the Father, while they plainly ſhew they know him not, by their oppoſition to the glory of the Son, would have baptiſm to be but a temporary inſtitution, for the beginning of Chriſtianity, or deſigned only for converted infidels, as the Jews and Heathens, and not to be continued among Chriſtian nations. But this is becauſe, while it is continued, it is a ſtanding declaration of the name of the Father, and of the Son, and of the Holy Ghoſt, and a ſtanding ſign of the purification from ſin by the blood of the Son; and becauſe what is commonly called the *Trinity*, and the *ſatisfaction*, is ſo manifeſtly ſignified in baptiſm, that men cannot be brought to think of denying this doctrine, without thinking of renouncing their baptiſm.

But, on the other hand, the doctrine of the neceſſity of baptiſm to ſalvation, and of *making Chriſtians by baptiſm*, is an old error, that has prevailed much in the Chriſtian world: though the making of Chriſtians by baptiſm muſt be later than the ancient *delay of baptiſm*, that was pleaded for as the ſafeſt way, upon this principle, That *entire faith is ſecure of ſalvation.* However, when this deviation from the ſcripture-way once prevailed, a foundation was ſought for it in the ſcriptures: and ſo they would prove the neceſſity of the putting away of the filth of the fleſh unto ſalvation, from John iii. 5. "Except a man be born of water, "and the Spirit, he cannot enter into the kingdom of "God:" though it be manifeſt, from the words immediately following, that the ſtreſs there is laid on the Spirit: "That which is born of the fleſh, is fleſh; and that which "is born of the Spirit, is ſpirit. Marvel not that I ſaid "unto thee, Ye muſt be born again. The wind bloweth "where it liſteth; — ſo is every one that is born of the "Spirit." And they further plead theſe words, Mark xvi. 16. "He that believeth and is baptized, ſhall be ſaved;" though it be as manifeſt, from the following words, that the ſtreſs there again is laid on believing: "But he that

" believeth not, shall be damned." And so both these texts concur with 1 Pet. iii. 21. testifying against this necessity that is pleaded for: " Baptism doth also now save " us, not the putting away of the filth of the flesh, but " the answer of a good conscience towards God, by the " resurrection of Jesus Christ." No doubt baptism is of the same kind of necessity with the observation of the other precepts of the gospel, or of all things whatsoever Christ commanded his apostles to teach all Christians to observe; but to place our salvation in any thing beside Christ's blood purifying us, is evidently contrary to the very design of the institution of baptism, and is, in effect, denying the faith of that great truth signified in baptism. To place salvation thus in the sign, is to set it so far instead of, and in opposition to the thing signified, and to make the dispensers of the sign our saviours.

And the denying of infant-baptism comes likewise of making the salvation by baptism to lie in something else than the thing signified; even that, whatever it be, which distinguishes the adult Christian from his infant: though our Lord expressly declares, that we must enter his kingdom even as infants enter it. The first opposition that we hear of, to infant-baptism, turned salvation upon an entire sort of believing, whereof infants are incapable: whereas there is not any true faith, or sincere confession of the faith, but that alone which acknowledges, that salvation lies only and wholly in the thing signified in baptism. And, if we inquire how that thing saves us? our Lord answers us, Just as it saves our infants. The denial of infant-baptism must have always proceeded from a disbelief of this.

Sect. I. *Containing a scheme of the controversy and state of the question about scripture precept and example.*

THE whole plea against baptizing the infants of Christians comes to this, That there is neither particular express precept nor indisputable example for it in the New Testament, where baptism is inseparably connected with a profession of the faith, which infants are not capable to make.

All this may be owned at the same time that the inference from it is denied. For, as the question is not about the

the inſtitution of baptiſm, but only about thoſe to whom it ſhould be applied or diſpenſed, we muſt not ſay, that a thing of this nature is not warranted in the New Teſtament, merely becauſe there is not ſuch a precept or example as ſome require for applying the inſtitution of baptiſm to Chriſtian infants. For inſtance: We cannot deny a warrant in the New Teſtament for womens partaking of the Lord's ſupper, though there be no ſuch precept or example there for it, as is ſought for infants partaking of baptiſm. We can no more ſhew, by expreſs particular precept or indiſputable example, that Chriſtian women are included in the precept, *Do this in remembrance of me*, and, *Drink ye all of it*, than we can prove, by ſuch precept or example, that Chriſtian infants are comprehended in the precept, *Baptizing them*. We may indeed go about to prove, that Chriſtian women muſt eat of that bread and drink of that cup in the Lord's ſupper, by ſhewing them to be members of that body, the church, which all partakes of that one bread, and ſo is one bread, and which has communion in that cup of bleſſing, whereof all the members drink. But in the very ſame manner it is ſhewed, that Chriſtian infants muſt partake of the one baptiſm, by proving them to be members of that ſame body, the holy catholic church, into which all are baptized; even that one body to which that baptiſm belongs, as the Lord's ſupper belongs only to a viſible church coming together in one place to eat it. Now, as ſoon as we begin to ſeek a warrant for any ſuch thing in this manner, we muſt depart from the principle that every oppoſer of infant-baptiſm ſets out upon, *viz.* That ſuch an expreſs precept, and ſuch a plain example, is neceſſary to ſhew the warrant for it.

As to the connection betwixt the confeſſion of the faith, and baptiſm, it may be owned, that baptiſm cannot be adminiſtered to any but upon a confeſſion by which the baptized can be called diſciples according to the ſcripture: for it can well be ſaid, that infants are to be baptized upon a profeſſion of the faith by which the ſcripture warrants us to account them diſciples with their parents, as well as to look on them, with their believing parent, as holy, and of the kingdom of heaven, or the true church, into which all Chriſtians are baptized. Diſciples are made by teaching. And when a parent is taught to profeſs the faith, according to that which is ſpoken, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved and thy houſe*; this makes his infant a diſciple with him in the ſcripture ſtyle and way of ſpeak-

ing. For, when the Judaisers sought to have the Gentile Christians circumcised, to keep the law, as necessary to their salvation by Christ, Peter said to them, Acts xv. 10. "Why "tempt ye God, to put a yoke upon the neck of the DISCIPLES?" But the Judaisers were seeking to have this yoke laid on the infants of the believing Gentiles, whom it behoved to be circumcised with their parents: and therefore Peter, who received the command to baptize disciples, took that designation to comprehend infants, and called them disciples with their parents. So that they must go more nicely and precisely to work with the name *disciple*, than Peter did, who would deny that the precept to baptize disciples, is a precept to baptize infants.

According to the commission, in Mark's gospel, to preach and baptize, infants must either be reckoned with the believing or the damned. For, as to the believing there connected with baptism, it is expressly said, "He that believeth not, "shall be damned:" and therefore, if we cannot look on the infants of the faithful, dying in infancy, as damned; we must look on them, according to this scripture, as believing; and so intitled to baptism, here connected with the believing that includes them, in distinction from the damned. For it cannot be thought that infants have no share in that salvation that comes by the gospel, which the Lord ordered his apostles, going into all the world, to preach to every creature. For, like as the Lord said to Noah, "Come "thou, and all thy house into the ark," Gen. vii. 1. wherein he and his house were saved through water, (Heb. xi. 7. 1 Pet. iii. 20. 21.); even so the apostles, in executing their commission, preached salvation in Christ to a man and his house, and baptized a believer of this preaching and his house. And, according to this preaching, he that believed on Christ for his own salvation, believed on him also for the salvation of his house; for so his belief answered to that which was preached: and so baptism signifying and sealing that which was preached, and which he believed, was applied to him and to his house. Now, it is undeniable that the apostles preached thus. See Acts xi. 14.— "Who shall "tell thee words, whereby thou and all thy house shall be "saved;" and Acts xvi. 31. "Believe on the Lord Jesus "Christ, and thou shalt be saved, and thy house." And it is no less manifest, that they baptized the believer and his house. Thus Paul says, 1 Cor. i. 16. "And I baptized al- "so the house of Stephanas." And it is said of Lydia, Acts xvi.

xvi. 15. "And when she was baptized, and her house;" and of the jailor, ver. 33. he "was baptized, he and all his." Surely then we cannot say, according to the preaching of the apostles, that there is no more connection betwixt the salvation of a believer, and the salvation of his house, or betwixt his believing and the baptism of his house, than that of his neighbour's house, or any other house. And if it cannot be said, that salvation to a man and his house excludes his infants, neither can it be said that baptism to his house excludes his infants. If we would deny scripture-example for baptizing of infants, we must first deny, that there were any infants in these baptized houses. And as we can plead no foundation in scripture for that, it is too bold to say, that there is no scripture-example for baptizing infants; as it is likewise to say, that there is no connection betwixt the confession of the faith, and their baptism.

SECT. II. *Shewing that infants must partake in baptism, from their having part in the promise of the Holy Ghost, unto which Christians are baptized.*

AS soon as the apostles began to execute their commission, to make disciples of all nations, by teaching, baptizing them, they plainly took in the children with their parents, as partaking with them in that great salvation which they preached, and which is signified in baptism. For we see, in the very first call to those in Jerusalem, to *repent, and be baptized in the name of Jesus Christ, for the remission of sins*, the promise of the Holy Ghost, unto which they were baptized, was to them and to their children; even them who had said, *His blood be on us and on our children.* Peter said to them, Acts ii. 38. 39. *Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you,* (to you who are presently called), *and to your children,* (who are connected with you in the condemnation), *and* (in like manner as to you and your children, so also) *to all that are afar off, even as many as the Lord our God shall call.* For as that promise of the Holy Ghost was to as many as the Lord then called in Jerusalem, and to their children; so it must be to as many as the Lord calls afar off from thence, and to their children.

Now, if they who repent be baptized unto the promise of

of the Holy Ghoſt, Acts xix. 2. 3.; and if that promiſe unto which they are baptized, be to their children as well as unto them; then certainly baptiſm, as far as it is connected with that promiſe, muſt belong to their children as well as to them. For though their children cannot yet be ſenſible of the remiſſion of ſins, whereof they are aſſured when they receive the gift of the Holy Ghoſt, or are ſealed with that holy Spirit of promiſe; yet that ſame promiſe is expreſsly declared to belong to them. And if thoſe who heard and obeyed the call, were baptized unto that promiſe which they ſhould afterward receive; ſo might their children. Though the children could not in themſelves know any thing of repentance or remiſſion at the time of their baptiſm, as did their parents; yet they were, even then, as capable as they of the renewing of the Holy Ghoſt, and ſaving change from which repentance flows, and as capable as they of juſtification, by remiſſion, and by the imputation of righteouſneſs without works. And, juſt ſo, though they cannot anſwer in their own perſons, but in their parents, at their baptiſm; yet they are as capable as they of juſtification by Chriſt's reſurrection, and of the operation of God, who raiſed him, from which that anſwer of a good conſcience proceeds: for they are as capable of being juſtified by Chriſt's obedience, as of being condemned by Adam's diſobedience; and as capable to partake of Chriſt's holineſs, as of Adam's corruption.

According to this view of infant-baptiſm, it ſerves to ſhew, that we contribute as little to our ſalvation by baptiſm, as do our infants. They enter the kingdom of God by the ſame title as we do; and we contribute no more to our entrance there than they. Whereas the contrary opinion ſerves to lead us to lay the ſtreſs of that ſalvation upon ſomething that we do in the profeſſion of the faith, and ſome holineſs about us, whereof infants are incapable. But our Lord ſtained the pride of all this ſort of glorying in his diſciples, by ſaying, concerning infants whom they were forbidding to be brought to him, *Forbid them not; for of ſuch is the kingdom of God*, or *of heaven*; and by aſſuring them, that none can enter that kingdom any other way but as infants enter it, Matth. xix. 13. 14. 15. and xviii. 1. 2. 3. 4. Mark x. 13. 14. 15. Luke xviii. 15. 16. 17. And when Peter firſt opened that kingdom, on the day of Pentecoſt, to the Jews inquiring what they ſhould do, he opened the ſame door to them and to their children; declaring,

that

that the entrance would be the very same to all whom the Lord should call; they should enter where the children enter, who can do nothing. And how can one place any kind of merit in his holiness who believes that infants are holy as well as he? He cannot entertain any Pharisaical notion of holiness, who believes infants to be fellow-members of Christ's holy church, for which he "gave himself, that he "might sanctify and cleanse it with the washing of water "by the word;" even the word whereby a man and all his house is saved.

Sect. III. *Clearing the argument from* 1 Cor. vii. 14.

THese words of the apostle (1 Cor. vii. 14.) "For the unbelieving husband is sanctified by the wife, and the "unbelieving wife is sanctified by the husband: else were "your children unclean; but now are they holy," serve to shew, that the infants of one believing parent are members of Christ's church, for which he *gave himself, that he might sanctify and cleanse it with the washing of water by the word*, which is the only church whereof they can be members; and that therefore they must partake in the *washing of water*, which belongs to that holy church, and signifies admission and entrance into it.

But there is an objection against this. For some alledge, that this text makes the children no otherwise *holy* than it makes the unbelieving parent *holy*, and so no more members of the church than the unbelieving parent, who is said to be *sanctified*: for, if it proves the children to be members of the church, by calling them *holy*, it also proves the unbelieving parent to be a member of it, by calling that parent *sanctified*.

This objection arises from not looking well into the text; which makes the effect of the sanctification of the unbeliever to the believer, to be the holiness of the child: for the sanctification of the unbelieving wife is not to herself, but to her believing husband; to whom she is sanctified, even as the creatures he eats are sanctified; or, according to the Greek, she is not sanctified *in* herself, but *in* her believing husband. And this sanctification in her believing husband terminates in his children: so that it is the child, and not she, that is declared to be holy by that sanctification; for whereas *sanctifying* is *making holy*, this sanctification of the unbelieving

unbelieving parent in the believer, makes not the unbeliever holy, but the believer's children. When this text, therefore, is considered, we may easily see, it is very far from calling the unbelieving parent holy, as it calls the believer's children holy.

The opposers of infant-baptism, who perceived the force of this argument for the church-membership of infants, could find no evasion from it, and from the consequence, for their partaking in that *washing of water*, but this ridiculous gloss on the text, *viz.* Else were your children *bastards*; but now are they *legitimate!* But let us put as grave a face on this gloss as we are able, and it will bring us back to the very same thing that this text always served to demonstrate.

Let us say, That the apostle here declares it consistent with the nature of the separation of Christ's church from the world, for its members to be joined in marriage with aliens from it, and that it is not now lawful for those who are so married to be separate on that account. Which is far different from the nature of the separation of Israel after the flesh, from the rest of the world, as the church and peculiar people of God, whereby it was unlawful for an Israelite to marry a stranger: and therefore, when they married strange wives, it behoved these to be put away; and likewise the children begot upon them by Israelites were to be put away, as not being members of the commonwealth of Israel, or as not being a holy seed, or *seed of God*, but unclean, as other Gentiles then were. But, says the apostle, it is not so in the New-testament church: for its members, being joined to aliens in marriage, are not to be separated from them, who are sanctified to their use in that state; so that their children begot with such aliens are now to be accounted holy, as well as the children begot by both believing parents; and are to be acknowledged, as well as they, to be those little children whom the Lord declares to belong to his kingdom, in distinction from the world.

Sect. IV. *Shewing how baptism comes in place of circumcision.*

THE argument for infant-baptism from circumcision has a foundation in these words of the apostle, Col. ii. 11. 12. 13. "In whom also ye are circumcised with the circum-

"cision

" cision made without hands, in putting off the body of the " sins of the flesh, by the circumcision of Christ: buried " with him in baptism, wherein also ye are risen with him " through the faith of the operation of God, who hath " raised him from the dead. And you being dead in your " sins, and the uncircumcision of your flesh, hath he quick- " ened together with him, having forgiven you all tres- " passes."

Here the thing signified in baptism is called the *circumcision made without hands*, the same with the circumcision of the heart, whereof the uncircumcised in their flesh are now made partakers; and, in place of the circumcision made with hands, they are buried with Christ in baptism, and risen with him in baptism, and so have the circumcision of Christ. Now, if the apostle gives us baptism with the thing signified in it, in place of the circumcision of the flesh, and calls it the circumcision of Christ; then baptism must be to the true Israel, who are born of the spirit, as circumcision was to the typical Israel, who were born of the flesh. And, as Peter said to the Jews, who were first called to be baptized unto the promise of the Holy Ghost, *The promise is unto you and to your children*, baptism belongs to the children of the spiritual Israel, unto whom that promise is; even as circumcision belonged to the children of the fleshly Israel, who had the promise of Christ to come in the flesh, and of the earthly inheritance. For they are as capable of being born of the Spirit, as they were of being born of the flesh: for who can deny the operation of God on them, that raised Christ, and that begets the adult to the faith, to which they contribute as little as their infants? Or who can say, that they are not capable of being made alive with Christ by the Spirit; through which he was conceived holy in the virgin's womb, and raised again from the dead?

When it is asked, How can infants appear to be of the spiritual Israel? it may then be asked, How does a parent appear to be such an Israelite, upon the very first profession of his faith, by which he is admitted to baptism? And when it shall be said, That the word of God calls us to acknowledge him as such, by that profession; then it shall also be said, That the same word calls us to acknowledge his infants as such, by that same profession: for it is by that we know them to be the children of a believing parent, and therefore to be holy. It is true, they may yet be really irregenerate, and when adult appear to be so; and even so

the parent, notwithstanding his baptismal profession, may be really irregenerate, and become at last an apostate. But, as the apostate professor is not now in that state wherein the word of God called us to account him holy; so, when the baptized in infancy prove irregenerate in the adult state, they are not then in the same state wherein the word of God called us to account them holy: for they are not then the infants of believing parents. They are now in that state wherein they must be looked on according to their own profession; and, according to that, be added or not added to a visible church that comes together in one place to eat the Lord's supper.

There is no ground in the scripture for thinking, that any one is acknowledged in baptism as a member of any visible church. It only declares the baptized to be members of the body of Christ, the true church, into which all Christians are baptized, though it be invisible; even as they are baptized into Christ, the head of that body, who is also invisible. So that they who are baptized according to the scripture, may be called visible members of the body of Christ, and so far fit for becoming members of a visible church wherein that body of Christ is represented, like as he himself is represented in the bread and cup whereof it partakes. But they cannot be called members of that visible church, till they be added to it upon the declared purpose of their heart to cleave to the Lord in it: for baptism, in the scripture, goes before *adding* to any such visible church; being always immediately connected with the very first appearance of union with Christ, and with that one body, the true church, of which he is the head; and to which we may see it belongs, from such scriptures as these: 1 Cor. xii. 12. 13. "For as the body is one, and hath many members: —— so also is Christ. For by one Spirit are we all "baptized into one body." Eph. iv. 4. 5. 6. "One body, "and one spirit, — one hope, — one Lord, one faith, "one baptism, one God and Father of all." And chap. v. 25. 26. 27. — "As Christ also loved the church, and gave "himself for it: that he might sanctify and cleanse it with "the washing of water by the word, that he might present it to himself a glorious church, not having spot," &c. Accordingly we find the eunuch was baptized without waiting for his becoming a member of any visible church coming together in one place to eat the Lord's supper. For the Lord's supper belongs not, thus immediately, to this holy catholic

catholic church; it being from the beginning delivered by the apoſtles, who received it from the Lord, only to a viſible church continuing ſtedfaſtly in aſſembling together in one place to eat it; as to the church in Jeruſalem, Acts ii. and the church in Corinth, 1 Cor. xi. Adding unto ſuch a church, was from the beginning the conſequent of baptiſm, and of teaching the baptized to obſerve all things whatſoever Chriſt commanded the apoſtles. And hence came the practice of what is called confirming the baptized, before their partaking of the Lord's ſupper in any viſible church.

This being admitted, as it muſt be according to the ſcripture, we ſhall never be able to infer the communion of infants in the Lord's ſupper, from their being partakers of the one baptiſm. Nor, if we conſider what is now ſaid, ſhall we be able to aſcribe the corruption of Chriſtianity to the baptiſm of Chriſtian infants, as it may be aſcribed to the *making of Chriſtians by baptiſm*. The corruption of the Chriſtian religion came by departing from the ſcriptural profeſſion of the faith, upon which baptiſm was adminiſtered from the beginning to a man and his houſe, and by ſubſtituting another profeſſion in the place of it; a profeſſion that cannot intitle the profeſſors to the ſcriptural brotherly love as ſaints and faithful in Chriſt Jeſus, or as the ſpiritual Iſrael. Whereas the true primitive profeſſion of the faith gives the profeſſor and his houſe, his children, the character of *holy*, and admits them to baptiſm. And we ſee unfeigned faith deſcending from a parent to her child and grandchild, 2 Tim. i. 5. Yet, if the parent apoſtatize, he forfeits that character, as many did from the beginning: and, if the children become adult, not adhering to the baptiſmal profeſſion, they have no more the character of *holy*; but then they are no more the infants of a believing parent; while, according to ſcripture, we muſt look on the children of believing parents, dying in infancy, as dying in the Lord.

Sect. V. *Shewing that the apoſtles, minding the Lord's admonition as to infants, and primitive Chriſtians long after them, did not ſcruple upon baptizing them; and that it was the practice in the firſt ages.*

IF we believe Chriſt faithful as the Son over his own houſe, we muſt take the revelation of his mind and will as he

is pleased to give it, without prescribing to him the manner in which he should make his will known; like the Jews, who, being unwilling to believe him to be the Messiah, said to him, "How long dost thou make us to doubt? If thou "be the Christ, tell us plainly."

When the same temper from which the scruples at infant-baptism now proceed, shewed itself in his disciples, he was much displeased at it. The disciples rebuked those who brought infants to him; and their reasons for this could be no other but such as are still used by those who now forbid them baptism. And, in the foresight of their self-righteous and unmerciful principle touching infants, forbidding them the first sign of union with him and his church, out of which there is no salvation, and perverting the scriptures that shew their church-membership, he said, "Suffer the little chil-"dren to come unto me, and forbid them not; for of such "is the kingdom of God. Verily, I say unto you, Whoso-"ever shall not receive the kingdom of God as a little "child, he shall not enter therein. And he took them up "in his arms, put his hands on them, and blessed them." Thus he secured the church-membership of infants before his institution of baptism, and thus he prevented the disputes that have arisen since about infants; shewing himself as the first patron of their cause, against disciples opposing their being brought to him.

The apostles kept this in mind when they executed his commission to them for setting up his kingdom in the world: for they took in the children with their parents, as we have seen; they preached salvation by Christ to men and their houses; and they baptized believers and their houses, them and all theirs. And they left Christian infants (as holy) so in the possession of this privilege of Christ's circumcision, that there was never any scruple moved about it, till the end of the second century. And, when we consider the opposition then made to it, we shall see how much it serves to confirm it. We shall see, that Christian infants were then in possession of the privilege of baptism; and that the first objection made to it arose out of a manifest departure from what the scripture teaches most plainly about baptism, as well as from the scripture-doctrine of the grace of God.

Tertullian *, who wrote in the conclusion of the second

* De baptismo, quæst. 5.

century,

century, is the first that moves an objection against infant-baptism. And he does this when pleading for the delay of baptism even to the adult: for he would have the unmarried professors of Christianity to delay baptism, whether they be virgins or widows, till they either marry, or be confirmed in their continency. He pleads for this delay of baptism, from the prohibitions to lay on hands suddenly, and to give that which is holy to swine; and this against the plain scripture-instances of baptizing straightway upon the first profession, which he sets all aside as extraordinary cases: and therefore he would have baptism delayed according to the condition, disposition, and age of each person. And he insists for the delay, especially as to infants, arguing for it in this manner: "What necessity "is there" (says he) "for bringing the sponsors into dan-"ger, who, being themselves mortal, may fail of perform-"ing their promises, or may be beguiled by the growth "of an ill disposition? The Lord indeed says, *Forbid* "*them not to come to me.* Let them *come* then when "they grow up: let them *come* when they learn; when "they are taught to what they should *come*. Let them be "Christians when they shall be capable to know Christ. "Why does the innocent age hasten to the remission of "sins? We would act more cautiously in secular affairs: that "to whom the earthly substance is not given in trust, the "divine should be instructed! Let them know to seek "salvation, that you may appear to have given it to one "that seeks." And, for the delay of baptism in general, he further says, "If any understood the weight of baptism, "they would rather fear the attaining of it, than the de-"lay. Entire faith is secure of salvation."

Now, was not this delay of baptism as expressly contrary to the scripture-example as any thing can be? and did, then, the first opposition, that we hear of among Christians, to infant-baptism, arise out of the scriptures, or out of a flat contradiction to the plainest scripture?

And did not the objection of this forefather of the forbidders of infants to come to Christ, proceed upon the denial of original sin, and the need of remission to infants? And did it not plainly suppose, that our salvation lies in that about us which distinguishes us from our infants? and that it hinges upon a knowledge, and a seeking of salvation, and an entireness of faith, whereof infants are incapable? If it shall be alledged, that he was not in this a

forefather

forefather to thoſe few commonly called *Free-grace Anabaptiſts*, who are only to be regarded in this queſtion; may we not then ſay, if theſe indeed believe, that they cannot enter the kingdom of God but as the infants enter, he was far more conſiſtent with himſelf than they?

But, paſſing this, does it not moſt plainly appear, from the words of this firſt oppoſer, that Chriſtian infants were then in poſſeſſion of the privilege of baptiſm? And do not his own words alſo ſhew the fact, that it was maintained at that time by the Lord's ſaying to his diſciples, *Forbid them not to come to me?* Which ſaying this man had the boldneſs to turn off in a manner wherein the diſciples durſt not, nor any one that trembles at the word of God dares yet do.

Though the delay of baptiſm took place, contrary to the ſcripture, and gained much ground among Chriſtians after the end of the ſecond century; yet it is manifeſt, from Cyprian's* writings about the middle of the third century, that the infants remained ſtill in the poſſeſſion of this their privilege. Cyprian, and a council of ſixty-ſix biſhops with him, differed from one Fidus, who queſtioned if infants ought to be baptized before the eighth day, as it was in the caſe of circumciſion: and he contended againſt this Fidus, that they may be baptized before the eighth day; the obſervation of which was a type that had its end in the coming of Chriſt. On both ſides of this queſtion, the fact is evidently ſuppoſed, that infant-baptiſm was the common practice of that time: for upon this fact the whole queſtion goes. And from this it appears likewiſe to be fact, that, in this time, before they had any notion of framing any national church, like the church of the Old Teſtament, they held baptiſm as coming in place of circumciſion to the church of Chriſt.

APPENDIX.

Containing a diſſertation on the manner of baptiſm, and the ſcripture-ſenſe of the word baptiſm.

THE oppoſers of infant-baptiſm contend likewiſe for a different manner of baptizing from that which is commonly practiſed: which, according to them, cannot be

* Lib. 3. epiſt. 9.

called

called baptiſm: becauſe it does not at all ſignify and repreſent union or communion with Chriſt in his death and burial, by immerſion, or plunging or dipping in water; nor in his reſurrection, by emerging or riſing up from under the water: and becauſe it does not at all anſwer to the very ſenſe and uſe of the word *baptiſm*, which ſignifies dipping, immerſion, or plunging.

But, on the other hand, it is pleaded, That this cannot appear from the ſcripture to be the very ſenſe and uſe of the word *baptiſm* there. For the beſt way to find the ſenſe of this word, as applied to the caſe of baptizing Chriſtians, is to obſerve how the ſcripture applies it to other caſes; and, by this way, the ſcripture-ſenſe of it is found to be waſhing, however that be done. For thus it is applied, Mark vii. 2. 3. 4. 5. *And when they ſaw ſome of his diſciples eat bread with common, that is to ſay, with unwaſhen hands, they found fault. For the Phariſees, and all the Jews, except with the fiſt they waſh hands, eat not, holding the tradition of the elders. And from the market, if they are not* BAPTIZED *, *they eat not. And many other things there be, which they have received to hold, the* BAPTISMS *of cups and of pots, and of brazen veſſels, and of tables*, or beds. *Then the Phariſees and ſcribes aſked him, Why walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhen hands?* Who ſees not, that *baptiſm* here has the very ſame import with *waſhing*, and that it is placed in this paſſage as another word for *waſhing?* And how can it then be ſaid, that waſhing is not to be called *baptiſm*, except it be done by immerſion? For were not the prophet's hands waſhed, by his ſervant's pouring water on them? and are not the *divers* purifications of the firſt ſanctuary called *baptiſms*, Heb. ix. 10.? See the Greek.

In the caſe of the Chriſtian baptiſm, waſhing ſtands often in the New Teſtament as another word for it, and as declaring the import and ſenſe of it; which may be ſeen in theſe inſtances: Eph. v. 26. "The waſhing of water." Heb. x. 22. "Our bodies waſhed with pure water." Tit. iii. 5. "The waſhing of regeneration." 1 Pet. iii. 21. "The putting away of the filth of the fleſh." Acts xxii. 16. "Ariſe, and be baptized, and waſh away thy ſins." 1 Cor. vi. 11. "But ye are waſhed." From theſe it may appear, that, according to the ſcripture-uſe of the word

* Compare Luke xi. 38. in the Greek.

baptiſm,

baptiſm, immerſion cannot be called *baptiſm* any otherwiſe than as it is a mode of waſhing with water.

The ancients, who added ſeveral ceremonies to the ſimple inſtitutions of Chriſt, and found out ſpiritual meanings to them, amongſt other rites added to baptiſm, uſed this of *dipping thrice*. But they did not proceed ſo far in this way, as to deny, that waſhing with water in any other way is baptiſm: for they uſed *clinic* baptiſm; and ſurely baptizing a ſick man in his bed, was not burying him under water. Waſhing with water, then, was from the beginning the ſign in baptiſm, in whatever way, or after whatſoever mode it was done.

The common way of baptizing is not by ſprinkling, as has been always falſe alledged in this controverſy; but by pouring water from the hand of the baptizer upon the baptized. And this anſwers exactly to a ſcripture-ſenſe of the word *baptiſm*: for, in the ſcripture, pouring the Holy Ghoſt on men is the ſame as baptizing them with the Holy Ghoſt; as, when the diſciples were *baptized*, on the day of *Pentecoſt*, *with the Holy Ghoſt, and with fire*, according to the prediction of John Baptiſt, and of the Lord, Peter ſaid upon it, "This is that which was ſpoken by the pro-"phet Joel, — I will pour out of my ſpirit upon all fleſh: — "and on my ſervants, and on my handmaidens I will pour "out in thoſe days of my ſpirit. — And having received "of the Father the promiſe of the Holy Ghoſt, he hath "poured out this, which ye now ſee and hear." We may alſo perceive baptiſm with water, and with the Holy Ghoſt, both foretold by the prophet Iſaiah, (chap. xliv. 3.), in theſe words, "For I will pour water on him that is thirſty, and "floods upon the dry ground: I will pour my ſpirit upon thy "ſeed, and my bleſſing upon thine offspring: and they "ſhall ſpring up," *&c.* For our Lord points to this paſſage, when, ſpeaking of that ſpiritual ſeed ſpringing up, John iii. 5. he ſays, "Except a man be born of water, and the Spi-"rit." Now, if the ſcripture calls pouring forth the Holy Ghoſt on men, baptizing them with the Holy Ghoſt; then pouring forth water on men, is baptizing them with water in the ſcripture-uſe of the word *baptiſm*. Again, the ſcripture ſays, Chriſt was *baptized with a baptiſm*, which was at his death; but that baptiſm was by *water and blood*, poured forth from his pierced ſide upon his dead body; and there was no dipping there. And our communion with Chriſt, and conformity to him in his death and burial,

rial, and in his resurrection, is by the *renewing of the Holy Ghost*, which is *poured out* on us, as the water in the *washing of regeneration*, Tit. iii. 5. 6. — "He saved us by "the washing of regeneration, and renewing of the Ho- "ly Ghost; which he poured out on us abundantly, "through Jesus Christ our Saviour."

If it can be inferred from the thing signified in baptism, (as expressed, Rom. vi. 3. 4. 5. and Col. ii. 11. 12. 13.), that the washing must be by burying under water, and raising up again; then it can also, by the same rule, be inferred from the thing signified in baptism, (as expressed, Heb. x. 22.), that the washing must be by sprinkling; because the thing signified, as expressed there, together with the sign of washing with water, is *sprinkling our hearts from an evil conscience*. But if we look on the will of the institutor, expressed in his word, as the sole ground of the relation betwixt the signs in baptism and the Lord's supper, and that which is signified by them; we will not look for any such similitude in these instituted signs, as we do in pictures or images. The similitude or likeness that the apostle speaks of, Rom. vi. is not at all said by him to lie in the sign or manner of washing: for he tells us plainly wherein lies the likeness of Christ's resurrection, wherein we are planted by baptism; he says, "That like as Christ "was raised up from the dead, — even so we also should "walk in newness of life." And, just so, according to the apostle, the likeness of his death must be our being dead with Christ to sin, having "our old man crucified with "him, that the body of sin might be destroyed." But let us suppose, that "being buried with him in baptism," is an allusion to the mode of washing by immersion; and what shall we then make of it? seeing we also find even the way of purifying by sprinkling alluded to in the case, and yet more frequently the manner of washing by pouring on water. Shall we say upon it, that the scripture confines us so to any one manner of washing, that another way of it cannot at all be called baptism? And when our communion with Christ in his death and resurrection, whereby we are saved, is only by pouring out on us the renewing of the Holy Ghost; shall we say, that this cannot be signified in baptism by pouring water on us? and shall we deny that this is baptism?

The confidence of some in this matter is the more unaccountable, that they cannot be ignorant, it is impossible to

ſhew, from the particular accounts of the Lord's baptiſm, and the eunuch's, that either of them were baptized otherwiſe than by pouring water on them from the hands of the baptizers. For if it ſhould be inferred, from the eunuch's going down into the water, and coming up out of it, (as it is alſo ſaid our Lord did), that he was plunged; the ſame muſt alſo be ſaid of Philip the baptizer; for the words are, "They went down both into the water, both Philip and "the eunuch; and he baptized him. And when they "were come up out of the water." If theſe words ſay any thing of dipping the baptized, they ſay full as much of dipping the baptizer. But, to any man that is capable to underſtand any words, theſe words plainly ſay, That being baptized with water, is another thing than going down into the water, and coming up out of it.

The

The SABBATISM of the PEOPLE of GOD:

OR,

The first day of the week shewed to be the Christian day of rest from Heb. iv.

[First published in the year 1747.]

THE PREFACE.

IN the question, Whether the scripture, as its own interpreter, be the only rule of the Christian religion, without tradition, and the authority of the church? the contenders for tradition plead the observation of the first day of the week as a sabbath, and infant-baptism, always practised from the apostles still downward, and even by the opposers of tradition; for which usages, they alledge, there is no evidence of any scripture-authority, without the help of tradition, and the authority of the church.

This objection has induced some to reject infant-baptism, as not being able to shew any ground in the scripture for that practice; though it can be traced up to the days of the apostles in the way of tradition. And some, though they could prove from scripture, that Christians assembled for worship on the first day of the week; yet, finding themselves unable to shew from that authority, that the first Christians, under the direction of the apostles, kept that day as a sabbath; though they may allow it as a holy convocation, they reject it as a day of rest, in order to hold by the scripture as the sole rule of Christian religion.

And they who oppose to tradition the scriptures, as interpreted by their reason or philosophy, by which alone they know the truth of them, looking on these usages as not very rational, nor evident in the scriptures, may also deny them to belong to the Christian institution. They cannot see how the death and resurrection of the Son of God should save any one upon his believing its sufficiency to save him; nor can they understand how this faith should avail to the salvation of another than him that believes. But the scripture shews us this manifestly in the case of the faith of miracles,

" day if ye will hear his voice, harden not your hearts, as " in the provocation, in the day of temptation in the wil- " derneſs; when your fathers tempted me, proved me, " and ſaw my works forty years. Wherefore I was grieved " with that generation, and ſaid, They do alway err in " heart, and they have not known my ways. So I ſware " in my wrath, If they ſhall enter into my reſt." And, by theſe words, he exhorts the Hebrews to take heed, leſt, by their unbelief, they come ſhort of the reſt into which they had the promiſe of entering left them; even as the Iſraelites in the wilderneſs (their fathers and examples) came ſhort of the promiſed reſt in Canaan's land by their unbelief.

In doing this, he makes the *voice* which God's people are called, in David, to hear, *a promiſe of entering into his reſt:* a reſt different from his reſt at the creation, and different from his reſt in Canaan's land, into which Iſrael had entered a long time before the call came, in David, to *hear his voice,* under the pain of *not entering into his reſt.* And this divine reſt, which is yet to be entered into by God's people, to whom the Iſraelites in the wilderneſs are examples, he makes to be, the reſt of Jeſus Chriſt, who hath entered into his reſt, having reſted from his works, as God did at the creation.

And he makes the *day* of which David ſpake with reference to this *reſt,* to be a day of *reſt, another* than the *ſeventh,* a *ſabbatiſm*; even that ſame day on which he who is entered into his reſt, hath reſted from his works.

SECT. III. *The divine reſts pointed out to us in the text.*

WHile the apoſtle directs this prophetic call to the Hebrews, he ſuppoſes, that the reſt of God's people, the true proper reſt for man, conſiſts in partaking with God in his reſt: for he ſays we enter into *his reſt*; and ſpeaks of God's ſwearing, that we ſhall not enter into his reſt, as the greateſt evil we have to fear. Now, as God reſts, and is infinitely happy in the perfect conſciouſneſs of his own ſelf-ſufficiency, his boundleſs perfections, and his eternal glory; we can have no knowledge or ſenſe of that, but in as far as it is brought within our view by ſome work of God for us, manifeſting his perfections and his glory, wherein he

he rests: and therefore our resting with him, must be by partaking with him in his rest from some work of his.

There are three such rests mentioned in this text.

1. The rest from the works of creation, which were finished in the making of man, and placing him in paradise; where he partook with God in his rest, till he forfeited it, and was cast out by his disobedience to God.

2. The rest from the divine works in redeeming the house of Israel from the Egyptian bondage, bringing them forth with a strong hand, leading them through the wilderness, and settling them, as a nation, in the land of Canaan, their inheritance: by which works he manifested himself as the creator of the world, the true God, in distinction from all idols and false gods. The nation of Israel enjoyed this rest in that land of promise; their settlement there being the effect of those works of God that were finished in planting them there by Joshua.

3. The rest of which David propheſied, as yet to be entered into, long after the works of creation were finished, and after Joshua had led Israel into Canaan, and that people had already entered, and been so long a time in possession of that rest. This rest, of which David spake, is the same into which Christians have the promise of entering left them in the New Testament; and is the rest of the Son of God, who, having glorified the Father on the earth, by finishing the work he gave him to do, and having made an end of offering for sin, sat down for ever on the right hand of the Father, glorified there with him with that glory which he had with him before the world was. Jesus Christ is *he that is entered into his rest*; who *also hath rested from his works*, in like manner as it was said, *And God did rest the seventh day from all his works*. This is he that said in the days of his flesh, *My Father worketh hitherto, and I work*; and called himself *the Lord of the sabbath*. His rest from his works is the true heavenly and eternal rest, which was prefigured by the rest in Paradise, and the rest in Canaan's land. And the apostle calls us to study to enter into this same rest, lest any man fall after the example of Israel's unbelief, depriving them of entering into their earthly rest.

Whereas this rest from the works which Jesus the Son of God wrought, is set forth here as the most glorious divine rest, into which we are called to enter; some, perhaps fearing, lest his true Deity should appear manifestly from

the

the text in this view, have laboured to pervert the words, or turn them away from him, in this manner: *He that is entered into his rest*, say they, "is any man that is entered "into his rest." Thus the haters of the light shut their eyes, and say they cannot see!

And others, willing to smother the evidence for the Christian sabbath in this text, have not been so careful as they ought to apply these words to Christ; in whom they would yet have all keeping of a sabbath-day to have an end. Any one that can read the Greek text, may say, that even Calvin has not dealt fairly with this passage. And this appears too evidently by his translation of ver. 8. *

SECT. IV. *The days of rest or sabbaths, the seventh day, and another day.*

WHen the apostle is discoursing of the divine rests, he also speaks of the days of rest, or sabbaths; and he points out two of these, *viz.* the *seventh day*, and *another day*. The seventh day belonged to the first rest, which was again some way represented in that rest into which Joshua led Israel; even as the works from which God then rested, served to shew him to Israel as the God that made the world in six days, and rested the seventh. And because the rest in Canaan's land, resembling that of Paradise, was not the true eternal rest, but a type of it, an earthly figure of the true heavenly rest to come afterward; therefore the seventh day served for that rest also. But, when the true rest comes in place of the figure of it, then comes another day of rest in place of the seventh. For the apostle says, *If Joshua had rested them, then he would not after these things have spoken of another day*. That earthly rest was not the true rest. The promise of entering into it, was a figure of the promise of entering into the true rest; the faith of that promise, was a figure of the faith in the promise of entering into the true rest; and the fall of the Israelites in the wilderness through their unbelief, debarring their entrance

* That translation is, *Nam si Jesus requiem illis præstitisset, non de alia loqueretur post illos dies.* And the Greek words are, Ει γαρ αυτους Ιησους κατεπαυσεν, ουκ αν περι αλλης ελαλει μετα ταυτα ἡμερας. What would Calvin have said of the Papists if he had found them playing such a trick with the scriptures?

into

into that rest, was the example of our falling and coming short of entering into the true rest through unbelief. If that had been the true and full rest that God designed for his people, he would not, after their entrance into it, have spoken of another day of rest: but, speaking of another rest to be entered into in place of that to which the seventh day belonged, he also speaks of another day than the seventh. And this is the day that *remains* in place of the seventh, *a sabbatism to the people of God.*

Sect. V. *This other day than the seventh, must be, as it, a weekly day of rest.*

THE apostle makes this other day than the seventh, to be, in like manner as it was, a day of rest, a sabbatism, *a certain day*, or *some day, limited*, in David, for the rest to be yet entered into by them to whom it is said, *To day if ye will hear his voice:* for this is the inference he makes from what he had said of the Holy Ghost's speaking, in David, of another day than the seventh, *There remaineth therefore a sabbatism to the people of God.*

This day, wherein the people of God have a sabbatism, or cessation from working, cannot be the eternal rest of Jesus Christ that they shall enter into; because it is a certain limited time, as the apostle expressly tells us, *Again, he limiteth some day, saying in David, To-day.*

Nor can it be a certain season and time, consisting of many days; such as, *the accepted time, the day of salvation*, and *the day of judgment*; because it must be such another day as the seventh, by the apostle's manner of speaking of it, saying, *the seventh day*, and *another day.*

And this day can be no other, but that same on which Christians constantly assembled from the beginning, exhorting one another to stedfastness in the faith of the promise left them of entering into Christ's rest, according to chap. iii. 13. "Exhort one another daily, while it is called "to-day," with chap. x. 25. "Not forsaking the assem-"bling of ourselves together, —— but exhorting." For their assembling constantly, and exhorting on each weekly set day of rest, answered to the call, *Exhort one another daily, while it is called to-day*; seeing the apostle makes the Holy Ghost's saying, in David, *To-day*, to be his limiting some day, another than the seventh, a sabbatism. And

the Holy Ghoſt in the apoſtle is the beſt interpreter of his own words in David.

So then, this other day of reſt than the ſeventh, is that ſame weekly day on which Chriſtians from the beginning aſſembled together, exhorting one another when they came together in one place to break bread; that is, *the Lord's day*, the day of his reſting from his works.

SECT. VI. *And this is the firſt day of the week diſtinguiſhed in the text.*

THE apoſtle plainly enough points out and diſtinguiſhes *the firſt day of the week* as the ſabbatiſm, when, giving the reaſon why another day than the ſeventh remains, or is left, a ſabbatiſm to the people of God, he ſays, "For "he that is entered into his reſt, he alſo hath reſted from "his works, as God from his own." He here deſcribes this day, as he had done the ſeventh before, in theſe words, "For he ſpake ſome where of the ſeventh in this manner, "And God did reſt the ſeventh day from all his works." Now, whether we reckon the Son of God's reſting from his works at his reſurrection, or at his ſitting down on the right hand of the Father, which was inſtantly notified on earth by the pouring out of the Holy Ghoſt on the day of Pentecoſt, they to whom the apoſtle here writes, are ſuppoſed to know very well, it is ſtill the firſt day of the week, the morrow after the Jewiſh ſabbatiſm; which is therefore the ſabbatiſm that remains to the people of God. And ſo, as the ſeventh day is deſcribed and diſtinguiſhed by the divine reſt on that day, in like manner is this day deſcribed, and diſtinguiſhed from other days, by the divine reſt that took place on this day.

It was on the morrow after the ſabbath of the paſſover, that the firſt ripe ſheaf was waved; and Chriſt, *the firſt-fruits of them that ſlept*, aroſe from the dead on that very day: and on the morrow after the ſeventh ſabbath from thence was the feaſt of firſt-fruits; and *the firſt-fruits of the Spirit* came that ſame very day of Pentecoſt, when Jeſus, "being by the right hand of God exalted, and having re- "ceived of the Father the promiſe of the Holy Ghoſt, "ſhed it forth" on his diſciples; and thereby aſſured them, that he was now entered into his reſt, having reſted from his works; and, from thence forth, the morrow after the Jewiſh

Jewish sabbath, (even that eighth day on which Christ our priest was perfected, Lev. ix. 1. Ezek. xliii. 27.), was the sabbatism, or weekly day of cessation from work, as well as of holy convocation kept by the Christian church.

Sect. VII. *By which the seventh day is here set aside to the Jews, as it had been before to the Gentiles.*

THE Gentiles, who were received into the church of Christ without being obliged to observe the precepts of Moses, did not regard the days distinguished in his law: and, as it was clearly revealed to them, that they should not observe the peculiar precepts of Moses, being brought near to God by Christ's blood without that differencing law, they had no regard to the seventh day; as knowing, by express revelation, that the coming of Christ had set it aside to them, together with the other shadows of things to come. Col. ii. 16. 17. "Let no man judge you in meat "or in drink, or in respect of a feast, or of the new-moon, "or of the sabbaths: which are a shadow of things to "come; but the body is Christ's." And indeed, the very divine rest to which the seventh day belonged, was but a shadow of Christ's rest.

But, though the Gentile Christians were not allowed to regard the seventh day, while they observed the first day of the week; yet the Christian Jews, together with the Lord's day, still regarded that seventh day, as well as circumcision, the sacrifices, feasts, and distinction of meats; their consciences remaining obliged by the divine authority in these peculiar precepts of their law, till the same authority loosed them from that obligation, in a revelation, shewing them, that the coming of Christ had abolished these precepts to them, so that they ought no more to observe them than did the Christian Gentiles.

And this is that part of the New-testament revelation which we have in this epistle to the Hebrews. For this epistle shews them, that Christ's one offering, once made, and never to be repeated, had put an end to all offering for sin, and to the whole service of the tabernacle; so that this whole service is no more lawful for them, than it was for the Gentiles. See Heb. xiii. 10.—14. with Gal. v. 2. And, in like manner, it shews the Hebrews, in this passage, that Christ's resting from his works on the first day of the

week, had set aside the seventh day with the earthly typical rest to which it belonged; and that the sabbatism now remaining to God's people, is that same other day of the week on which he entered into his rest, having rested from his works.

SECT. VIII. *The heavenly rest setting aside the earthly, with the seventh day, sets not aside the keeping of a weekly sabbath-day.*

WE must not think, that our being called to study to enter into the heavenly rest in place of the earthly, and the setting aside of the seventh day, takes away the keeping of a weekly day of rest on earth; even as we are not to think, that our worshipping in the heavenly sanctuary in place of the earthly, with the setting aside of that worldly sanctuary, and its ordinances of worship, and the ordinances of *meats* and *drinks*, and divers purifications called *baptisms*, takes away *the assembling of ourselves together*, or coming together in one place on earth to eat and drink the Lord's supper; or takes away the *washing our bodies with pure water* in the Christian baptism: because the apostle expressly connects that *assembling* and that *washing* with our drawing near to God in the heavenly sanctuary, by faith in Christ's blood, chap. x. 19. 22. 25. And just so here, our sabbatising on the day of Christ's resting from his works, is connected with our studying to enter into his heavenly rest, lest we should fall and come short of it by unbelief.

For, as the faith in Christ's blood, whereby we draw near to God in the heavenly sanctuary, is professed in baptism and the Lord's supper, which are also the means of our holding fast the profession of that faith; even so Christ's sabbatism is an instituted sign to the people of God, in the observation of which they profess the faith of the promise left them of entering into his rest; and the keeping of this sabbath is the mean of their holding fast this profession. So that this sabbatism belongs as much to the profession which the Hebrews are here called to hold fast, ver. 14. as the washing our bodies with pure water, and the assembling of ourselves together, belong to the profession they are called to hold fast, chap. x. 23.

SECT.

Sect. IX. *The first day of the week must be distinguished from other days by sabbatising.*

When the apostle calls the keeping of this other day than the seventh a sabbatism, he plainly shews that it must be distinguished from other days of the week by sabbatising; that is to say, resting from our own works that we work on the other days. For this reason the seventh day was called the *sabbath*, and was a sabbatism. And if the day of Christ's entering into his rest were not to be distinguished from other days by sabbatising, there would be no sabbatism in the case; that name could not be applied to it; nor would that day have any relation, even in the way of a sign, to the rest to which it belongs.

As to the sabbatism of the seventh day; when the Israelites, in their habitations in the wilderness, had no such works to work on any day, as those their works which are pointed at in the fourth command, and which they wrought when they came to dwell in the land of Canaan, and so could not distinguish the seventh day by resting from those works; then they were ordered to distinguish it, as the sabbath, by ceasing from the only daily work they had; which was about the manna, gathering and preparing it by fire for eating. And the Lord assisted them in that sabbatising by a miracle. See Exod. xvi. 22.—30. and xxxv. 3. But when they came into the land of Canaan, then they rested on the seventh day from those their daily works to which the fourth command has respect: for they could not then suppose, that the rest excluded the dressing of their victuals, and kindling of fire for that purpose, as in the extraordinary case of the manna, when that was the only daily work they had to rest from in their habitations, and from which they could not rest without a miracle. Therefore, though the Pharisees, in the time of our Lord, were exact to superstition about the rest, they had entertainments in their houses on the sabbath; for he was entertained in the house of one of the chief of them on that day. See Luke xiv. 1. 7. 12. 13. And neither that, nor any other work of necessity or of mercy, is excluded in the rest of a sabbath-day; as appears plainly from the doctrine and practice of our Lord, who perfectly kept and fulfilled the fourth commandment.

And we must here take care to observe, that abstinence, in

in fasting, from our profitable labour and business, is not to be held in the same view with the rest from our works in the sabbatism: for that abstinence from our works required in fasting, is, as abstinence from meat and drink, to afflict our souls, and must be considered as a sort of mortification; but the cessation of the sabbath must be rather thought of as an ease and refreshment, and ought to be an expression of our joy and thankfulness, for that our Lord Jesus has wrought all our works for us, and has entered into his rest, into which we hope to enter through those works from which he has rested.

SECT. X. *This sabbatism is the privilege of God's peculiar people.*

THE apostle says, this *sabbatism remains*, or is left, *to the people of God*, together with the *promise of entering into his rest*. It is their peculiar privilege, even as baptism and the Lord's supper. And they who from the beginning *came together on the first day of the week to break bread*, are the sort of people to whom this sabbatism is left. We may see, that the sabbatism of the seventh day was the privilege of God's peculiar people Israel after the flesh, from Exod. xxxi. 13. and Ezek. xx. 12.; where he says, he gave it to be a sign betwixt him and them, that they might know, that he is the Lord that sanctifies them, *i. e.* separates them from other people, to himself, to rest with him. And if it was kept before he gave it them, then it must have belonged to the peculiar people: for, after the first promise of Christ, distinguishing the two *seeds*, and from the time of Seth, there always was such a people. Though it were given to Adam while he rested with God in paradise; yet, when he was cast out of that rest for his sin, he had no more right to the day of rest, than he had to the tree of life after he forfeited his life. And if the grant of the sabbatism was renewed to him after the promise of *the seed of the woman*, it behoved it then to go upon the footing of that promise which distinguishes the two *seeds*, and so belong to the peculiar people, even as it did afterward to Israel.

The apostle points out the people of God, in the context, prefigured by Israel after the flesh, and describes them, in distinction from that Israel, by the true rest into

to which they are called to enter. See chap. iii. 1. 6. 12. 13. 14. and iv. 1. 3. 11. 14. And indeed none but Christ's disciples, taught by him to profess the faith of the promise of entering into his rest, can keep his sabbath. A man that is openly self-righteous and worldly, cannot profess, in resting from his works on that day, that he is studying to enter into Christ's rest, or fearing lest he should come short of it by unbelief. He who sabbatises as the Pharisees did, going about to establish their own righteousness, and seeking a rest in this world, an earthly rest, cannot profess, "That "he seeks not rest by his own works of righteousness *, "but only by the works from which he believes the Son "of God hath rested; and that he seeks not a rest in "this present world, but a share with Jesus in his hea-"venly rest, which is the reward of his works." Seeing this is the plain significancy of sabbatising on the Lord's day, and is the very profession that is made in it, it cannot be thought proper for any people, but those who assemble voluntarily on that day, exhorting one another to hold fast this Christian profession, and who look on this sabbatising as a blessed privilege.

The Lord supposed, that his believing Jews would reckon the enjoyment of his sabbath-day as a great privilege, when, calling them to pray that they might have safety and rest at the destruction of Jerusalem, he said, Matth. xxiv. 20. "Pray that your flight be not in the winter, "neither on the sabbath-day." He bids them pray, that their flight, in that time of tribulation and wrath upon their nation, might not disturb their rest on his sabbath: for it can only be that he meant by the sabbath; because he knew the seventh-day sabbath would be set aside to the Jews as well as Gentiles, before that flight from Jerusalem. And even they who will not acknowledge the institution of Christ's sabbatism in this passage of the epistle to the Hebrews, must allow, that it sets aside that sabbath of the seventh day, and that this was done before the Christian Jews left Jerusalem.

Now, though professors of the Christian faith may be cut off, by Christ's discipline, from the congregation of his people, for forsaking the assembling to the Lord's supper, or breaking his sabbath, even as they who did not eat the passover, and brake the sabbath, were cut off from Israel

* Deut. ix. 5. 6.

after

after the flesh by the carnal discipline; yet the constraining of other people, by secular power, to sabbatise, who know not, nor love the meaning of it, and cannot profess what is professed in it, has laid them under a necessity to lie to God, and to hypocrise in resting from their works, and has served to the profanation of the Lord's sabbath; even as his supper would be greatly profaned by compelling those who are not his disciples to eat it.

A View of the NEW COMMUNION-OFFICE, printed at London in 1718.

TOGETHER WITH

Some THOUGHTS occasioned by reading Mr *Johnson's Unbloody Sacrifice and Altar unveiled.*

In TWO LETTERS.

Mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. Rom. xvi. 17.

Hear, I pray you, ye sons of Levi: Seemeth it but *a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation, to minister unto them? And he hath brought thee near, and all thy brethren the sons of Levi with thee:* AND SEEK YE THE PRIESTHOOD ALSO? Numb. xvi. 8. 9. 10.

Ye take *too much upon you, ye sons of Levi.* Verse 7.

[First published in the year 1743.]

TO

Sir GEORGE STEWART of *Grandtully*, BARONET,

This *View of the New Communion-Office*, as a testimony of gratitude and respect, is dedicated by,

His much obliged and

Most humble servant,

JOHN GLAS.

A View of the NEW COMMUNION-OFFICE.

WHen the first Protestants marked the Roman church, as causing divisions and offences contrary to, or beside the doctrine which they at first learned

from the apoſtles, and avoided them; they ſtood off from them upon the profeſſion of that *faith in the righteouſneſs of our God and Saviour Jeſus Chriſt* which the apoſtle Peter declares to be apoſtolical and catholic, 2 Pet. i. 1.

They contended for that faith, according to Paul's epiſtles to the Romans and Galatians, againſt the Popiſh merit of good works: and they aſſerted, in the ſtrongeſt manner, the ſufficiency of Chriſt's death, and his blood, which he brought once into the holieſt of all, as the only propitiatory ſacrifice and offering for ſin, according to the epiſtle to the Hebrews, in oppoſition to the ſacrifice of the maſs.

And ſo, in departing from the Roman communion, they returned to that faith by which the Romans, as well as other Gentiles, were at firſt graffed into Chriſt, when the Jews, the natural branches, were broken off by unbelief, Rom. xi. 19. 20. 21. with chap. ix. 30. 31. 32. and chap. x. 2. 3. 4.

This is the true Chriſtian faith, and the fundamental principle of the Proteſtant religion, ſolemnly profeſſed, in oppoſition to the Roman apoſtaſy from the faith, in the public confeſſions of Proteſtant churches, and in the liturgies of ſuch of them as uſe liturgies; even while, notwithſtanding this profeſſion, this truth may be ſtill many ways oppoſed among them.

And no church profeſſes this more than the church of England, in her articles and liturgy. See art. 11. *Of the juſtification of man*; art. 12. *Of good works*; and art. 13. *Of works before juſtification.* And here are the words of art. 31. *Of the one oblation of Chriſt finiſhed upon the croſs.*

"The offering of Chriſt once made, is that perfect redemption, propitiation, and ſatisfaction for all the ſins of "the whole world, both original and actual; and there is "none other ſatisfaction for ſin but that alone. Wherefore "the ſacrifices of maſſes, in the which it was commonly "ſaid, that the prieſt did offer Chriſt for the quick and the "dead, to have remiſſion of pain or guilt, were blaſphemous fables and dangerous deceits."

And, in the prayer of conſecration in the communion-office, we have this profeſſion of the Chriſtian Proteſtant faith, in oppoſition to the ſacrifice of the maſs.

"Almighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption, who made "there (by his one oblation of himſelf once offered) a

"full,

" full, perfect, and sufficient sacrifice, oblation, and satisfac-
" tion for the sins of the whole world," &c.

This Protestant profession is likewise in K. Edward VI.'s first liturgy, and in the Scots liturgy. But the compilers of the New Communion-office have set aside this profession of the Protestant faith, and thankful acknowledgment of the divine mercy in the greatest proof of it; and, in place of this, they give us, from their old liturgies, a recital of several benefits previous to the institution of the supper; which they would have to be, Christ's offering up of bread and wine as his body and blood, and his command to an order of priests to offer this after him as a sacrifice for sins, and to bring it before God for a propitiating memorial. The inconsistency of this, with the profession of the English church, which they have struck out of the prayer of consecration, is too obvious.

But they would have it believed, that they have made this alteration for another reason: they have made it, because they wanted to avoid too near a conformity to the Roman missal, which they observed in the English prayer of consecration! We may take it in the words of Mr Thomas Brett, *Differt. on liturgies, p.* 59. 60.

" The reader may satisfy himself, from the liturgies here
" published, that, in all of them exept the Roman, there
" is an eucharistical prayer immediately preceding the
" words of institution, wherein thanks are given for the
" creation and redemption of mankind; though, as Dr
" Grabe has observed, they are much shorter than that
" which is in the Apostolical Constitutions, called here
" the Clementine liturgy. However, it is evident from
" Justin Martyr, that the primitive Christians, in the a-
" postles days, and down to his time, that is, about fifty
" years after, used a very long prayer on this occasion,
" which is a very good evidence in favour of this Clemen-
" tine liturgy, to satisfy that it is the best exemplar of
" the apostolical traditional form of administering the eu-
" charist, no other liturgy having a prayer of more than
" ordinary length on this occasion. However, all have a
" prayer to the same effect, differing from this in length
" only, excepting the Roman missal, which has only the
" preface, *It is right, meet, and our bounden duty*, &c.
" and the seraphic hymn, *Holy, holy, holy*. And therefore,
" in the New Communion-office lately published, this
" thanksgiving form of oblation and consecration is resto-

" red, agreeable to the Clementine, and all the ancient " liturgies, except the Roman: for even the firſt liturgy " of K. Edward VI. and the Scots liturgy, as well as the pre- " ſent liturgy of the church of England, had too nearly " followed the Roman miſſal in this particular, to be imi- " tated by thoſe who had reſolved to reſtore the commu- " nion-ſervice to its primitive inſtitution; of which the " Clementine liturgy is certainly the beſt exemplar, parti- " culary as to this euchariſtical or thankſgiving form; it " being ſo firmly corroborated by the teſtimony of Juſtin " Martyr, who, living within fifty years after the apoſtoli- " cal age, could not but know a true account of the form " which was uſed by the apoſtles themſelves, being con- " temporary to their immediate ſucceſſors."

But, after all this work about their Clementine liturgy, as to the long euchariſtical form of the prayer of conſecration, it is fact that they have not taken their thankſgiving and recital of benefits from it; but, as they tell us in the preface, it is paraphraſtically taken from St James's liturgy. As to which we may notice, by the way, that Dupin gives this reaſon, among others, why it could not be compoſed in St James's time: "We find therein the triſagion and " the doxology, — which were not generally recited in " the church until the fifth century: for though it might " be proved that they were in uſe before, yet it muſt be con- " feſſed, that it was not the general cuſtom of the church." And why do theſe reſtorers of the communion-ſervice to its primitive inſtitution, paſs by the moſt ancient and beſt exemplar of that inſtitution as to this euchariſtical form, and give us this form from a liturgy of the fifth century? It could not be the antiquity of this, that gave it the preference; for the Clementine is confeſſedly more ancient: nor could it be the brevity of the recital; for it is by the length, compared with what Juſtin ſays of a long thankſgiving, that they find the Clementine to be the moſt ancient and apoſtolical: nor indeed can any other reaſon be given for it, but becauſe they found the introduction to the words of the inſtitution in St James's liturgy, anſwer better to their purpoſe about theſe words, than that in the Clementine. And what elſe could move them from following their Clementine liturgy exactly in this as in other things, if they themſelves believe what they agree to ſay about it? Bp Hickes, Mr Johnſon, and Mr Brett, are agreed in this, "That the " euchariſtical office in the Apoſtolical Conſtitutions is the " ſtandard

" ſtandard and teſt by which all others are to be tried:— " and that, if we had the very words in which St Peter and " St Paul conſecrated the euchariſt, it would not differ in " ſubſtance from that which is contained in this moſt an- " cient liturgy." But indeed we may truſt them in any thing, if we give them credit in this, that they have paſſed by the Proteſtant profeſſion againſt the ſacrifice of the maſs in all the Engliſh liturgies, in their prayers of conſecration, becauſe theſe liturgies had too nearly followed the Roman miſſal in the form of conſecrating prayer.

Theſe reſtorers of the communion-ſervice to its primitive inſtitution, have likewiſe ſet aſide another prayer, which immediately follows the words of inſtitution in the firſt liturgy of K. Edward VI. as alſo in the Scots liturgy, and which is put after receiving with ſome alteration in the Engliſh. And they have put in its place another prayer taken out of the Clementine liturgy; which they follow when it makes for their purpoſe: for in this prayer the bread and cup is ſaid to be offered to God by the prieſt, according to the inſtitution, and thanks are given for vouchſafing him the honour to ſtand before God, and to ſacrifice to him. The prayer which they have ſet aſide did not come up to this. That prayer had ſaid, immediately after the words, *Do this — in remembrance of me*,

" Wherefore, O Lord and heavenly Father, according " to the inſtitution of thy dearly beloved Son our Savi- " our Jeſus Chriſt, we thy humble ſervants do celebrate and " make here before thy divine Majeſty, with theſe thy " holy gifts, the memorial which thy Son hath willed us to " make; having in remembrance his bleſſed paſſion, migh- " ty reſurrection, and glorious aſcenſion; rendering unto " thee moſt hearty thanks for the innumerable benefits pro- " cured unto us by the ſame."

Though this part of the prayer be paſſed by in the preſent Engliſh liturgy, becauſe men of corrupt minds might give it a wrong conſtruction; yet the compilers of the New Communion-office have rejected it as not coming up to their ſenſe, nor fit to expreſs their meaning: for here there is no memorial made, but the thankful remembrance of Chriſt's paſſion, reſurrection, and aſcenſion, which all Chriſtians make with that bread and cup when they partake of it; here is no ſacrifice made but that of praiſe and thankſgiving, and the ſacrifice of ourſelves, which is made by all true Chriſtians, as the prayer itſelf ſays,

" And

" And we entirely desire thy fatherly goodness, merci-
" fully to accept this our sacrifice of praise and thanks-
" giving."

And as it says again,

" And here we offer unto thee, O Lord, our souls and
" bodies, to be a reasonable, holy, and lively sacrifice unto
" thee."

But that which is most to be regretted, in setting aside this prayer, is the loss of the good confession contained in this petition:

" Most humbly beseeching thee to grant, that by the
" merits and death of thy Son Jesus Christ, and through
" faith in his blood, we and all thy whole church may
" obtain remission of our sins, and all other benefits of his
" passion."

For, in place of, *through faith in his blood*, we shall see the remission of sins, and all other benefits of Christ's passion, declared to be obtained through the priest's offering to God that bread and cup, and through a work of the Spirit upon that sacrificed bread and cup, making them, not *to us*, but *absolutely*, the body and blood of Christ; or, as Mr Brett explains it, infusing the virtue of Christ's body and blood into the bread and wine.

For, in the first place, at setting the bread and wine mixed with water, in the view of the people, upon what they call the altar, he who is called the priest, standing humbly before it, is to say this collect.

" O almighty God, who hast created us, and placed us
" in this ministry by the power of thy Holy Spirit, may it
" please thee, O Lord, as we are ministers of the New
" Testament, and dispensers of thy holy mysteries, to re-
" ceive us who are approaching to thy altar, according to
" the multitude of thy mercies, that we may be worthy
" to offer unto thee this reasonable and unbloody sacrifice
" for our sins and the sins of the people. Receive it, O
" God, as a sweet-smelling savour, and send down the
" grace of thy Holy Spirit upon us. And as thou didst ac-
" cept this worship and service from thy holy apostles, so
" of thy goodness, O Lord, vouchsafe to receive these
" offerings from the hands of us sinners, that being made
" worthy to minister at thy holy altar without blame, we
" may have the reward of good and faithful servants at that
" great and terrible day of account and just retribution,
" through our Lord Jesus Christ thy Son, who with thee

" and

" and the Holy Ghoſt liveth and reigneth ever one God, " world without end. Amen."

This is the prayer for acceptance, which, the compilers of this new communion-office tell us in their preface, is abridged out of St Baſil's liturgy. And of this liturgy again we have this account from Dupin: " Though it is certain " that St Baſil compoſed a liturgy, as St Prochus, the coun- " cil in Trullo, and Leontius, aſſure us; yet it cannot be " poſitively affirmed, that any one of thoſe which we have, " is the liturgy of that father as he compoſed it: on the " contrary, there is great probability, that it has not been " preſerved in its purity, and many things have been added " and changed in it, as uſually happens to thoſe kind of " works. It is obſerved alſo, that Petrus Diaconus cites a " famous prayer taken out of the liturgy of St Baſil, which " is not to be found in any of thoſe liturgies which now " go under his name." Such are the ancient liturgies by which theſe men would have us to underſtand Chriſt's inſtitution of his ſupper, and the apoſtolical way of obſerving it, after they have ſet aſide the apoſtolical ſcriptures as inſufficient to direct us in this matter! And when theſe reformers of the Engliſh liturgy ſet up their Clementine liturgy as the true apoſtolical form, and the ſtandard and teſt by which all others are to be tried, we ſee, at the ſame time, they do not keep cloſe by that ſtandard: they do not follow it exactly; but copy ſometimes from one later liturgy, and ſometimes from another, even as they find theſe making more for their purpoſe than the Clementine. And neither do they exactly follow theſe: they take their conſecrating form paraphraſtically from St James's liturgy, and their prayer for acceptance is abridged out of what is called St Baſil's.

Now, according to this prayer for acceptance, they proceed and give us this prayer of oblation and invocation, immediately after the words, *Do this — in remembrance of me*, and in place of the foreſaid prayer in the Scots liturgy.

" Wherefore, having in remembrance his paſſion, death, " and reſurrection from the dead, his aſcenſion into hea- " ven, and ſecond coming * with glory and great power

* His ſecond coming cannot be remembered as a thing done and paſt; and ſo the common ſenſe of remembrance, which is bringing again to mind what is paſt, is here ſet aſide: for here is no other remembrance or memorial of his death, than of his ſecond coming.

" to

" to judge the quick and the dead, and to render to every " man according to his works; we offer to thee our King " and our God, according to his holy inſtitution, this bread " and this cup; giving thanks to thee through him, that " thou haſt vouchſafed us the honour to ſtand before thee, " and to ſacrifice unto thee. And we beſeech thee to look " favourably on theſe thy gifts which are here ſet before " thee, O thou ſelf-ſufficient God, and do thou accept " them to the honour of thy Chriſt, and ſend down thine " Holy Spirit, the witneſs of the paſſion of our Lord Jeſus, " upon this ſacrifice, that he may make this bread the body " of thy Chriſt, and this cup the blood of thy Chriſt *, " that they who are partakers thereof, may be confirmed " in godlineſs, may obtain remiſſion of their ſins, may be " delivered from the devil and his ſnares, may be repleniſh- " ed with the Holy Ghoſt, may be made worthy of thy " Chriſt, and may obtain everlaſting life; thou, O Lord " almighty, being reconciled unto them through the merits " and mediation of thy Son our Saviour Jeſus Chriſt; " who with thee and the Holy Ghoſt liveth and reigneth " ever one God, world without end. Amen."

They tell us, in their preface to the New Communion-office, this prayer is from the Apoſtolical Conſtitutions; ſo here they follow their moſt ancient apoſtolical liturgy, the ſtandard and teſt by which all others are to be tried. We ſee the reaſon why this eucharistical office in the Conſtitutions is ſo much extolled by theſe men; and we may afterwards ſee another reaſon why Mr Whiſton would make theſe conſtitutions truly apoſtolical and canonical ſcripture: but let us hear firſt what Dupin ſays of theſe conſtitutions. As to the liturgy compriſed in the Apoſtolical Conſtitutions, he ſays, " Neither ſhall I examine that which is compriſed " in the conſtitutions of St Clement, nor that which is ex- " tant in the writings that are attributed to St Dionyſius the " Areopagite; in regard that theſe books being forged, as " I ſhall hereafter ſhew in another place, it is not to be " doubted but that the liturgies which they contain, are in " like manner fictitious." Again, after ſpeaking of the

* Here, the partakers obtaining remiſſion, and all other benefits mentioned, is declared to be through the work of the Holy Spirit upon that bread and cup ſacrificed by the prieſt, making it the body and blood of Chriſt. And this ſtands for, *through faith in his blood*, in the Scots liturgy.

apoſtolical

apoſtolical canons as very ancient, though not belonging to the apoſtles, he ſays, "I cannot ſay the ſame thing of "the Apoſtolical Conſtitutions as I have done of the ca- "nons, *viz.* that they are not ſuppoſititious, but that in pro- "ceſs of time a falſe title happened to be attributed to "them. For the author of the Conſtitutions is an impoſtor, "that endeavours every where to paſs for Clement, a di- "ſciple of the apoſtles, and who imputes to them all in "general, and to every one in particular, divers ordinan- "ces, that are in nowiſe conſonant to the apoſtolical ones: "ſuch are thoſe concerning churches built in the form of "temples, catechumens, energumens, faſts, liturgies, unc- "tion, prayers for the catechumens and energumens; the "ordination of deacons and deaconeſſes, virgins, confeſ- "ſors, ſubdeacons; the benediction of oil and water; the "firſt-fruits of tithes, feſtival-days, the celebration of Eaſter, "and many other things that were not practiſed in the "time of the apoſtles; not to mention a great number of "abſurdities and miſtakes of time, together with ſome er- "rors that are contained therein, which evidently demon- "ſtrates beyond contradiction, that theſe Conſtitutions were "not compoſed by the apoſtles, and even that they do not "belong to St Clement; as we ſhall ſhew more at large in "diſcourſing concerning the works of this father; where "we ſhall likewiſe endeavour to diſcover at what time "they were forged." And, in diſcourſing of the works of that father, he ſays, "It is not known by whom, nor when "they were compoſed. All that can be certainly affirmed "is, that they are cited by St Epiphanius, and the author "of the commentary on St Matthew falſely attributed to "Chryſoſtom; but the paſſages which are produced by them, "not perfectly agreeing with thoſe that are found in the "Conſtitutions which are extant at this day, we may be in- "duced to conjecture, that they have been ſince corrupted; "and ſo much the rather, becauſe they are infected with "the Arian hereſy and ſeveral other errors. This is the "judgment that was given concerning them by the Greek "biſhops in the ſynod that was convened in the Imperial "palace of Conſtantinople after the fifth general council. "However, I admire that the learned Photius hath not "made this obſervation, and that he hath imputed the er- "rors of this book to its primitive author.——It is there- "fore extremely difficult to determine when the Conſtitu- "tions aſcribed to the apoſtles firſt appeared, ſince the

" author of them is abſolutely unknown, neither can it " be proved whether they were at firſt the ſame as they are " now. We can only conjecture, that it is moſt probable, " that the Conſtitutions aſcribed to the apoſtles or St Cle- " ment, belong to the third, or rather the fourth century; " and that they have been from time to time corrected, " altered, and augmented, according to the various cuſtoms " of different ages and countries." Yet Dr Brett would prove, that the whole Clementine liturgy was the liturgy of the Roman church in Juſtin Martyr's time: for, after ſpeaking of his being at Rome when he wrote his apology, he ſays, *Diſſert. p.* 61. " We may reaſonably conclude, " that this very euchariſtical prayer, which is tranſmitted " to us in the Clementine liturgy, was uſed in the church " of Rome in Juſtin's days; ſince there is no other eucha- " riſtical prayer in any liturgy whatſoever, that ſo fully " agrees with the account he has given of this matter, " there being in no other liturgy a prayer of *great length* " to this purpoſe. And if this long prayer was uſed in the " church of Rome in Juſtin's days, as we have his teſti- " mony that it was; then we have no reaſon to queſtion " but the whole Clementine liturgy (of which this prayer " is the largeſt part) was the ancient liturgy of that church."

Here is fine reaſoning! Juſtin, when at Rome, writes, that the euchariſtical prayer in his time was long; and ſo is that in the Clementine liturgy; therefore it is the ſame that was uſed at Rome in the time of Juſtin, about fifty years after the apoſtolical age. And this argument ſtands on as fine a criticiſm upon Juſtin's phraſe, επιπολυ, which is ſuppoſed to ſignify *great length*, or *more than ordinary length*. But, according to Juſtin himſelf, it ſignifies not *length extraordinary*, but *great fervency*, or *more than ordinary fervency*; unleſs it can be ſaid, that a prayer cannot be very fervent, if it be not very long, or that we cannot pray with extraordinary ſpirit and life without praying to extraordinary length: for Juſtin, repeating what he had ſaid, gives us οση δυναμεις αυτω in place of επιπολυ; and as that ſignifies, *as well as he is able*, it may even furniſh an argument againſt the uſe of any form in Juſtin's days; becauſe it may well be taken to import, that the preſident of the brethren gave thanks according to the beſt of his ability, doing his utmoſt in it. But how ſhall one that conſiders the whole ſubject of the long euchariſtical prayer in the Clementine liturgy, find it all imported in this account that Juſtin gives

of

of the ſubject of his thankſgiving, *viz. for being counted worthy of theſe things*; ſeeing theſe things, gift or benefits, can be no other but the ſame he there ſpeaks of? And how then ſhall his thankſgiving be ſuppoſed the ſame in ſubſtance with the Clementine?

If this Clementine liturgy be the ſame that was uſed in Juſtin's days; if it ſhews us how St Peter and St Paul conſecrated the euchariſt, as theſe men affirm, and ſo interpret to us the inſtitution of the Lord's ſupper in the New Teſtament; then the Arians, and Dr Clarke and his followers, have as much to ſay for their interpretation of the apoſtolical writings, concerning the perſon of Chriſt, as theſe men have for their ſenſe of the inſtitution of the euchariſt: and it muſt appear very ſurpriſing to them who have conſidered the Arian controverſy, that the fathers of the council of Nice, conſtantly uſing this long prayer in conſecrating the euchariſt, compoſed the Nicene creed, and condemned Arius and his adherents, who had no more to do but appeal conſtantly to this apoſtolical prayer; which ſays,

" It is indeed meet and right to ſing praiſes to thee, the " true God, from everlaſting, of whom the whole family in " heaven and earth is named; who alone art unbegotten, " without beginning, the ſupreme Lord, almighty King, " and ſelf-ſufficient, the author and giver of all good things, " without cauſe, without generation, ſelf-exiſting, the ſame " yeſterday, to-day, and for ever. At thy word, as from a " neceſſary original, all things ſtarted into being: for thou " art everlaſting knowledge, ſight before all objects, hear- " ing before all ſounds, wiſdom without inſtruction; the " firſt in nature, the fountain of being, the eternal one " exceeding all number, incomprehenſible. Thou createdſt " all things out of nothing by thine only begotten Son, " begotten before all ages, *N. B.* by no other means than " thy will, thy power and goodneſs; God the Word, the " living wiſdom, the firſt-born of every creature, the an- " gel of thy great council, thy high prieſt; but the Lord " and King of all ſenſible and intellectual creatures, who " was before all things, and by whom all things were made." And, having directed the ſeraphic hymn, *Holy, holy, holy*, only to the Father, it ſays, " Thou art indeed holy, and moſt " holy, and moſt highly exalted for ever. Holy alſo is " thine only begotten Son Jeſus Chriſt our Lord and God, " who always miniſtering to thee, his God and Father, not " only in the various works of the creation, but in the

" providential care of it, did not overlook loſt mankind." And the compilers of the new liturgy, who have taken their prayer of oblation and invocation out of this ſame prayer, have yet departed from it in their concluſion, wherein they acknowledge the Son to be one God with the Father and the Holy Ghoſt.

No man that has any notion of the ſtate of the queſtion with the Arians, and their way of ſpeaking, can be in any ſtrait to declare this prayer Arian; nor is there any thing in the Conſtitutions that ſerves more to fix that charge upon them, of being infected with the Arian hereſy, than this ſame prayer; which is as far from Peter's or Paul's faith of the Son of God, as it is from their ſimplicity: and it is not ſo inconſiſtent with the Arian notion of the ſufficiency of Chriſt's ſacrifice, to offer again for ſin another offering, conceived to be appointed for making his ſacrifice effectual, as it is with the faith of the *ſelf-ſufficiency* of the divine perſon, who offered up himſelf for the remiſſion of ſins, and *purged our ſins by himſelf.*

What the Arians meant by the Holy Spirit of the ſelf-ſufficient God, the witneſs of Chriſt's paſſion, his making this bread the body of the ſelf-ſufficient's Chriſt, and this cup the blood of his Chriſt, perhaps cannot be clearly told, or poſitively affirmed; but the compoſers of the new liturgy have been at ſome pains to make us underſtand what they intend by it. Dr Brett, in his *Diſſertation on liturgies*, *p.* 134. ſays, " The conſecration is completed and perfected " by the deſcent of the Holy Ghoſt on the bread and cup; " by which deſcent they receive their quickening and life-" giving virtue, without which they cannot profit, as our " Saviour himſelf hath taught us." And, anſwering an objection, *p.* 160. he ſays,

" But we pray, that the Holy Ghoſt may make them " Chriſt's body and blood; which implies, as if we expected " ſome extraordinary change to be made in the elements, " requiring an omnipotent power to produce it; and I free-" ly confeſs, for my own part, (and believe I may ſay the " ſame for my brethren in communion with me), that I " do believe ſo: but I believe no tranſubſtantiation. I do " not believe the bread and wine to be annihilated, and " the ſubſtance of them, the accidents remaining, to be " changed into the natural body and blood of Chriſt, " which was born of the Virgin Mary, ſuffered on the croſs, " and is now in heaven; neither do I believe, with the " Lutherans,

" Lutherans, that, the ſubſtance of the bread and wine " remaining, the very individual body and blood of Chriſt " is, by a certain ubiquity, ſo united and incorporated " with them as to be eaten and drunk by the faithful in " the Lord's ſupper; neither do I believe, with the Calvi- " niſts, that the body and blood of Chriſt, which are now " in heaven, are ſacramentally, or in an inconceivable " manner, united to the bread and wine, ſo as to be re- " ceived together with them by the faith of the communi- " cants: but I do believe the bread and wine to be the " only body and blood appointed to be received in the ho- " ly euchariſt; and I believe them to be made his ſacra- " mental fleſh and blood; that is, the full and perfect re- " preſentative of his body and blood, his very body and " blood in power and effect; that very body and blood " which he ſpake of when he ſaid, *Except ye eat the fleſh* " *of the Son of man, and drink his blood, ye have no life* " *in you. Whoſo eateth my fleſh, and drinketh my blood,* " *hath eternal life; and I will raiſe him up at the laſt* " *day.* Mr Johnſon, to whom I refer the reader, has " proved theſe words, and all belonging to them in the " ſame chapter, to refer to the fleſh and blood of Chriſt in " the holy euchariſt; and that that fleſh and blood are the " bread and wine there given and received: and I believe, " that the Holy Ghoſt deſcends upon them, and reſts in " them, not barely to ſanctify them, or ſeparate them " to an holy uſe, but to infuſe into them a quickening " virtue to nouriſh and feed our bodies and ſouls unto e- " ternal life."

This man would tell us ſomething not ſo inconceiveable as the Calviniſt relative union of the body and blood of Chriſt, as the thing ſignified, with the bread and wine, as the ſign ſeparated to that holy uſe by the word of God inſtituting that relation, and by prayer according to that inſtitution. He does not believe, that the body and blood of Chriſt, now in heaven, are ſacramentally united to the bread and wine, ſo as to be received together with them by the faith of the communicants. And they who can diſtinguiſh what he believes from the belief of the Calviniſts, Lutherans, and Papiſts, which is not his belief, and are capable to conceive it diſtinctly, or have any idea of it, may talk diſtinctly, and in a conceiveable manner, about it. But, as to his reference to Mr Johnſon on John, chap. vi. I think I may refer the reader to the *ſecond letter* annexed,

for

for ſatisfaction, that no word of that chapter can refer to the fleſh and blood of Chriſt, that he talks of, in the holy euchariſt.

Theſe reformers of the Engliſh liturgy, have alſo found it neceſſary to alter the prayer for the whole ſtate of Chriſt's church, which they have without any preface; and they find much fault with that preface in the Engliſh and Scots liturgy, *Let us pray for the whole ſtate of Chriſt's church* MILITANT HERE IN EARTH, as excluding all the dead from the prayers of the church. In this prayer they chuſe to follow the firſt liturgy of K. Edward VI. which they extol very much, with heavy reflections on them who altered it, as ſpoilers of the reformation. But they themſelves do not follow it exactly.

For, firſt, they place *all biſhops and curates*, in the prayer, before *all Chriſtian kings, princes, and governors*. And this is the reverſe of K. Edward VI.'s order, which did not anſwer the great ſcope and deſign of this whole new liturgy, *viz.* the honour and dignity of the clergy. They are not ſo afraid here of following the Roman church, as they were in the prayer of conſecration. Yet they have ſomething like reaſon on their ſide in this matter: for, if kings be in the church as kings, (which the title *Chriſtian* ſeems to import), then certainly all biſhops and curates muſt be above them, even as they are kings. And ſo Edward's prayer ſtands corrected.

But then they have changed the order of his liturgy as to this prayer, which he had before the prayer of conſecration, and they have placed after their prayer of oblation and invocation, as an appendix to it. For this change of the order, they give us this reaſon in their preface to the new liturgy: "For, when the ſacrifice, commemora-"tive of that upon the croſs, is finiſhed, and God the Fa-"ther propitiated by this memorial, it is the moſt proper "time to declare the ends of the oblation, and to recom-"mend the church to the divine protection." And by this change of the order, and this reaſon for it, we may eaſily ſee, that we have the ends of the oblation of bread and wine, as a propitiatory ſacrifice, declared in this prayer as it ſtands in the new liturgy; by which it will be manifeſt, to them who conſider this prayer, that the oblation is made for the quick and the dead, contrary to the 31ſt article of the church, which is far from being the caſe as it ſtands in Edward's liturgy.

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When we view this prayer as they have placed it for declaring the ends of their propitiatory oblation with reſpect to the whole church of the dead and the living, we are led to conſider the *communion of ſaints*, as it is called in the creed; and this the more becauſe we find this article inſiſted on as importing all that theſe men would be at on this head; as if indeed the communion of the dead and living ſaints could not be, or were not entire, without their oblation and interceſſion by it for the whole!

The whole church of Chriſt is *one body*, whereof all ſaints, and none but ſaints, are members, united with Jeſus Chriſt as their head ſet on the right hand of God in heaven, and from thence filling all in all, animating the whole as one body by his Spirit, whereof every member partakes according to its meaſure; ſo having communion with him the heavenly head and with all the members. It is one *city*, whereof all the ſaints and faithful in Chriſt Jeſus (and every believer in him is a ſaint without difference) are citizens; and this city is *Jeruſalem which is above*, the true catholic *mother* church, *the heavenly Jeruſalem* unto which all believers on earth *are come*, as *fellow-citizens with the* departed *ſaints*. It is one *building*, the temple of God, wherein all the ſaints and faithful in Chriſt are *living ſtones*, founded on him alive from the dead, ſet forth as *the foundation* in the ſcriptures of the *prophets and apoſtles*, and all united in him as the *corner-ſtone*, the *ſtone* that was rejected by the *builders*, and is now made the *head of the corner*. It is one *houſehold*, one family, as the apoſtle ſays, *the whole family in heaven and earth*. There are not two churches, one militant on earth, and another triumphant in heaven: the ſaints, the children of God in a ſtate of warfare, and ſojourning on the earth, are of the ſame family and the ſame houſehold with thoſe at reſt with Chriſt, the firſt-born, in heaven; and there is no middle place for any of them. The houſe of this whole family is the *Father's houſe* in heaven, wherein are *many manſions*, where Jeſus *is preparing a place for them*.

As the union of this whole church of all ſaints is in Chriſt, who is alive from the dead on the Father's right hand; ſo their whole communion centers there in him, as the root, of which they all jointly partake as branches. He declares his Father's name to all his brethren in heaven and earth; they all *have the mind of Chriſt*, and ſo have communion together in that knowledge of the Lord which

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is life eternal: for *they all know him from the leaſt to the greateſt*, thoſe in heaven by *ſight*, and theſe on earth by *faith*, believing, through the word of his apoſtles, on him whom the others ſee. But they who walk by ſight with Chriſt in heaven, have no communion with them who walk by faith on earth, in the means of faith that they uſe; they are not with them learning Chriſt from the word of his apoſtles in the ſcriptures; they have no uſe for the inſtitution of paſtors and teachers, by which believers are edified.

The whole congregation of ſaints, dead and living, has communion in Chriſt as *Lord* of that whole *holy nation* and *kingdom of God*: for, ſays the apoſtle, "None of us liveth to himſelf, and none dieth to himſelf: for whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living." But the dead, who are fellow-ſubjects of this Lord with the living, have no fellowſhip with them in the government and diſcipline that he hath inſtituted for them upon the earth; they are not under the overſight of the biſhops that preſide in any congregation of the faithful, or church of the ſaints on earth; the Lamb, the chief Shepherd, who feeds them, does no more feed them by the paſtors of any flock of his upon the earth; and the living, who walk together in this order, have thereby no further communion with the dead, but in as far as therein they are ſubject to him who is alſo the Lord of the dead.

He praiſes the Father, *in the midſt of the church* of all his brethren, as the miniſter of the heavenly ſanctuary, by that ſacrifice of himſelf, his own blood, whereby he hath entered once into heaven itſelf, as the holy place, and made his appearance for them all in the preſence of God there: and having, by this one offering, put away ſin; having, by the offering of his body once, for ever perfected them that are ſanctified by it, and obtained remiſſion of the ſins and iniquities of his whole church, ſo that they can be no more remembered in any propitiating memorial, or offering for ſin, he ſat down on the right hand of God, in a glorious eternal reſt from his work, thus completed, to the eternal ſatisfaction of the divine juſtice, and glory of the divine mercy. In this reſt, all his departed ſaints, who are preſent

preſent with him in heaven, and ſee him there, partake with him, joying and glorying in God with him, and through him, by whom they have received the atonement and eternal reconciliation; and all the ſaints living on the earth partake of that ſame reſt, and that ſame enjoyment, by the faith of that ſame thing which the ſaints departed ſee; for they are raiſed up together by the power of Chriſt's reſurrection through faith, to SIT TOGETHER *in heavenly places in Chriſt Jeſus.* And this is the communion of all the dead and living who are ſanctified by the offering of the body of Jeſus Chriſt once, or of all ſaints; in which communion, no man who makes any oblation for ſin, or who thinks any more offering for ſin needful, can have any ſhare. The whole church in heaven and earth lives by Chriſt's ſacrifice once offered: enjoys God by that, and by that alone draws near to him, and worſhips him, having *acceſs to the Father through him by one Spirit*; and the ſaints on earth, who are *at home in the body*, and ſo *abſent from the Lord*, have their part in this heavenly altar only by faith: for as Chriſt, the true altar, ſacrifice, high prieſt, and propitiation, through the vail of whoſe fleſh the whole church draws near to God, is bodily preſent only in heaven, which muſt receive him until the times of reſtitution of all things; the whole worſhip of the church, and communion of all ſaints, muſt center only there, where the ſaints on earth cannot have acceſs otherwiſe but by faith. And ſo, drawing near with a true heart in full aſſurance of the faith of his having put away ſin by the ſacrifice of himſelf, who now ſits on the right hand of God, they have communion with the ſaints, who are preſent with the Lord there, in *prayer* and in *praiſe*, which they offer continually with Jeſus Chriſt and by him.

They have one prayer: for all the ſaints in heaven and earth pray for *the adoption, the redemption of the body, the manifeſtation of the ſons of God.* The Lord himſelf ſitting on the right hand of the Majeſty on high, is *expecting till his enemies be made his footſtool*; when death, the laſt enemy, ſhall be deſtroyed, and his whole church perfected in him at his glorious appearing; and the ſouls under the altar cry, "How long, O Lord, holy and true, doſt thou "not judge and avenge our blood on them that dwell on the "earth?" and all the ſaints on earth, who "have received "the firſt-fruits of the Spirit, groan within themſelves,

" waiting for the adoption, the redemption of their bo-
" dy;" they all cry, " Even ſo come, Lord Jeſus."

And they have likewiſe communion with the ſaints in heaven in that new ſong of praiſe, which no man can learn but they which are redeemed from the earth; the ſong that is pointed at in ſuch words as theſe: " Salvation to our " God which ſitteth upon the throne, and unto the Lamb;" and, " Unto him that loved us, and waſhed us from our " ſins in his own blood, and hath made us kings and prieſts " unto God and his Father, to him be glory and dominion " for ever and ever, Amen;" and, " Thou art worthy; " —for thou waſt ſlain, and haſt redeemed us to God by " thy blood, out of every kindred, and tongue, and people, " and nation, and haſt made us unto our God kings and " prieſts, and we ſhall reign on the earth." No man can bear a part in this ſong, who would have redemption to be conditional, and would diſtinguiſh himſelf by his fulfilling the condition whatever it be; nor can any one join in this common ſong of the redeemed with a true heart, who inclines to any more offering for ſin.

The *aſſembling of ourſelves together*, on the earth, in a church or congregation of the faithful, *who come together in one place to eat the Lord's ſupper*, is connected with our acceſs into the holieſt by the blood of Jeſus, as the mean of our drawing near, and as the profeſſion of that faith and hope in the blood of Jeſus, and of the unfeigned love of that truth, in the faith of which we draw near, and have communion in the heavenly worſhip: for, when we come together into one place, to eat the Lord's ſupper, the ſacrifice of Chriſt's body broken and his blood ſhed on the croſs, once offered, is ſet before our faith, in the ſign of the bleſſed bread and wine, by the words of inſtitution, *This is my body broken for you*, and, *This is my blood of the new covenant ſhed for many, for the remiſſion of ſins*; and the communion of the whole church, in heaven and earth, in Chriſt's body and blood, the ſacrifice already offered by him, and eternally accepted for them all, is ſet before our faith in the ſign of our joint partaking of that bread and cup as one body, by the word of God, which ſays, *The cup of bleſſing, which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many, are one bread, one body; for we are all partakers of that one bread.* This viſible communion of ſaints in a viſible

ſible church, aſſembling to eat the Lord's ſupper, is the great ſign and repreſentation, and at the ſame the moſt eminent mean of our communion with the whole true inviſible church, which partakes as one body of Chriſt's ſacrifice, and lives by it. But departed ſaints are no more members of any viſible church, or congregation of the faithful on earth, and ſo cannot be one bread with them; they have no communion with us in that bread or in that cup, nor in any life-giving virtue that can be ſuppoſed to be infuſed into them; they do not ſhew the Lord's death by eating that bread and drinking that cup, in his abſence, till he come: for they are preſent with him; and, walking by ſight, not by faith, they have no more uſe for any ſign or repreſentation of Chriſt's body and blood, or of the communion of his body, the church, in his ſacrifice, ſo as to diſcern that body in eating of that bread and drinking of that cup. In ſhort, they are beyond this mean, and the whole benefit of it, as it ſerves for them who walk by faith, not by ſight. They live by Chriſt's ſacrifice; they draw near to God by his blood, as they ſee it, being preſent with it where it is on the right hand of the Majeſty on high; and they have no more communion with us, nor we with them, in the Lord's ſupper, but in ſo far as we, in the uſe of that mean, partake with them by faith in that ſacrifice which they ſee already offered in heaven, and eternally accepted there. And indeed, without this faith, whereby we partake in Chriſt's ſacrifice with all ſaints both dead and living, we do not eat the Lord's ſupper: for it is not completed in the viſible action, without entering into the holieſt by faith, and partaking of Chriſt's ſacrifice there where the communion of the whole body of Chriſt, the true church, centers. And hence perhaps came that ancient uſage, of calling on them who were to eat of that bread and drink of that cup, *to lift up their hearts*, and their anſwering, *We have them lift up to the Lord*; for this agrees with what the apoſtle ſays, *If ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God*; and, *Our converſation is in heaven.*

But, according to the oblation of bread and wine as a ſacrifice for ſin, with the intent declared in the prayer for the whole ſtate of Chriſt's church, the communion of departed ſaints with the faithful on earth, centers in a ſacrifice, and interceſſion by it, made by an earthly prieſt for the living and the dead. Is not this a great honour vouch-

ſafed to this ſinful mortal, to ſtand before God, and miniſter to him, interceding, by the oblation which he makes, for God's whole family in heaven and earth, who all partake in the benefit of his offering, and ſo depend together upon it as one body? Does not this prieſt ſtand up in the place of Chriſt, as the centre of the communion of his whole church? Is not this the very reverſe of the heavenly communion in Chriſt? And is not this the very Antichriſt?

If we view the ends of the oblation, as declared in this prayer, wherein they recommend the church to the divine protection, we ſhall ſee two of them very remarkable; and the firſt of them is in this thankſgiving.

"And here we do give unto thee moſt high praiſe and "hearty thanks, for the wonderful grace and virtue de-"clared in all thy ſaints from the beginning of the world, "and particularly in the glorious and ever bleſſed Virgin "Mary, mother of thy Son Jeſus Chriſt, our Lord and God, "and in the holy patriarchs, prophets, apoſtles, martyrs, "and confeſſors."

This is indeed taken from the firſt liturgy of Edward; but there it is not ſo placed, as to declare one of the ends of the oblation, as it is in this New Communion-office, where they pretend to do what Chriſt commanded in remembrance of him, unto the remembrance of the glorious and ever bleſſed Virgin Mary and all the ſaints: for they offer this for this end, to give moſt high praiſe and hearty thanks to the Father, for the wonderful grace and virtue declared in all his ſaints, and particularly in the glorious and ever bleſſed Virgin Mary, *&c.* Now, as the Lord's ſupper is the higheſt viſible act of worſhip inſtituted in the New Teſtament, it has been looked on as an argument for the divinity of the perſon of Jeſus Chriſt, that this moſt ſolemn act of worſhip is done to his remembrance and to his honour: but, if it be done alſo to the remembrance and the honour of the divine grace, as declared in all the ſaints, particularly to the honour of that grace and virtue declared in the glorious and ever bleſſed Virgin Mary; then there muſt be divinity alſo particularly in her glorious and ever bleſſed perſon, or elſe there is nothing in this argument for Chriſt's own divinity. The Roman church indeed, by her practice and famous diſtinction of two ſorts of religious worſhip, has done enough for her part to make void the argument drawn from the worſhip of Jeſus Chriſt, againſt the

the Arians and Socinians; but that ſame church will not readily own, that ſhe carries the worſhip of any ſaint, or even of the Virgin Mary, higher than doing religious acts, eſpecially the moſt notable of them, to the honour of the divine wonderful grace declared in her.

The other remarkable end of the oblation, which is declared in this prayer for the whole ſtate of Chriſt's church, is in this petition for thoſe who are thus diſtinguiſhed from all the departed ſaints.—"We commend unto thy mercy, "O Lord, all thy ſervants departed hence from us with the "ſign of faith, and now do reſt in the ſleep of peace: "grant unto them, we beſeech thee, thy mercy and ever-"laſting peace."

This alſo is in the firſt liturgy of Edward VI. And, tho' it do not there declare any end of that oblation or memorial whereby, the authors of the new liturgy ſay, God the Father is propitiated; yet it is no wonder if it was ſtruck out of the Engliſh and Scots liturgies; becauſe it gave juſt offence to Proteſtants, as too nearly following the Roman miſſal, and as having no warrant in the word of God, either as a prayer for the dead, or as diſtinguiſhing believers in the ſeparate ſtate from the ſaints in that ſtate, as if they needed interceſſion to be made for mercy and for peace to them in that ſtate, which is not made for the ſaints.

If we inquire what the compoſers of the New Communion-office mean by commending the dead to God's mercy, and beſeeching his mercy and everlaſting peace to them, their ancient liturgies may ſatisfy us; and we may take this ſample from the liturgy of Baſil.

"—Remember alſo, O Lord, all thoſe of the ſacerdotal "order, and thoſe of the laics, who are already at reſt: "grant reſt to their ſouls in the boſom of our holy fathers "Abraham, Iſaac, and Jacob; gather them together in a "green paſture, and lead them forth beſide the waters of "comfort in a paradiſe of pleaſure, far from all grief, for-"row, and mourning, *N. B.* in the glorious light of thy "ſaints; receive their ſouls, O Lord, grant them reſt, and "vouchſafe them thine heavenly kingdom."

And may we not take the meaning of *the ſign of faith*, in this prayer, from the office of viſiting the ſick in the new liturgy, according to which the prieſt is to anoint the ſick with the ſign of the croſs?

As to this anointing, they ſay in the preface, "The "anointing with oil in the office for the ſick, is not only "ſupported

" ſupported by primitive practice, but commanded by the " apoſtle St James; it is not here adminiſtered by way of " extreme unction, but in order to recovery." But in that office itſelf, though the oil, the juice of the olive, be bleſſed and ſanctified for this end, " that thoſe who ſhall be " anointed therewith, may be delivered from all pains, " troubles, and diſeaſes both of body and mind;" yet, when the prieſt anoints the ſick with the ſign of the croſs, he profeſſes no faith of the recovery of the ſick; though that be the faith plainly intended by the apoſtle James, as it ſeems the Chriſtians of the firſt ages underſtood him to be ſpeaking of a miraculous faith in prayer, like that of Elias, and of the anointing with oil as a miraculous ſign: for Dupin, who is ready enough to obſerve any thing in the fathers that favours the uſages of his church, tells us plainly, " there " is no mention made in the three firſt ages of the church, " of anointing the ſick, which St James ſpeaks of, perhaps " becauſe it was ſeldom uſed in that time." The prieſt, I ſay, profeſſes no ſuch faith in prayer as James ſpeaks of; but ſpeaks of the ſaving of the ſick, and raiſing him up from his ſickneſs, conditionally; ſaying, " If it be his bleſ- " ſed will to reſtore unto thee thy bodily health and " ſtrength to ſerve him;" and again, " Howſoever his " goodneſs, by his divine and unſearchable providence, " ſhall diſpoſe of thee;" while at the ſame time he ſpeaks abſolutely of the pardon " of all ſins and offences commit- " ted by all the bodily ſenſes, paſſions, and carnal affections," and of " perfect victory and triumph over the devil, ſin, and " death." I dare ſay it is hard to diſtinguiſh this from extreme unction; and yet, this mighty oily ſign of faith, this ſign of the pardon of all ſins and offences, and of perfect victory and triumph, is after all but a paſſport, for thoſe who depart with it, to a place in the ſeparate ſtate, where they need oblation for ſin to be made, and prayers put up by the living for mercy and peace to them; far different from the glorious light of the ſaints, who it ſeems need no ſuch petition to be made for them by the ſacrificing prieſt.

The contenders for this new liturgy pretend a reſolution to reſtore the communion-ſervice to its primitive inſtitution; and, not judging the New-teſtament ſcripture a ſufficient rule for this moſt ſolemn part of Chriſtian worſhip, and therefore not the perfect rule of the Chriſtian religion, they ſet up the *agreement* of ancient liturgies as the rule and ſtandard for this part of Chriſtian worſhip: and, ſuſtaining

taining themſelves the proper judges of that agreement, they find the Clementine liturgy to be the moſt ancient, and the ſtandard and teſt by which all others are to be tried; and ſo the new liturgy, being taken from that Clementine and other ancient liturgies, and from Edward's firſt liturgy, as agreeing with that ſtandard, is the only rule for performing the communion-ſervice, according to its primitive inſtitution.

They find the New Teſtament deficient in this, that it gives us no form of prayer for conſecrating the euchariſt; and they take it for granted, that the apoſtles uſed a form, and likewiſe ſuppoſe that this ſame form was faithfully handed down by unwritten tradition through two full centuries to the fourth century, when the writing of liturgies commenced: and by the *length* of the Arian prayer in the Conſtitutions, which they call the Clementine liturgy, they have judged it to be the moſt ancient of written liturgies, and the beſt exemplar of the old traditional apoſtolical form, eſpecially in the things wherein they find other ancient liturgies agreeing with it; which they have exhibited to us in the New Communion-office, as the true apoſtolical form of the communion-ſervice, fully ſupplying the deficiency of the New Teſtament in this great matter, and very fit to be uſed by all thoſe who will have a form of conſecration; which they cannot have from the New Teſtament, and therefore muſt take from the tradition of the church as ancient and as univerſal as can be had.

But thoſe who will have no ſuch form, becauſe the New Teſtament gives them none; and who take the ſcripture indeed from the church, but not its interpretation, which was never committed to any church, becauſe it interprets itſelf, and ſo applies directly to every man's conſcience as a clear and perfect rule: thoſe who would walk according to this rule, will eaſily ſee the falſehood of this traditional form, as perfectly inconſiſtent with the primitive inſtitution of the Lord's ſupper delivered to us in the apoſtolical writings; and at the ſame time they will be ſatisfied to ſee, from this remarkable inſtance, the great uncertainty of that tradition that ſerves to juſtify the whole corruption of that holy religion that ſtands pure and entire in the ſcriptures teſtifying againſt all that corruption.

If the uncertainty of tradition, in this inſtance, be not manifeſt enough from the foregoing account given by them who plead for it, we may again hear Dupin, who has been

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all along quoted on the ancient liturgies; becauſe he can neither be ſuſpected of leſs acquaintance with eccleſiaſtical antiquity, nor of leſs partiality to the Roman miſſal againſt the Engliſh liturgy, than the compilers of the New Communion-office. He obſerves in the fourth century, which gave birth to written liturgies, a great alteration from the ſimplicity of the firſt three ages as to the manner of celebrating the ſacrament of the euchariſt: and, ſpeaking of the liturgies falſely attributed to the apoſtles, he ſays,

" We need only reflect on what we find recorded in the " epiſtle of St Paul to the Corinthians, concerning the ad- " miniſtration of the holy ſacrament of the euchariſt, and " upon the accounts of St. Juſtin and other primitive fa- " thers of the church, to be perſuaded, that the apoſtles " and their ſucceſſors celebrated the euchariſt with great " ſimplicity. This hath been obſerved by all thoſe that " have written concerning liturgies, who have unani- " mouſly agreed, that the celebration of the maſs was per- " formed in thoſe primitive ages without much ceremony, " and that they uſed but few prayers; but, by little and " little, others were added, and ſeveral viſible ceremonies " were annexed, to render the ſervice more venerable to " the people. In fine, the churches afterwards regulated and " committed to writing the manner of celebrating it, and " this is what they call liturgies; which, being compiled " conformably to the various cuſtoms of divers places, are " likewiſe found to be different: and, for as much as men " are naturally inclined to make ſome alterations in their " exterior habit, many things from time to time have been " ſucceſſively added to them."

This apoſtaſy from the apoſtolical manner of celebrating the euchariſt, that is to be ſeen in thoſe ancient liturgies, came at laſt to its full height in the Roman miſſal; which is much reformed, and purged of ſeveral things directly oppoſite to the apoſtolical way, in the Engliſh liturgy, more agreeable to the ſcripture-doctrine of the Lord's ſupper than any ancient liturgy: but the friends of the New Communion-office think the Engliſh liturgy has gone too far from Rome, and they would return again, not openly and directly, but by ſtealth, fetching a compaſs by the way of thoſe ancient liturgies.

Some

Some THOUGHTS occasioned by reading Mr JOHNSON's *Unbloody Sacrifice and Altar unveil'd*. In TWO LETTERS.

LETTER I.

SIR,

WHen the Papists affirm, that these words, *This is my body*, and, *This is my blood*, must be understood of Christ's body broken, of his very blood that was shed on the cross, into which the bread and wine is turned; though we cannot reconcile our senses to this, yet we have some notion of what they call us to believe to be offered and eaten in the eucharist: but it will be hard to have any idea of the body and blood of Christ, that this author would have us believe is offered by his eucharistising priest, and is not eaten by the wicked who eat the bread and drink the wine. That material bread and wine, which is offered by his priest, and which the wicked eat, is not the substantial body and blood of Christ. It is not merely the instituted sign or representation of that body and blood that was once offered, broken and shed for us. What then? His body and blood in power and effect. Is this the power and efficacy of Christ's broken body and shed blood, or of his death, as a sacrifice shed forth by the Spirit upon believers, who eat of that bread and drink of that cup, and who eat internally, in distinction from the wicked, who, he says, eat only externally? Nor is it that either; but a heavenly grace of the Spirit upon the bread and wine, communicating to it the whole power and efficacy of Christ's body that was broken, and blood that was shed, and so making that bread and wine to be the body and blood of Christ in power and effect. This is Christ's sacramental, representative, spiritual body and blood; this is the bread of God that cometh down from heaven to give life to the world; and this is that flesh and blood of which the Lord speaks, John, chap. vi. and that body and blood of which he speaks in the institution of the supper. But what is that power and efficacy of Christ's body and blood that the Spirit gives that bread and wine? Why, certainly, to be a propitiation for our daily actual sins and transgressions of God's law. Then the consecrated bread and wine has the whole merit of that broken body and shed

blood, or of Chriſt's death, whereby it propitiates for theſe ſins, by virtue of ſome work of the Spirit uniting it with that body and blood. Does the Spirit then unite it any way ſubſtantially with that body and blood, or with Chriſt, the Lamb that was ſlain, and is now alive in heaven? No; there is neither tranſubſtantiation nor conſubſtantiation in the caſe. Is it then only united to it as the ſign and repreſentation to the thing ſignified and repreſented by virtue of the word of God, appointing the relation betwixt the ſign and the thing ſignified, applied to this bread and wine? No; a mere ſign and repreſentation cannot propitiate: there muſt be a real work of the Spirit upon that bread and wine, making it ſome way the inherent ſubject of the merit of Chriſt's broken body and ſhed blood for propitiating for our ſins; for the power and efficacy of a ſacrifice is merit. And yet the wicked, partaking of the bread and wine thus made Chriſt's body and blood in power and effect, do not partake of this its power and efficacy. Now, when I in this manner ſet that which the author would have me believe, aſide from what it is not, I declare I have nothing left for me to think upon; it is impoſſible for me to have any notion of it: and therefore I muſt not be blamed, if I cannot apply paſſages in ſcripture, or the fathers, to it, which are capable of a tolerable ſenſe, whereof I have ſome notion.

As to the tradition of the fathers, for which I cannot ſee foundation in the ſcriptures, you may ſee, from my letter on tradition *, that it can have no influence on me. Yet, as to the earlieſt fathers, and what they ſaid of unbloody, rational, and ſpiritual offerings and ſacrifices, I ſuppoſe it will not be denied, that they ſometimes meant ſome or all of the four following things.

1. The offerings of the people, out of which the bread and wine uſed to be taken, to be conſecrated in the euchariſt. The ſcripture gave them ground for this: for it plainly calls ſuch communications of our ſubſtance, *ſacrifices*; as we may ſee from Philip. iv. 18. Acts x. 4. Heb. xiii. 16. "Of the well-doing and communion be not unmindful; "for with ſuch ſacrifices God is well pleaſed." It is true, in this laſt text, ſome imagine the euchariſt, which the fathers called the communion, is intended. But, though the ſcripture calls the Lord's ſupper, *the communion of the body and blood of Chriſt*, it will be hard to find *communion* ſim-

* Vol. 3. p. 363.

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ply, and without an appropriating epithet, ſtanding for any thing elſe but the contribution of alms. Thus we find it diſtinguiſhed from the euchariſt, Acts ii. 42. by the name *communion*, κοινωνια. And *well-doing* is ordinarily uſed for almſgiving. See both for it and *communion* or *communication*, Gal. vi. 6. 9. 10. Phil. iv. 14. 15. 2 Theſſ. iii. 13. 1 Tim. vi. 18.

And it is undeniable, that the fathers called this *ſacrifice*, as far down as Cyprian; who, reproving ſome niggardly rich widows, in his diſcourſe *de opere et eleemoſynis*, ſays, —— *Dominicum celebrare te credis, quæ corbonam omnino non reſpicis, quæ partem de ſacrificio quod pauper obtulit ſumis.*

2. The prayers, praiſes, and thankſgivings of the ſaints, of which theſe were the moſt ſolemn, that the whole brotherhood of the Chriſtian people offered with one accord by the mouth of their preſident, at the conſecration of the bread and mixed wine, to which they all ſaid *Amen*.

They had foundation in ſcripture for calling ſuch prayers and acknowledgments by the name of *offerings or ſacrifices*. Heb. xiii. 15. *By him therefore let us offer the ſacrifice of praiſe continually to God, that is, the fruit of lips confeſſing to his name*, καρπον χειλεων ὁμολογουντων. The *fruit of confeſſing lips* points to Hoſ. xiv. 3. and other paſſages of the Old Teſtament: and for *confeſſing* we may conſider John i. 20. as one inſtance among many in the New Teſtament, to ſhew that it cannot be reſtrained to proper ſacrificing; and if it were, every Chriſtian would be a proper ſacrificer. Chriſtians are called here to offer the ſacrifice of praiſe, which is the fruit of lips confeſſing to his name, by him who ſuffered without the gate, that he might ſanctify the people by his own blood; and ſo is their prieſt and ſacrifice for ſin, and their altar, which they have, and whereof they partake, in oppoſition to them who ſerve the tabernacle. Praiſe, that is the fruit of confeſſing lips, offered to God by him, the altar, the prieſt, and atoning or reconciling ſacrifice for ſin, is here called *ſacrifice*; and Rev. v. 8. *golden vials full of incenſe*, θυμιαματων, *which are the prayers of ſaints*.

And we find the fathers expreſsly referring to this ground they had for calling them ſo; as *Irenæus, lib. 4. cap. 33.*— *In omni loco incenſum offeretur nomini meo: incenſum autem Joannes in Apocalypſi orationes ait eſſe ſanctorum.* And I am much miſtaken if Juſtin Martyr does not affirm, that prayers and thankſgivings made by the worthy are the only perfect

and acceptable ſacrifices to God, and that they offer no other in the euchariſt.

3. The making of that portion of bread and wine that was uſed in the ſupper of our Lord a ſign or commemorative repreſentation of the body of Chriſt once broken, and his blood once ſhed, which is the only propitiatory ſacrifice, ſanctifying that bread and wine for the uſe of ſignifying and bringing to mind Chriſt's once ſacrificed body and blood, and of exhibiting it to his people, that they may feed ſpiritually upon it; ſanctifying it, I ſay, to this ſacred uſe, by the word of God, ſaying, *This is my body broken, and this my blood ſhed*, and by the *prayers* and *thankſgivings* wherein that particular bread and wine, that the church devoted to that uſe, was ſet before God, to be by him bleſſed, and appropriated to repreſent and ſignify the once offered body and blood of Chriſt, and the eating and drinking of it made an effectual mean of conveying by his Spirit unto every believing receiver the power and efficacy of that once offered ſacrifice.

This was to make it Chriſt's body and blood in the ſenſe of Tertullian, *lib.* 4. *adver. Marcion. Acceptum panem, et diſtributum diſcipulis, corpus ſuum illum fecit, Hoc eſt corpus meum, dicendo*, i. e. *figura corporis mei.* And therefore this was to make it the only propitiatory ſacrifice: for if the fathers believed the body of Chriſt broken, and his blood ſhed and ſeparate from it, to be that ſacrifice, they could not expreſs this their belief better, than by calling that bread and wine the ſacrifice which Chriſt called his broken body and ſhed blood, *i. e.* the figure of it. And it certainly is ſo to every one that believes Chriſt's word, appointing the relation betwixt the ſign and thing ſignified; and that particular bread and wine that is conſecrated, is made ſo by the church's bleſſing it, after Chriſt's example and command, or by their ſetting it before God in prayer, calling on him to bleſs it for that moſt holy uſe.

For as the creatures of God are *ſanctified* to our lawful uſe in common eating *by the word of God*, that grants every living creature for food, and *by prayer* for the divine bleſſing upon it for that ſame uſe, according to his word; even ſo, when he has made bread and wine to ſtand for his abſent body and blood, and appointed it to be uſed by us in remembrance of him once ſacrified for us, and as a mean of conveying the virtue of his ſacrifice to us, it is ſanctified for

for that uſe by prayer for his bleſſing upon it, according to his word.

Surſum corda, with the anſwer, *Habemus ad Dominum*, ανω τ' νϑν. εχομεν προς τον κυριον, ſays to me, that the firſt uſers of ſuch expreſſions (however they might be meant afterwards by their ſtupid followers, when they were turned into a form) ſought to have their minds and hearts fixed in celebrating the euchariſt only upon the true ſacrifice which is above, where Chriſt the Lord is bodily preſent, and not upon any ſacrifice in the bread, which Tertullian declares to be the figure of that body, even that body that is now above, where they ſaid they had their hearts in celebrating the euchariſt.

4. The devoting of ourſelves, our bodies, to ſufferings and death for Chriſt, in conformity to his death, and in gratitude to him for his redeeming us by his death, and bringing life and immortality to light by the good news of his reſurrection.

If the fathers called this *rational ſervice* and *ſacrifice*, they had the ſcripture going before them, Rom. xii. 1. 2. "I beſeech you therefore, brethren, by the mercies of "God, that ye preſent your bodies a living ſacrifice, holy, "acceptable to God, your reaſonable ſervice; and be not "conformed to this world." See likewiſe Philip. ii. 17. 2 Tim. iv. 6. Rev. vi. 9.

And whatever might be the caſe after Chriſtianity was ſo far corrupted as to become national, or when it was making ready for that ſtate; yet the firſt Chriſtians could not miſs to do this as oft as they commemorated their Lord's ſufferings for them, in his ſupper, and eſpecially in thoſe prayers at the conſecration of the bread and wine.

But I cannot juſtify the fathers that ſpake of this ſort of ſacrifice as propitiatory, or for the remiſſion of ſins: for who, that loves the redemption that is in Chriſt's blood, can bear this paſſage in Tertullian's apology, if his words be taken in their full force, *Apolog. cap.* 50. *ad fin.? Illa ipſa obſtinatio, quam exprobratis, magiſtra eſt. Quis enim non contemplatione ejus concutitur ad requirendum quid intus in re ſit? quis non ubi requiſivit accedit? ubi acceſſit, pati exoptat? ut Dei gratiam redimat, ut omnem veniam ab eo compenſatione ſanguinis ſui expediat? omnia enim huic operi delicta donantur.* You may vindicate this if you will, and ſay the ſame things, to ſhew it to be no diminution of the ſatisfaction made on the croſs, that are ſaid to excuſe the propitiatory ſacrifice of the euchariſt. You may make it a condition

condition of forgiveneſs through Chriſt's ſacrifice, and a mean of applying the power and efficacy of Chriſt's death. But it will be hard to reconcile them to this way of ſpeaking, who would be found in Chriſt, not having their own righteouſneſs, but that which is by the faith of him, that it might be by grace; and theſe only are they who deſire to be made conformable to Chriſt's death, that they may attain to the reſurrection of the dead. And ſuch are all true Chriſtians. Their high regard and fervent love to the righteouſneſs which is of God by faith, makes them jealous and afraid of all ſuch conſtructions of ſcripture-words, and ſuch unſcriptural terms as ſerve to encourage the natural inclination of corrupted man to eſtabliſh a righteouſneſs of his own, which is inconſiſtent with ſubmitting to the righteouſneſs of God in Chriſt, the end of the law for righteouſneſs to every one that believeth: for as they find this corrupt diſpoſition in themſelves very criminal, and know by the divine teſtimony, and by experience, that the *heart of man is deceitful above all things, and deſperately wicked* as to its *truſt*, they muſt of courſe be moſt watchful, and keep the ſtrongeſt guard on that ſide, againſt every thing ſlipping in any way as a ground of truſt and confidence for remiſſion and juſtification, and drawing away our confidence and truſt from the obedience of the Son of God to the death, wherewith the Father hath ſhewed himſelf well pleaſed by his reſurrection, diſcharging any more offering for ſin.

We ſee an oppoſition managed againſt truſting in Chriſt, the end of the law for righteouſneſs to every believer of his reſurrection, in the very time of the apoſtles, and that by Chriſtian teachers and preachers of Chriſt; and we find the apoſtles guarding much againſt it in their writings, as a moſt dangerous and damnable oppoſition to the croſs of Chriſt. But the writings of the fathers that came after them, are manifeſtly more unguarded on this moſt important head; and the farther down, ſtill the looſer. Few, if any of them, come near the purity of Clemens Romanus, who writes the ſenſe of the apoſtolic Roman church on this ſubject. His words are, καὶ ἡμεῖς κλ, διὰ θελήματος αὐτοῦ ἐν Χριστῷ Ἰησοῦ κληθέντες, οὐ δι' ἑαυτῶν δικαιούμεθα, οὐδὲ διὰ τῆς ἡμετέρας σοφίας, ἢ συνέσεως, ἢ εὐσεβείας, ἢ ἔργων ἃ κατειργασάμεθα ἐν ὁσιότητι καρδίας, ἀλλὰ διὰ τῆς πίστεως, δι' ἧς πάντας τοὺς ἀπ' αἰῶνος ὁ παντοκράτωρ θεὸς ἐδικαίωσεν *.

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* And we then, who are called by his will in Chriſt Jeſus, are not juſtified

This bleſſed doctrine of the primitive Roman church was oppoſed by Chriſtian teachers, as has been ſaid, while the apoſtles were living and writing; and even they who boaſted of their faith without works, the fruits and evidences of faith, muſt have placed a merit in their believing, inſtead of the object of faith, even the righteouſneſs of our God and Saviour Jeſus Chriſt. But the writers that came after the apoſtles, though they knew that the obſervation of the law of Moſes was inconſiſtent with the faith, and ſo could not make it the condition of juſtification by Chriſt, as others had done before them; yet they did not apprehend any ſuch hazard in making the Chriſtian inſtitutions, and the graces and works of the goſpel, to be ſuch a condition. They did not carefully diſtinguiſh betwixt what the apoſtle ſaid *makes* a ſinner *juſt*, and what they ſaid *declares* him *to be* juſt, which they alſo called *juſtifying*: and ſo theſe writers ſcruple not to ſpeak of the things that declare men to be juſt in Chriſt, as the conditions of their being made juſt by him. And, when the philoſophy of the Gentiles was called in to aſſiſt in the defence of the goſpel, againſt the gods and ſacrifices of the Gentiles, in the apologies writ for Chriſtianity, as a more reaſonable and truly philoſophical religion, the doctrine of merit, inſeparable from that philoſophy, came in with it; and, in order to eſtabliſh that merit in the Chriſtian virtues, and works of the goſpel, the freedom of the human will, in its choice, from any dependence on the ſecret counſel and purpoſe of God, was aſſerted and maintained by the ſtrength of that old objection againſt the free diſtinguiſhing grace of the goſpel, *Why doth he yet find fault? for who hath reſiſted his will?* But theſe reaſoners did not reflect, that the great work of righteouſneſs, wherein all Chriſtians acknowledged the greateſt merit, was verily foreordained before the foundation of the world, 1 Pet. i. 18. 19. 20. 21. Acts ii. 23. and iii. 18. Luke xxiv. 46. However, in this manner did the doctrine of merit at firſt take place among Chriſtians, after the days of the apoſtles; and, from that beginning, it grew to that height wherein it appeared in the Roman church at the reformation, as contrary to the

jnſtified by any thing of ours, neither by our own wiſdom, or underſtanding, or godlineſs, or works which we have wrought in holineſs of heart; but by the faith by which the almighty God hath juſtified all who have been from the beginning.

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ſenſe of the apoſtolic church of Rome in the time of Clemens, as it was to the ſentiments of the reformers.

When Chriſtians began to eſtabliſh a righteouſneſs of their own by the virtues and works and inſtitutions of the goſpel, even as the Judaiſers ſought to do before by the works of the law of Moſes, and ſo to ſeek a merit in themſelves for applying the merit of Chriſt; it was then very natural for them to look upon every thing called *ſacrifice, well-pleaſing and acceptable to God*, in the New Teſtament, as a meriting condition of juſtification by Chriſt, and to place ſome propitiating merit in it for the remiſſion of ſins through his death. Though it be manifeſt there is no proper ſacrifice for ſin in the New Teſtament but Chriſt's death alone, and all other things called *ſacrifices*, take that name from his ſacrifice; becauſe in doing them the ſame graces or virtues are exerciſed which acted in him when he offered up himſelf, and becauſe they proceed from the principle of faith in his blood ſhed for the remiſſion of ſins, and are only acceptable to God through him; yet they ſpake of theſe metaphorical ſacrifices as having ſome propitiating merit in them. And ſo they humoured the Gentiles, who came into the church in great numbers, not ſufficiently purged from the ſuperſtitious regard of their education to ſacrifices and prieſts. Chriſt was out of ſight; the world ſaw him not, and muſt have ſomething to look to; and they ſhewed them propitiatory ſacrifices, which iſſued at laſt in the ſacrifice of the maſs, juſtly held in abomination, as moſt derogatory to the ſacrifice of Chriſt once offered, laying a ſtreſs on an unbloody ſacrifice made by a maſs-ſaying prieſt, that ought only to be laid on Chriſt's offering once made.

Our author is far from mending this matter, by denying tranſubſtantiation, and putting in place of it a work of the Spirit on the bread and wine, making it the body and blood of Chriſt in power and effect: for this is far from making his offering any more the ſame with Chriſt's once offering up of himſelf, than tranſubſtantiation made the Popiſh offering. His propitiatory offering is liable to every objection that has been made to the maſs as propitiatory: and, if God regard this bread and wine offered to him as the body and blood of his own Son, it requires as much regard from men as the Papiſts can pay to the conſecrated hoſt.

Now, if the fathers meant what our author would have them, when they ſpake of ſacrifice in the euchariſt, then

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it muſt be manifeſt they meant more than any or all of the four things I have mentioned: for in all theſe it muſt be owned, there is no proper propitiatory ſacrifice but Chriſt's death alone, which is ſhewed in the Lord's ſupper. And there is no argument that will prove the fathers made any other ſacrifice beſide that propitiatory, but what will as well prove, that they made the offerings of the people, and martyrdom, and the united force of the prayers of the whole church, propitiatory. Tertullian, above cited, is no more expreſs as to martyrdom than Cyprian is as to almſgiving, in his diſcourſe *de opere et eleemoſynis*; and ſee how he ſpeaks, *de lapſis*, of the penance and abſolution neceſſary for the lapſed before their partaking of the euchariſt. His words are: *Ante expiata delicta, ante exomologeſin factam criminis, ante purgatam conſcientiam ſacrificio et manu ſacerdotis, ante offenſam placatam indignantis Domini et minantis, pacem putant eſſe quam verbis fallacibus venditant.* This cannot be the ſacrifice of the euchariſt, whereof the lapſed cannot lawfully partake till his crimes be firſt thus *expiated*; as Cyprian could ſay!

And this brings to mind another ſcripture-expreſſion concerning ſacrifice well pleaſing to God, who would not be pleaſed with the ſacrifices of the law. David, in his penitential pſalm, ſpeaking of the inſufficiency of the legal ſacrifices, ſays, Pſal. li. 17. "The ſacrifices of God a bro-" ken ſpirit; a broken and a contrite heart, O God, thou " wilt not deſpiſe." Compare with this Iſ. lvii. 15. 16. " I dwell in the high and holy place, with him alſo of a " humble and contrite ſpirit, to revive the ſpirit of the " humble, and to revive the heart of the contrite ones; " for I will not contend for ever." And, Iſ. lxvi. 2. 3. " But to this *man* will I look, *even* to *him* that is poor, " and of a contrite ſpirit, and trembleth at my word. He " that killeth an ox *is as if* he ſlew a man, he that ſa-" crificeth a lamb, *as if* he cut off a dog's neck." But this *he*, with whom God dwells to revive the heart of the contrite ones, muſt be Jeſus Chriſt, who "humbled " himſelf, and became obedient to the death, even the " death of the croſs:" and this contrition of heart, which is for all the ſacrifices, this poor and contrite ſpirit, to which God has reſpect, when he forbids the ſacrifices of the law, is no other than that humiliation and contrition of the heart of the Lord Jeſus, when, "in the days of " his fleſh, he offered up prayers and ſupplications" (as

in his agony in the garden and on the croſs) "with "ſtrong crying and tears, unto him that was able to ſave "him from death: though he were the Son, yet learned "he obedience by the things which he ſuffered." The humble and contrite ones, who have no confidence in themſelves, but look to the humiliation and contrition of Jeſus Chriſt, which God reſpects, are revived by it: but it is a great perverſion of ſcripture, to make the contrition of our hearts to be the ſacrifices of God; and nothing can be more contrary to the whole ſcope of the ſcripture, than to think of that expiation in our humiliation and contrition which God only finds in the humiliation and contrition of his Son.

When we take our notion of a ſacrifice for ſin from the ſacrifices of the law, which prefigured the true ſacrifice, we plainly ſee thoſe ſacrifices ſubſtituted in the place of the ſinner, having guilt tranferred on them to ſuffer what was due to him, that ſo he might be cleared of thoſe ſins for which they were thus offered, by their being accepted in his ſtead: and that ſuffering was by ſlaying, if the ſacrifices were animals; or, if not animals, burning with fire ſerved in place of it. The two birds uſed in cleanſing the leper, the one killed, and the other dipped in its blood and let fly away, ſerved as a prefiguration of the death and reſurrection of Chriſt; becauſe, without a conſtant miracle, he could not be prefigured in both by one bird: and if, the ſending of the ſcape-goat into the wilderneſs be not looked on as any hurt done to that goat, the ſame thing may be ſaid of the goat that was killed, and the ſcape-goat, that is ſaid of the two birds. And one thing muſt be remarked, that every material thing offered to the Lord, and eaten in the place which he choſe, was not ſacrifice. See what is ſaid of the oblation of the firſt-fruits in diſtinction from the meat-offering, which was a ſacrifice, Lev. ii. 12. "As for the oblation of the firſt fruits, ye "ſhall offer them unto the Lord; but they ſhall not be "burnt on the altar for a ſweet ſavour." See Deut. xxvi. In this offering there was no ſubſtitution of the thing offered in the ſtead of any; it was not admitted to be deſtroyed in the place of the guilty to free them: and ſo it had nothing of the nature of the ſacrifices of which Chriſt is the truth. Nor was the eating of the ſacrifices by the prieſts or the people any part of that ſuffering of the ſubſtitute that was accepted for the guilty to make him free:

free: for the eating of the ſacrifices was a part of the worſhip of him to whom they were offered, to which none who were guilty or unclean could be admitted, till the ſacrifice was made and accepted for them, and they made free by it to come near and feaſt with God on the remains of the accepted ſacrifice, of which the memorial was burnt for a ſweet ſavour to him. Now we eaſily ſee the truth of this emblematical matter in Chriſt's ſufferings and death for ſinners, and in our ſpiritual eating with God of that accepted ſacrifice, ſignified in the eating of the bread and wine in the Lord's ſupper. But, in our author's ſacrifice of the euchariſt, no ſuch thing appears. 'He may ſay indeed the bread and wine is ſubſtituted for Chriſt's body and blood: but how is it ſubſtituted for us to undergo any ſign or likeneſs of ſuffering for our ſins to make us free? and yet this is that which is moſt eſſential in the notion we have of ſacrifice and offering for ſin, from the ſacrifices of the law, as prefiguring the ſacrifice of Chriſt. The author's definition of a proper ſacrifice is imperfect without this; and ſo all that is built upon his definition muſt fall to the ground.

It will not be eaſy to find in the ſcripture any foundation for a proper propitiatory ſacrifice, or offering for ſin, after Chriſt's ſacrifice of himſelf once made, and not to be repeated. There are no ſuch ſins now to be purged by ſacrifice, no ſuch impurities of the fleſh debarring men from the preſence of God, as thoſe from which the ſacrifices of the law purified Iſrael according to the fleſh. For it cannot be proved that theſe *ſanctified* any further than *to the purifying of the fleſh*, or that they ever *purged the conſcience* from any one real ſin: for, as the divine preſence in *the worldly ſanctuary*, to which *Iſrael after the fleſh* was admitted, was but typical of the true preſence, to which *Iſrael after the ſpirit* has acceſs; and as the ſacrifices, by which they approached him in that ſanctuary, were but figures of the true ſacrifice of Jeſus Chriſt, by which we draw near truly to God; even ſo the ſins and defilements purged by thoſe ſacrifices were not real ſins defiling the conſcience, and rendering the ſinner unfit for nearneſs and communion with the holy God, but types, figures, and emblems of real ſins, and of that defilement of the conſcience by them: and ſo was the remiſſion of thoſe emblematical ſins, only typical and figurative of the true remiſſion of true ſins by the true ſacrifice. It is the property of the ſacrifice once offered by Jeſus Chriſt, to purge the conſcience from the defile-

ment of ſin, and to cleanſe us from all true unrighteouſneſs. This ſacrifice was made, and accepted for all true ſins that ever were or can be remitted. His death was for the redemption of tranſgreſſions that were under the firſt teſtament, and he hath obtained eternal redemption for his whole church, for whom he gave himſelf, that he might redeem them from all iniquity. His blood was ſhed for the remiſſion of all pardonable ſins, and obtained the remiſſion of them. There is one indeed unpardonable, and for which this ſacrifice was not offered; and that, as the apoſtle deſcribes it in the epiſtle to the Hebrews, ſeems to be utter apoſtaſy from the profeſſion of faith in the blood of the Son of God, ſhed for the remiſſion of ſins, and in the ſufficiency of his ſacrifice, with ſuch ſpiteful oppoſition to that faith, and the profeſſion of it, as appeared againſt Chriſt in the moſt ſpiteful Jews who crucified him, and this after being enlightened by the Holy Ghoſt in the knowledge of the Son of God, and of the remiſſion of ſins by his blood. But unleſs ſome ſin, for which ſacrifice is to be made, can be condeſcended on, that was not purged by Chriſt's blood once offered for the remiſſion of it; or unleſs it can be ſaid, that Chriſt's ſacrifice obtained remiſſion for the ſins for which it was made, only ſo far, and in part, and left the other part to a repreſentative ſacrifice; there can be no other propitiatory ſacrifice or offering made for the remiſſion of ſins.

The apoſtle, in the 10th chapter of the epiſtle to the Hebrews, ſhews the ſufficiency of Chriſt's ſacrifice for the remiſſion of ſins, from his *ſitting down for ever*, as having eternally perfected his work of ſacrifice, in oppoſition to the *prieſts* of *Aaron*'s order, "ſtanding daily miniſter-"ing, and offering oftentimes the ſame ſacrifices, which "can never take away ſins." For, while the prieſts ſtood, and were never allowed to ſit down in the preſence of God, but muſt repeat their ſacrifices, there was ſtill more to be done for obtaining the remiſſion of *ſins*, which were *remembered again* in theſe ſacrifices: but when Chriſt brought his offering as the true high prieſt, into the holieſt of all, and ſat down for ever; "becauſe by one offer-"ing he *had* for ever perfected them that are ſanctified," there was no more to be done for obtaining the remiſſion of ſins, no more offering for ſins to be made for ever, becauſe that remiſſion was now fully obtained. For this he brings the teſtimony of the Holy Ghoſt, in the prophecy of Jeremiah,

miah, concerning the new covenant, where it was ſaid, "Their ſins and iniquities will I remember no more." Of this the apoſtle make this account, "Now, where re-"miſſion of theſe *is*, *there is* no more offering for ſin."

By *ſins* here we muſt underſtand thoſe which defile the conſcience, and render us unfit for true nearneſs and communion with the infinitely holy God. And theſe are all real ſins: for every tranſgreſſion of the divine law defiles the conſcience, *and he that offends in one* point, *is guilty of all*, is curſed, and muſt be as ſuch for ever ſeparated from God, except he be cleared by ſacrifice. Theſe are the ſins from which all the ſacrifices of the law could never purge the conſcience; while, by purging the uncleanneſs of the fleſh to ſerve God in the worldly ſanctuary, they prefigured the purification from the ſpiritual uncleanneſs of theſe true ſins by the ſacrifice and offering which Chriſt finiſhed, when he ſat down for ever on the right hand of God, by which we draw near to God.

The *remiſſion* of all thoſe real ſins, which always and at all times ſerve to ſeparate men from God, and unfit them for ſerving and drawing near to him in his worſhip, as often as they are committed; the remiſſion of all thoſe ſins, which was not granted to the legal ſacrifices; the remiſſion of all thoſe ſins, for which Chriſt once offered up himſelf, is now granted to that offering which he once made. But it was not, it did not take place while God was calling ſins to remembrance, by ſacrifices to be continually offered by prieſts ſtanding, and not allowed to ſit down: for the apoſtle makes this an argument to ſhew, that, however they ſanctified to the purifying of the fleſh, and ſo typified the ſacrifice that ſanctifies to the purifying of the conſcience, they could not by themſelves purge the conſcience, they could not take away real ſin; becauſe, if they could, *they would have ceaſed to be offered.* It behoved them to be repeated, till remiſſion ſhould take place by a ſacrifice.

And what is that remiſſion of ſins which took not place, and was not, till Chriſt offered his ſacrifice for ſin? What, but the diſcharge of the debt of ſin as fully paid by the ſurety graciouſly given, which, by the repeated ſacrifices, was declared to be not yet paid? Now, this diſcharge of the debt of ſin as fully paid, was not, could not be granted before Jeſus Chriſt the ſurety was cleared of the guilt of all thoſe ſins that he bare on his own body on the tree, when he was made a curſe for his people, and when he ſuffered for

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their sins, the just for the unjust, that he might bring them to God. He, who knew no sin, had conscience of his people's sins, was exceeding sorrowful unto death, as debarred from the light of his Father's countenance, and made sensible of his wrath due to those sins, wherewith he was charged, so that he cried, *Why hast thou forsaken me?* From this conscience of the sins for which he suffered this death, he was purged, when being raised from the dead, and having entered the holiest of all by his own blood, he sat down on the right hand of the Father, making him most blessed for ever for his people, by the light of his countenance lifted up on him, which had been hid from him for their sins. And this is the remission of sins, not his own, but theirs for whom he suffered, all their inquities whatsoever, which, without his sacrifice, would every one of them have rendered them eternally unfit for nearness with God, or for his gracious presence. This is the true remission; and indeed there is no other remission of sins but this: it is this same remission, and no other, that touches the conscience of the sinner himself, when he receives the remission of sins from Christ; for then he but partakes with him by faith in that everlasting purgation of the conscience, and that remission of sins which he hath by his own sacrifice. There is not therefore another purification of the conscience from sins, nor any other perfecting of any one to come boldly into the presence of God, at any time, but that very same wherewith Christ himself, as is before said, was sanctified and perfected for his people's sakes, that they might also be sanctified through the word of God, which is truth, declaring this to their faith. And, when we conceive remission as a discharge of debt, we get no other discharge of our debts, our sins, at any time, but as it were an extract of the discharge that is actually in his possession, who fully paid these debts. This extract is in the word of faith, which the apostles preached, now written in the scriptures, declaring this remission of sins, and he that believeth receives it. Now, if by the offering of the body of Jesus Christ once, by which he sanctified and perfected himself for his people, they also are sanctified and perfected for ever, how can there be any more offering for sin?

The apostle says expressly, *no more offering for sin.* And if there be any more offering for sin to be continued, as the Lord's supper must be continued to the end of the world, then the apostle's argument against the sufficiency of the legal

legal offerings will not ſtand. He ſhews their inſufficiency from their being continued. If therefore there be any offering for ſin after Chriſt brought his offering into the holieſt of all, his offering has not been ſufficient to take away ſin. And ſuppoſe there were an offering of the ſacramental body and blood for ſin in the euchariſt taking away ſin, it behoved then to *ceaſe to be offered*, according to the apoſtle's argument.

How thoughtleſs is the queſtion propoſed here by our author, How can ſins be forgiven before they are committed? Should not this very queſtion have made him reflect on this other, *viz.* How could our ſins be puniſhed in Chriſt's death, who was made a curſe for us, before we committed them?

And how diſagreeable is it to the apoſtle's ſcope and expreſs aſſertions, to alledge that there muſt be a continual offering for ſin to apply the merits of Chriſt for the expiations of our ſins? For this is to ſay, that Chriſt's ſacrifice, ſet before us as having obtained the remiſſion of ſins, in the word of faith that the apoſtles preached, and in the ſigns of baptiſm, the Lord's ſupper and the Lord's day, inſtituted for our confirmation in that faith, which we alſo profeſs in the obſervation of them, is not enough to purge the conſcience of him that believes the ſufficiency of it thus ſet before him, is not ſufficient to apply unto him the remiſſion of ſins, already granted for him, without another offering for theſe ſame ſins, without which all muſt go for nothing. If we muſt draw near to God in the firm belief of this, that Chriſt's once offering of himſelf hath for ever perfected them that are ſanctified; how is it conſiſtent with the full aſſurance of this faith, ſo much as to ſuſpect that there muſt be more offering for ſins to ſanctify and perfect us? It cannot be eaſy for one who believes this according to the apoſtle's words and plain ſcope, to hear it ſaid, that God granted the remiſſion of ſins to Chriſt's offering himſelf once for them, upon condition that offering for theſe ſins ſhould be continually made by euchariſtiſing prieſts. And may it not be ſaid, If perfection be by the prieſthood of Chriſt, what further need that another order of ſinful mortal ſacrificers for ſin, and interceſſors with God by the ſacrifice they offer continually, ſhould ariſe and ſucceed one another, as not continuing, by reaſon of death, to offer ſacrifice for their own ſins and for the people's? The true Melchiſedek is not ſucceeded by any other prieſt of his own order, and he needs not again to offer for himſelf and the people:

people: for this he did once, when he offered up himself, and was perfected for evermore; and by that he is able to save them to all intents and purposes for ever that come unto God by him, seeing he ever liveth to make intercession for them, that they may be all perfected by that same sacrifice that perfected him, and by no other.

Now, in the repeated sacrifices of the law, or first covenant, God remembered sins, as the apostle says, *In those a remembrance again of sins every year;* but, in the new covenant, God *remembers* his people's *sins and iniquities no more.* And this is the plain sense of it given by the apostle: where *remission of these* is, there is *no more offering for sin.* Yet our author shews us *more offering for sin* to be continually made, in the new covenant. And though he would establish this in place of the sacrifices of the first covenant; yet he would have us believe this is no diminution of the once offering of the body of Jesus Christ, which is *established* upon the *taking away* of all the offerings and sacrifices of the law; because it serves to represent that offering of the body of Christ; but so did all the sacrifices of the law: and because it is only by the power and efficacy of that original sacrifice that the material thing offered in the eucharist propitiates; but the same thing may be said of the old sacrifices, which, though they could not of themselves take away sin, were more acceptable to God, when offered by them who believed in Christ coming to take it away, as Abel, than when offered without respect to that: *For by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.* Yea our author would bring in his order of sinful mortal eucharistising priests succeeding one another, and Christ himself, upon the priesthood of Melchisedek: nor would he have this taken as any disparagement to him to whom God hath *sworn, Thou art a priest for ever, after the order of Melchisedek*; though that true Melchisedek knows no successor, and is a high priest, "holy, "harmless, undefiled, separate from sinners, and made "higher than the heavens; who needeth not daily, as those "high priests, to offer up sacrifices, first for his own sins, "and then for the people's; for this he did once when he "offered up himself." A distinction betwixt the high priest typifying Christ, (who is Melchisedek as a high priest), and the other priests, can signify nothing here to our author: for he makes his eucharistising priests succeed Christ

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in his Melchiſedecian prieſthood and ſacrifice, doing the ſame thing over again that he did in his Melchiſedecian offering. And if the euchariſtiſing prieſts be made to come in place of the ordinary prieſts, while Chriſt himſelf ſtands alone in the place of the high prieſt, this will be utterly inconſiſtent with what our author gives us as the ſenſe of Clemens Romanus, and holds as firmly as he does the ſacrifice of the euchariſt, *viz.* that the ſacrificing biſhops come in place of the high prieſt, and the ſacrificing preſbyters in place of the other prieſts: though this alſo be inconſiſtent with what Clemens himſelf teſtifies, that the apoſtles, foreſeeing a controverſy that would ariſe about the epiſcopacy, conſtituted and left theſe two orders of church-officers, the *biſhops* and the *deacons*, according to Iſ. lx. 17.

From what I have been hitherto ſaying, you will eaſily ſee, that I cannot but look on our author's propitiatory ſacrifice of the euchariſt, as inconſiſtent with the full aſſurance of that faith wherein Chriſtians draw near to God by the blood of Jeſus; contrary to what we are commanded in the goſpel to believe concerning Chriſt's death and reſurrection on pain of damnation; contrary to the belief of the remiſſion of ſins through Chriſt's blood, that is the principle of all true repentance; contrary to the baptiſmal profeſſion of faith in Chriſt's death and reſurrection for the remiſſion of ſins; contrary to what is ſhewed of Chriſt's death by every worthy partaker of his ſupper, and contrary to the faith of Chriſt's entering into his eternal reſt, having ceaſed from his works, that is profeſſed by his people, keeping his day of reſt; and, while I am thus minded, I muſt think it ought to be abhorred by all Chriſtians.

As for the orders of prieſts that offer this affront to the Lord's death, ſhewed by all his people who eat that bread and drink that cup, I muſt deny the goſpel, and renounce my faith in Chriſt, when I acknowledge them.

And ſhall a man, that has once read the New Teſtament, think of any inſtitutution there for them? You may as well ſeek the inſtitution of an order of ſuch offerers for ſin in the Alcoran as in the New Teſtament. Is there any prieſt there but Chriſt, the true Melchiſedek, and all the members of his body without difference partaking with him in the dignity of the royal prieſthood, by virtue of his ſacrifice, which he made once when he offered up himſelf, ſanctifying and perfecting himſelf and all them for evermore? Did Chriſt make the apoſtles prieſts to offer any propitiatory

pitiatory ſacrifice or offering for ſin? They preached Chriſt crucified; they proclaimed his death by the good news of his reſurrection, as the alone ſufficient ſacrifice for all pardonable ſins; and ordered all Chriſtians to ſhew it, as ſuch, in the Lord's ſupper. They preached Chriſt himſelf, the only true altar, as well as the only true propitiation, and the only ſacrificer for ſins. And how otherwiſe did they once inſinuate that they attended in their miniſtry upon any altar? Paul, referring to the prophecies that ſpake of the converſion of the Gentiles under the notion of free-will offering and ſacrifices coming up with acceptance on God's altar, ſays, that he ſerved Jeſus Chriſt, miniſtering the goſpel, whereby the Gentiles became ſuch ſacrifices, being ſanctified by the Holy Ghoſt, Rom. xv. 16.; and he takes a ſimilitude from their partaking with the altar who waited at it, when he is putting the Corinthians in mind of the Lord's appointment, Matth. x. 10. Luke x. 7. *that they which preach the goſpel ſhould live of the goſpel.* See 1 Cor. ix. 13. 14. But here, in place of the altar, he gives us the goſpel; and, in place of miniſtering about holy things, and waiting at the altar, he gives us preaching the goſpel; and, in place of living of the temple, and partaking with the altar, he gives us living of the goſpel, or living of the contributions riſing by the influence of the goſpel from Chriſt's willing people: and as there is nothing in all this that can give occaſion to think of any thing like the propitiatory ſacrifice of the euchariſt, I dare ſay Chriſt's commiſſion to his apoſtles was very far from being an ordination of them, or any other after them, to ſerve as ſacrificers for ſin at the communion-table as an altar.

For where ſhall we find a New-teſtament altar beſides Chriſt himſelf, by whom all true Chriſtians offer the ſacrifice of praiſe to God continually, that is the fruit of lips confeſſing to his name, doing good and communicating? When I take the Lord's own account of the altar as ſanctifying the gift, and apply this to his gift, I can find the altar no where but in his own perſon. His gift, his body and blood, was ſanctified by the divine nature with which it was united in his divine perſon: for, ſays he, *whether is greater the gift, or the altar that ſanctifieth the gift?* It ſeems the men to whom our Lord propoſed this queſtion, with a reflection on their *folly* and *blindneſs*, eſteemed the gift upon the altar greater than the altar; as they alſo muſt do, who look upon the board upon which the bread and wine

wine is ſet, as the altar, and upon that bread and wine, as no leſs a gift offered to God, than the body and blood of his Son on that altar. If there were ſuch a thing as the offering of his ſacramental body and blood to God for ſins, I might aſk, where ſhall we find an altar greater than that gift to ſanctify it? And if the altar ſanctifies the gift, as Chriſt himſelf ſtrongly affirms, where elſe is the altar, that ſanctifieth his gift of his body and blood, to be found, but in himſelf? Certainly where his death is ſhewed as the only ſacrifice for ſin in his ſupper, there the altar is declared likewiſe by the words of inſtitution: for when the Lord ſays *my body* and *my blood*, he ſpeaks both of the gift, and of the altar that ſanctified it. And this makes us believe that gift, that body and blood, ſufficient to take away ſin; becauſe it was united with the divine nature in the perſon of the Son of God. But how the board on which the bread and wine was ſet, and off which it was eaten, came to be looked on as the altar, and ſo called, let the folly and blindneſs of the authors of unſcriptural traditions and compilers of liturgies anſwer for that; yet even in the Clementine liturgy, mention is made of the heavenly altar, επουρανιον θυσιαστηριον. What they meant by it, I ſhall not pretend to tell, or whether they thought of another altar there beſides Chriſt himſelf; though he be the temple there, let be the altar. But the earlieſt fathers cannot be underſtood to ſpeak of any altar in the euchariſt but Chriſt himſelf, whoſe death is ſhewed there: for what Ignatius ſays of being *within the altar*, cannot be underſtood of any thing elſe than partaking, as a member of the communicating body, of the euchariſt, wherein Chriſt, who is both altar and ſacrifice, is ſet forth to be partaked of by Chriſtians in eating together, as a body, of that bread and wine of which he ſays, *This is my body and my blood.* For if, by being *within the altar*, he be underſtood to mean, as our author ſays, within the *chancel*, it will be hard to find that ſenſe ſupported by any report from the ſecond century. Irenæus reports the ſentiment of that century, when he ſays, *Nos offerre vult munus ad altare frequenter ſine intermiſſione: eſt ergo altare in cœlis, (illuc enim preces noſtræ et oblationes diriguntur), et templum, quemadmodum Joannes in Apocalypſi ait.* There could be no religious conſideration of the board, or place where it was ſet, among the earlieſt fathers, who were oftentimes far from having the conveniency of an houſe, let be an altar, room, or chancel: and what ſhall we think of

the chancel where the ſick man lay on his back, and gave the bread and wine off his breaſt? An altar, room, or chancel, is a thing ſo much later than the time of Ignatius, that if this were the ſenſe of being *within the altar* in his genuine epiſtles, it would do much to ſupport their opinion who look even upon theſe epiſtles as greatly interpolated.

What our author ſays on Heb. xiii. 10. of every man's having a right to believe, will not make out his point there. For, in that text, the apoſtle is ſaying the ſame thing to the Hebrews, whom he is calling off wholly from the tabernacle-ſervice, with reſpect to that ſervice, that he had ſaid before to the Gentiles with reſpect to circumciſion, *If ye be circumciſed, Chriſt ſhall profit you nothing.* Eating of the Chriſtian altar, or partaking of the refreſhing and ſpiritually nouriſhing benefit of Chriſt's death, cannot be without faith. And to cleave to the ſervice of the tabernacle now, after God was revealing his will, that it was wholly ſet aſide by Chriſt's prieſthood and ſacrifice, who ſuffered without the gate that he might ſanctify the people by his own blood, was, in effect, to renounce the faith, and ſo give up with any part in the profit Chriſtians have by him their altar, of which they eat by faith.

There is nothing more ſurpriſing in Mr Johnſon's book, than the account he gives of the words of the inſtitution, to turn them from ſpeaking any thing of Chriſt's death, directly to ſignify the propitiatory ſacrifice of the euchariſt. He would not have the words, *This is my body which is given* and *broken*, and, *This is my blood ſhed* or *poured out*, to be underſtood of Chriſt's ſubſtantial body and blood, but only of the ſacramental body and blood which is ſtill offered by prieſts in the euchariſt; becauſe the words are in the preſent tenſe, and ſo would be falſe if taken to ſignify the breaking and ſhedding of his ſubſtantial body and blood, or if underſtood to mean his death: for that was a thing to come, and not preſent, as was the breaking and ſhedding of his ſacramental body and blood; and the words in the preſent tenſe ſpeak only of what was preſently done: yea he thinks Luke muſt be guilty of a ſoleciſm, if he means the ſhedding of Chriſt's ſubſtantial blood, when he ſays, τουτο το ποτηριον η καινη διαθηκη εν τω αιματι μου το υπερ υμων εκχυνομενον; for εκχυνομενον agrees only with ποτηριον, as being a nominative, and not with αιμα, which ſtands in the dative, αιματι.

Yet Mr Johnſon himſelf makes the preſent tenſe as the future,

future, on John vi. 32. which he underſtands of a thing that was not then, but was to be afterward: and it ſeems he will not allow any ellipſis in Luke's words, though it is manifeſt ὑπὲρ muſt be ſupplied, and though Matthew and Mark both plainly predicate *ſhedding* or *pouring out* of the *blood*.

Muſt we then be perſuaded by this fine criticiſm, that the Lord, in the inſtitution of his ſupper, ſpeaks not of his death, or the ſeparation of his blood from his body as a ſacrifice? Then we muſt think his diſciples do not now, by virtue of that inſtitution and command, eat his ſupper in remembrance of his death, *nor ſhew his death* in that action as a thing paſt. It was not inſtituted as a remembrance of a thing not ſo much as mentioned in the inſtitution, which, in our author's view, ſpeaks only of the breaking of the ſacramental body, and the ſhedding of the ſacramental blood, that is the *cup*: and ſo, when Chriſt ſays, *This do ye to my remembrance*, this cannot be a command to all his diſciples, after his death and reſurrection, and the ſending of his Spirit, (whereby he ſaid he would drink of this fruit of the vine new with them in his Father's kingdom, or New-teſtament church), to bleſs, to take, eat and drink in remembrance of his body once broken, and his blood once ſhed for them when he died; but it muſt, it ſeems, be a command to the apoſtles, and an order of euchariſtiſing prieſts in ſucceſſion after them, to give or offer this ſacramental body, the bread, that he gave or offered, as a propitiatory ſacrifice, and to pour out this ſacramental blood, the cup, as a libation to God, even as he did: for, to conſider it as the inſtitution of a remembrance of his death, as of a ſacrifice made and accepted, will not ſtand with our author's account of the words, as in the preſent tenſe, and of the command, *Do this*, which is to offer what he was then preſently offering; for he offered what was then broken, and what was then preſently poured out; not his ſubſtantial body, nor the blood and water from his pierced ſide, (which the fathers found out in their mixed cup), for that was not yet; but his ſpiritual body, that is the bread, and his ſpiritual blood, the cup, which was then poured out. But, while I thus inſiſt on the word *remembrance*, in the inſtitution of the ſupper, I muſt do our author juſtice: he takes not that word there in the common ſenſe, but makes it a ſacrifical word, and takes ἀνάμνησις, which is tranſlated *remembrance*, not

not to ſignify here the bringing of a thing again to mind, but to have the ſame ſenſe with the Hebrew AZCARAH, tranſlated *memorial*, as applied to that part of the meat-offering that was burnt upon the altar for a ſweet ſavour unto the Lord, while the remnant of that meat-offering was Aaron's and his ſons. See Lev. ii. 2. 3. And he takes it to ſignify the ſame way as μνημοσυνον, rendered *memorial*, Acts x. 4. where the acceptableneſs of Cornelius's prayers and alms is thus expreſſed, "Thy prayers "and thine alms are come up for a memorial before God." So that we muſt not take Chriſt's command concerning his remembrance, to oblige all his people to call his death often again to mind by eating his ſupper; but muſt, it ſeems, in place of that, take it as an order to euchariſtiſing prieſts, to make the ſacramental body and blood, that is the bread and wine, come up for a memorial before God, as Cornelius's prayers and alms did, and as that of the meat-offering, which was burnt on God's altar for a ſweet ſavour unto him; even as, he ſays, Chriſt did, when he offered this ſpiritual body and blood in the euchariſt. Now, if it be alledged, that Chriſt then gave himſelf, or made any offering of his ſubſtantial body and blood to be afterward broken and ſhed; this muſt be alledged without any foundation in the words, as explained by our author; and it will not conſiſt with his preſent tenſe, or his pouring out, not the blood, but the cup; nor with his command, to offer this memorial of Chriſt, which Chriſt himſelf then offered, and which is the ſame that every prieſt offers; and the words, as he explains them, ſay nothing of any different ends in his doing, and their doing this.

Upon the whole, I cannot think of a clearer inſtance, in the world called *Chriſtian*, of making void a plain commandment of God through tradition, than this author gives me, in this ſhameleſs perverſion of the words of the inſtitution of the Lord's ſupper, to make them agree with what he would have me believe is the tradition of the fathers. If I were a member of the church of England, I would be ready to with this petition might be added to the Litany, "From ſuch tradition of the fathers, and ſuch in-"terpretation of ſcripture, Good Lord deliver us!"

This author has taken the greateſt pains to divert our minds from thinking directly on Chriſt's death, as the ſacrifice for our ſins, in eating his ſupper. When we would by

by this action bring again to mind that once giving of his real body and ſhedding of his blood once for us in his death, he would fix our minds and hearts on the ſacrifice of the repreſentative body and blood, the bread and wine, coming up for a memorial before God, by the prieſt's offering it to him. When we would call Chriſt's death again to mind, and fix our minds and hearts upon it, as the end of all the ſacrifices of the law, he would turn us to the ſpiritual body and blood, the bread and wine, offered by the prieſt, as coming in place of thoſe ſacrifices. When we would remember the Lord's death in his ſupper, as the ratification of the new and everlaſting covenant with God, granting to that death the eternal remiſſion of ſins, and remembering our ſins and iniquities no more by any ſacrifice for them, he would preſent to our minds the offering made by his euchariſtiſing prieſt, an offering of memorial, bringing iniquity to remembrance, as often as it is offered to propitiate for ſin: and all the room he leaves for Chriſt's death is, to conſecrate the church, and this order of prieſts, to offer this ſacrifice for ſins continually, and to come to God by it. When we would remember Chriſt in his ſupper, as the true Melchiſedek, who needeth not daily, as the high prieſts of Aaron's order, to offer up ſacrifices, as having eternally perfected himſelf and all his people when he once offered up himſelf, and as being able to make that offering effectual, to ſave to all intents for ever all them that come to God by him, as their only Melchiſedecian prieſt, ſeeing he ever liveth to make interceſſion for them by that ſacrifice, which he once offered, and needs not repeat; he would turn our thoughts to an order of ſinful mortal prieſts ſucceeding him in his Melchiſedecian prieſthood, offering the propitiatory ſacrifice of bread and wine after him, and making interceſſion by their offering. And, in place of the true Melchiſedek, now a prieſt on his throne at the right hand of the Father, his bringing forth to us, under the inſtituted ſigns of bread and wine, as it were the remains of his ſacrifice of himſelf, which he once offered for a ſweet ſavour to God, that we may feaſt with God upon that ſacrifice, and be refreſhed in our ſpiritual warfare: he gives us a ſinful mortal prieſt, bringing forth that bread and wine, as a ſacrifice to God and offering to him for ſin, that we may conſume it wholly by eating, and ſo have no part in it with God, who always took

took ſome memorial of all the ſacrifices, wherein men partake with him, eating the remains.

And laſtly, when we would, according to the Lord's words in his ſupper, *my body and my blood*, remember him, as having come down from heaven in his incarnation to give his fleſh for the life of the world, and to die a bloody death as a ſacrifice, that we might live eternally by believing this, even as (John chap. vi.) the multitude was fed by the loaves, as Iſrael was fed by the manna that came down from heaven, and as the prieſt's meat and his living, and the living of thoſe that partook with him, was the ſacrifices of God; he would turn our minds from this to the deſcent of the power and efficacy of Chriſt's body and blood, from heaven, upon the bread and wine in the euchariſt, by the power of the Holy Ghoſt, to make it propitiatory, as offered to God by the euchariſtiſing prieſt, that we may eat bread and drink wine thus euchariſtiſed, and ſo live for ever by it.

And this, he would have us think, is wholly for the honour of Chriſt's original ſacrifice, which gives dignity to his euchariſtical ſacrifice and prieſthood. But, I dare ſay, all that is given to this is taken from that: and I can find nothing to which ſuch an order of prieſts, uſurping upon the prieſthood of the true Melchiſedek in this manner, can be more fitly compared, than the rebellion of Korah ſeeking the prieſthood of Aaron. What Moſes ſaid on that occaſion applies well in my view: —— "Ye take too "much upon you, ye ſons of Levi —— A ſmall thing un- "to you, that the God of Iſrael hath ſeparated you from "the congregation of Iſrael, to bring you near to him- "ſelf, to do the ſervice of the tabernacle of the Lord, "and to ſtand before the congregation, to miniſter, *N. B.* "unto them? and he hath brought thee near, and all "thy brethren the ſons of Levi with thee: AND SEEK "YE THE PRIESTHOOD ALSO?"

This is what occurred to me in reading the book you gave me: I have more to ſay, and may ſay it, when you have conſidered this; but I think this enough to trouble you with at once, and I am, *&c.*

Dundee, July 13. 1742.

LETTER

LETTER II.

SIR,

I Told you I had ſome more to ſay of Melchiſedek, and upon the ſixth chapter of the goſpel according to John; and here it is.

MELCHISEDEK.

THough the apoſtle, in his whole diſcourſe of Chriſt as the true Melchiſedek, ſpeaks not one word of the *bringing forth of bread and wine*, upon which Mr Johnſon builds ſo much; yet I ſhall ſuppoſe, that the true Melchiſedek does ſomething, in the ſupper, to his people, anſwerable to what was done by Melchiſedek when he *brought forth bread and wine*. But I make not this ſuppoſition to build any more upon it than the apoſtle does; but to ſhew that it is not capable to bear what our author would lay upon it. And, notwithſtanding this ſuppoſition, I am very far from being perſuaded, that Jeſus Chriſt exerciſed his Melchiſedecian prieſthood in the days of his fleſh, when he inſtituted his ſupper, and delivered it to his apoſtles, not yet knowing the intent of it; and left the pattern of it with them to be delivered to his diſciples in the churches, that they might obſerve it after his reſurrection and aſcenſion, in remembrance of his death as a thing paſt, and in remembrance of him as gone to the Father, and no more bodily preſent with them, till he come from heaven at his ſecond appearing.

It cannot appear to me, that he was exerciſing his Melchiſedecian prieſthood in the days of his fleſh; becauſe I ſee the apoſtle, Heb. v. plainly diſtinguiſhing the days of his fleſh, from the time of his conſecration as Melchiſedek, the author of eternal ſalvation to them that obey him; and from the time when it was ſaid to him, "Thou art my Son, to-"day have I begotten thee," (Pſal. ii. 7. with Acts xiii. 33.), and, "Thou art a prieſt for ever, after the order of "Melchiſedek." If we look to the prophecy whence this is taken, Pſal. cx. we ſee plainly it points to the time of his being ſet at the Father's right hand, to rule in the midſt of his enemies. Till then he was not a reigning prieſt, a prieſt on his throne, as the King of righteouſneſs, and the King of peace. And he was not immortal before his re-

ſurrection ; nor was he conſecrated before his death to bring his offering as high prieſt into the holieſt of all, not on earth, but in heaven. He had nothing to offer in that holieſt till he was ſlain ; he had not till then his hand filled with the offering that he preſented there, where, when he finiſhed his offering, he ſat down on his throne at the Father's right hand. See Heb. viii. 3. 4. While he was yet to die, he did not anſwer to the plain diſtinction the apoſtle makes betwixt the mortal prieſts of Aaron's order, and that high prieſt of Melchiſedek's order, who lives for ever to make interceſſion. Heb. vii. 8. "Here men that "die receive tithes ; but there he of whom it is witneſſed that he liveth ;" ver. 16. "Who is not made after the law of a carnal commandment, but after the "power of an endleſs life." Ver. 23. "And they truly were many prieſts, becauſe they were not ſuffered to "continue by reaſon of death : but this, becauſe he continueth for ever, hath an unchangeable prieſthood," *&c.* to the end of the chapter. Yea, the apoſtle tells us, Heb. viii. 1. that this is the ſum of what he had been ſpeaking concerning the prieſthood of Chriſt, after the order of Melchiſedek, "We have ſuch an high prieſt, who "is ſet on the right hand of the throne of the Majeſty in "the heavens ; a miniſter of the ſanctuary, and of the true "tabernacle, which the Lord pitched, and not man." He intercedes, by his own ſacrifice once offered, in heaven itſelf, now opened as the holieſt of all to the whole church of the New Teſtament, *the general aſſembly and church of the firſt-born*, the *whole family in heaven and earth* ; where all believers of all nations on earth, together with the ſpirits of juſt men made perfect in heaven, have acceſs to the Father, by one Spirit, through his blood, by a new and living way conſecrated for them through the vail ; that is to ſay, his fleſh : and ſo he is the *prieſt of the moſt high God*, POSSESSOR OF HEAVEN AND EARTH. The apoſtle ſpeaks not a word of any prieſtly action or offering of Chriſt in the days of his fleſh, but that which he made in the prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, when he learned obedience, being the Son, from the things that he ſuffered in the garden and on the croſs, when he was ſlain and his blood was ſhed ; and this is that ſame offering of himſelf that he brought as the high prieſt of the New-teſtament church into the holieſt of all ; where, being

made

made higher than the heavens, he exercises his Melchisedecian priesthood of which the apostle speaks: so far was he from accomplishing his Melchisedecian priesthood in the institution of his supper. And, if the authors of tradition make Christ's action in that institution, or what he then did, to be the exercise of his Melchisedecian priesthood, wherein, after his death, he is succeeded by many mortal priests; then let this stand as a most remarkable instance of their leading men off from the scriptures by their foolish unscriptural fancy.

The action of bringing forth bread and wine, is not the offering of it to God, but the bringing it forth to Abram and his company; yea there is no way to prove, that the bread and wine was the remains of a sacrifice, the memorial of which had been first offered to God, but this, that Melchisedek was a priest; and the priest's meat, that he was to give, or bring forth, to entertain men with, is sacrifice: for he lives upon the offerings of God. Yet this bringing forth of bread and wine, for the refreshment of Abram and his men, is an action as like a king as a priest: for thus we see David the king entertaining the people of Israel with the remains of the sacrifices, 1 Chron. xvi. 3. After he had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people: *And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.*

Now, say that what Melchisedek brought forth for the refreshment of Abram and his men, was the remains of a sacrifice he had made to God, by burning its memorial for a sweet savour to him, and that he made them eat and drink with his God in that which he brought forth to them; and say likewise, that Christ's action to the end of the world in his supper answers to this action of Melchisedek: what more can be made of it than this, that our high priest, who is made *higher than the heavens,* brings forth to us his broken body and shed blood, which he once offered a sacrifice to God of a sweet savour; that he brings this forth to us; under the symbols of broken bread and poured out wine, and so gives us his body and blood to feast upon with God by means of this sign of his institution, the eating of that bread and drinking of that cup? Here is no bringing of any sacrifice to God, but to us; even as Melchisedek, Gen. xiv. 18. is not bringing the bread and wine to God, making it a sacrifice to him: for, if that

was, it must be supposed to have been done before it was brought forth to Abram and his men to eat and drink. If Melchisedek offered it as a sacrifice to God, we know that Christ offered up himself once, and needs not repeat that offering: but that is not the action of Melchisedek mentioned in his history; the action there is only his bringing it forth to Abram and his company; and the silence of the scriptures is very considerable in this case. Now, he brought forth only bread and wine; wherein, if its memorial was burnt for a sweet savour, Abram's company had fellowship with the most high God, and with him the priest of that God. But Christ brings forth his own body and blood, as the true bread of God, and the wine that is of a sweet savour to him, under the instituted signs of bread and wine; and believers feast with God, and with him the priest, in the great thing signified: for they partake not with him of the symbols; they have no fellowship with God in the bread and wine whereof they partake with one another; because no portion of it is set aside to him, and he takes not any memorial of it; the whole is eaten and drunk by the communicants. If the Lord's supper then answer to this action of Melchisedek, there is no offering of a sacrifice there; but believers, who are blessed with faithful Abraham, are there refreshed in their spiritual warfare with the sacrifice which the true Melchisedek once made, when he offered up himself, and which he now brings forth to them to eat of it, and feast upon it with God and with him.

They who did eat sacrifices, were partakers with the God unto whom they were offered for a sweet savour: for, after he took his part, the memorial given to him on his altar and in his fire, the priests and the people had fellowship with him, and feasted with him in eating and drinking the remains; and so, in partaking of the altar, they had communication with the God to whom the sacrifices were offered on that altar as his food. God took some part of all the sacrifices of material things whereof the people or priests did eat: the memorial of the meat and drink offering was burned on his altar for a sweet savour; the blood sprinkled on his altar, and the inward fat burned there, as the food of the offering of the Lord made by fire, was his part of the peace-offerings; and in the passover itself, the blood sprinkled on the door-posts was to the Lord passing through the land, and he testified his acceptance of it by passing over their houses; and the inward fat, which was the Lord's,

and

and of which the Iſraelites could not eat throughout their generations, muſt be burned to him. The truth of this carnal and typical communion and fellowſhip with God, which was the neareſt approach that Iſrael after the fleſh made to God in the worldly ſanctuary, muſt be found in the ſacrifice of Jeſus Chriſt: and he himſelf intimates to the Jews how men are to have true communion with God by his ſacrifice, when he ſays, John vi. 57. *As the living Father hath ſent me, and I live by the Father; ſo he that eateth me, he alſo ſhall live by me.*

As the living Father hath ſent me. The Father's life and happineſs lies in the enjoyment of his own boundleſs perfection and glory that the Son had with him before the world began, even that ſame glory that he ſent the Son to manifeſt among men by his obedience to the death, the glory of his juſtice and mercy, and all the divine perfections manifeſted by the ſacrifice of Chriſt: ſo the living Father hath ſent him to bring his life near to man.

And I live by the Father. The Son, who lived with the Father as God from eternity, lives in his human nature by that ſame glory of the Father, as it is manifeſted by the ſacrifice of himſelf; and he was raiſed from the dead by that glory of the Father: ſo he lives by the Father as his prieſt. Accordingly he prays the Father, John xvii. 4. 5. *I have glorified thee on the earth, I have finiſhed the work which thou gaveſt me to do; and now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.*

So he that eateth me, ſhall alſo live by me. As Jeſus Chriſt the prieſt does not live by any bodily eating of his own ſacrifice, like the prieſts living by the ſacrifices; yet the truth of their eating of the ſacrifices of God is found in his living by the Father: even ſo our eating him, ſo as to partake with him in the divine life, or in the enjoyment of the divine glory manifeſted in his ſacrifice, and in his reſurrection from the dead by that glory, cannot be any bodily eating of his ſacrifice; but the truth of partaking with God, by eating of the ſacrifices, muſt be found in it. We cannot partake with Jeſus Chriſt, and ſo with his Father, in the divine life, or in the enjoyment of the divine glory, but as that glory is manifeſted to us in Chriſt, who came down from heaven to give this life to men; and in him it is manifeſted by the word of God to faith: ſo that it is by believing in Chriſt, the truth of the ſacrifices, that we have communion with Jeſus Chriſt, and by him with the

Father in the divine life: and this is the truth of the carnal communion with God by the fleshly eating of the typical sacrifices. And we see this true spiritual communion with God by faith described by Jesus Christ in his prayer to his Father, John xvii. 3. "And this is life eternal, that they "might know thee the only true God, and Jesus Christ "whom thou hast sent." Ver. 6. "I have manifested thy "name to the men whom thou gavest me out of the "world." — Ver. 8. "For I have given unto them the words "which thou gavest me, and they have received them, "and have known surely that I came out from thee, and "they have believed that thou didst send me." Ver. 20. "Neither pray I for these alone; but for them also which "shall believe on me through their word;" ver. 21. "that "they all may be one." — Ver. 25. "O righteous Father, "the world hath not known thee; but I have known thee, "and these have known that thou hast sent me." Ver. 26. "And I have declared unto them thy name, and will de-"clare it; that the love wherewith thou hast loved me, may "be in them, and I in them." This same communion with the Father and Son, by the Spirit of faith in God's word, is spoke of by the apostle in this manner, 1 John i. 2. 3. 4. "The life was manifested, and we have seen, and bear "witness, and shew unto you that eternal life which was "with the Father, and was manifested unto us. That "which we have seen and heard, declare we unto you, "that ye also may have fellowship with us; and truly our "fellowship is with the Father, and with his Son Jesus Christ. "And these things write we unto you, that your joy may "be full." As this communion with God, by the sacrifice of Christ, is the most glorious thing that can be thought of, it was worthy to be typified by the communion with God in the sacrifices of the Old Testament; and it was very *proper for our Lord to speak of it in a style borrowed from thence.*

JOHN, chap. VI.

Verse 26. 27. The multitude that was miraculously fed by Jesus, took him for the Messiah that was to come, according to the notion they had of that Messiah: for, seeing the sign that was wrought by him, they said, ver. 14. *This is of a truth that prophet that should come into the world.* And, ver. 15. Jesus withdrew from them, perceiving *that they would come and take him by force to make him a king.*

They

They ſought him till they found he was not on that ſide of the lake where they ate the loaves; and then took ſhipping, and came to Capernaum ſeeking for him. Jeſus obſerved what they propoſed by their great labour or work in ſeeking after him, that it was to make bread of him; and that they did not perceive the intent of the ſign wrought by him; and he propoſed to them a far greater end of following and ſeeking him; for that was their work: they were not working at their employments for bread, but ſeeking him for it over ſea and land. He tells them this work ſhould be for a better purpoſe than periſhing meat: for he ſays, *Ye ſeek me not, becauſe ye ſaw ſigns; but becauſe ye did eat of the loaves, and were filled. Work not, (i. e.* ſeek not me as you do for) *the meat which periſheth; but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you.* This ſhould have been the end of the work they were at in ſeeking him. Chriſt's miracles were ſigns, and his filling this multitude with the loaves, is here pointed out to them as a ſign of his being to give meat enduring to eternal life. The euchariſtiſed loaves and fiſhes, wherewith they were miraculouſly fed, was but periſhing meat, given as a ſign of everlaſting meat; which he tells them they ought to ſeek him for, and not for that periſhing meat: therefore this meat that endures to everlaſting life, can neither be bread and wine, nor any thing that nouriſhes this periſhing life, however euchariſtiſed and miraculouſly given; for that periſhes as the meat of the loaves.

He points out that meat of eternal life as a ſacrifice, when he gives this reaſon why he will give that meat, *For him the Father hath ſealed*, GOD: for this plainly refers to the graving of the name of God on the plate of the front of the high prieſt's crown, with the engravings of a ſignet or ſeal. As the typical high prieſt was ſealed with the name of God graved on his forehead, that he might bear the iniquity of the holy things of Iſrael, and that they might be accepted before the Lord, Exod. xxviii. 36. 37. 38.; ſo this true high prieſt was ſealed by the Father, when he ſent forth his Son made of a woman, and when that holy thing, that fleſh and blood, which was conceived by the power of the Holy Ghoſt in the womb of the virgin, became the fleſh and blood of the Son of God. Thus the true high prieſt is truly God. The high prieſt of the law was fit to bear iniquity, and make the holy things of Iſrael accepted, by having the name of God; and he was called God in a figure;

gure: but Jesus is fitted for the true priesthood by being really God, Immanuel, God with us. Now, as the priest's meat, that he has to give, is sacrifice, (for a priest lives upon the offerings of God), Jesus here signifies to the Jews, that he will make them eat of his sacrifice, and by that feed them to life eternal. And this will appear further by what he says, ver. 51. where he returns to this subject, after they had diverted him from it by what they had said of their working for life eternal, and of his feeding them as their fathers were fed by manna; for in that 51st verse he resumes this again that he says here concerning his *giving* this *meat*.

Ver. 28. When they hear of life eternal, in opposition to this mortal life, they think of no other way of coming at that, but by their working the works of God, or doing the deeds of their law: for, looking only for a secular and earthly Messiah, they expected no more from him as to life eternal, but that he would direct them in the observation of the law of God, and pray for them as a prophet, and that he would maintain and promote the obedience of it, with all the glorious power of his worldly kingdom. This multitude took him for that great prophet, and sought to take him by force to make him a king: and there is nothing more notour than that this was the notion of the Jews, which they held against the apostles, that, by their doing the deeds of their law, or working the works of God, they were to have eternal life. We need no more but Paul's testimony for this, Rom. x. 2. 3. 4. "For I bear them "[Israel] record, that they have a zeal of God, but not "according to knowledge: for they being ignorant of "God's righteousness, and going about to establish their "own righteousness, have not submitted themselves unto "the righteousness of God. For Christ is the end of the "law for righteousness to every one that believeth." Thus they speak in character, when they say to their prophet, *What shall we do that we might work the works of God?*

Ver. 29. Jesus opposes them in his answer, and satisfies their question the very same way his apostle did after him. He says, with reference to *the works of God* in their question, and not at all to *their work* of *seeking* and following him over sea and land, of which he spake before, *This is the work of God, that ye believe on him whom he hath sent.* Now, as faith or belief hath its efficacy, to any purpose for which it is required, from the truth or thing believed; this

this ſerved to lead the Jews, this leads us to conſider what is here to be believed as that by which we are to have eternal life. *On him whom God hath ſent*; hath ſent forth, made of a woman, made under the law, to fulfil all its righteouſneſs; on the Son of God, whom the Father hath ſent to work his works for eternal life, and who is the end of the law for righteouſneſs to every one that believeth. Thus, in place of working for eternal life themſelves, he bids them believe on him as the ſent of the Father to work the works of God, by which they might have eternal life; and as this that is propoſed to be believed, anſwers the whole demand of the law, this faith is the work of God in effect, and fully ſatisfies the queſtion about working the works of God for eternal life. It is a fixed point betwixt our Lord and the Jews, that eternal life was not to be obtained, but by working the works of God, or keeping the commandments. But as they found the great difficulty of working theſe works, and their great need of direction and aſſiſtance for working them; and did not perceive that it was utterly impoſſible for them, he bids them believe on him whom God had ſent to work them, and ſo they would have the works of God and eternal life in him on whom they believed. And this is all that Chriſt teaches them, in anſwer to their queſtion, to do for eternal life; which is indeed doing nothing: it is not ſo much as an endeavour to intitle ourſelves to eternal life, either by feeling or working; becauſe, on the contrary, it is giving credit to God, that Jeſus Chriſt his Son was ſent by him to do the whole that the law required for eternal life; and ſo it is the work of God. And this is the ſame thing that the apoſtles taught afterward with reſpect to the faith of Chriſt's reſurrection, as importing his having fulfilled the law, and obtained eternal life and ſalvation for all his people, of all nations, as the reward of his fulfilling it. Conſider Rom x. 4. 5. 8. 9. and Acts xvi. 30. 31.

Ver. 30. 31. When he ſpeaks of believing his miſſion, they, ſtill holding their own notion of the Meſſiah, and ſtill intent on the earthly life, require a ſign to make them believe his miſſion, and propoſe to him a ſign like manna, referring him to Pſal. lxxviii. 24. 25.

Ver. 32. 33. "In anſwer to this, Jeſus, agreeably to the intimation given in the 2d verſe of that pſalm, ſpeaks of the manna there mentioned as a parable, and tells them, that the bread intended there, is not the bread which Moſes

gave from heaven; for that is but the figure: the true bread under that figure, is that which his Father was now giving them from heaven; for, says he, *The bread of God is that which cometh down from heaven, and giveth life to the world.*

Ver. 34. They, not knowing this true bread, the truth of the manna, but conceiving it to be something far more excellent in the same kind, say, *Lord, always give us this bread.*

Ver. 35. 36. Jesus informs them, that he himself whom they saw, though they did not believe him to have come from heaven, is that bread of life; and he tells them, that he that cometh to him, *i. e.* he that believeth on him, shall never hunger nor thirst. This hunger and thirst cannot be that which is relieved by perishing meat; even as the bread that satisfies this hunger, doth not at all serve to maintain this mortal life, as manna did, but only an eternal life, which takes in the resurrection of the body, as in ver. 39. 40. and that supposes the dissolution or death of it. This hunger and thirst therefore must be the want of a right to eternal life, and the favour of God, wherein that life especially consists: and this is that great want that is supplied by Christ's coming down from heaven to give his flesh and blood for the life of the world. The Jews saw him who is the bread of life; but they could not come to him for life; they could not live by this bread, because they believed not that it came down from heaven: they did not believe that he, whom they saw, was the Son of God incarnate; and so they could not live by him; they could not live that life which is by the faith of the Son of God. The true bread, then, that the Father was giving them from heaven, *the bread of God*, is manifestly that same which these Jews had seen, even the flesh of the Son of man, while they believed not that he came down from heaven to give eternal life *. But it is no less manifest, that they had not yet seen the bread and wine of the eucharist: and so that cannot be what our Lord means here by the bread of God.

Ver. 37. 38. 39. 40. He shews how they that come to him, or believe on him, shall never hunger nor thirst. They were all given him of the Father, and therefore must come to him, and he will never cast them out; because it is the Father's will that sent him, that none of those given to him

* Compare Psal. lxxviii. 20. 21. 22. 23. 24. 25.

should

ſhould periſh for want of the bread of eternal life; and that every one who then ſaw him, and believed him to have come from heaven to give eternal life, ſhould have that life, and be raiſed up by him at the laſt day: and ſo they would never hunger nor thirſt.

Ver. 41. 42. The Jews verify what he had been ſaying of their unbelief, by their murmuring at him on account of his ſaying he came down from heaven. They ſaw him a man like other men; they knew his mother and ſuppoſed father: and *how*, ſay they, *is it that he ſaith, I came down from heaven?* It was the incarnation of the Son of God that they believed not; and this is the coming down from heaven that is ſpoke of here as the truth of the manna. It was upon the belief of this coming down from heaven that eternal life then turned: for this was the faith of his diſciples, in oppoſition to the multitude who left him, ver. 68. 69. "Thou haſt the words of eternal life; and we be-"lieve, and are ſure, that thou art that Chriſt the Son of "the living God." So they believed his coming down from heaven, and expected eternal life by him, and, for the ſake of that, cleaved to him: and to this day we live by his death, as we believe his blood to be the blood of God incarnate. We live by the faith of the Son of God, as the apoſtle ſays, Gal. ii. 20.

Ver. 43. 44. 45. 46. He ſhews theſe murmurers how it came, that they did not come to him, or believe on him. It is not natural to man to believe in Chriſt for eternal life, and the reſurrection from the dead; he has no principle in him naturally that can lead him to it. Yea, as man was originally made and framed for living the earthly life by his own obedience, ſuch is the bias of corrupted man (who has loſt that life by diſobedience) toward his own righteouſneſs, and ſo bent is he upon the earthly life that was originally annexed to that righteouſneſs, that he cannot believe on Chriſt for that eternal life from the dead, which is the reward of his righteouſneſs that the Father ſent him to work, till ſuch time as the Father draw him, againſt that bias, to Chriſt, by that ſame grace that ſent forth his Son made of a woman, and by that ſame power wherewith the Son will raiſe him up at the laſt day. This bias toward a righteouſneſs of our own, and toward the earthly life, was very manifeſt in this multitude, by what is before ſaid; and it was very agreeable to the *letter* of their law, annexing national happineſs in the good land to the national obedi-

ence, but very oppoſite to the *ſpirit* of that law, and to Chriſt, the end of it for righteouſneſs to every one that believeth. Nor was this peculiar to theſe Jews with whom the Lord is here converſing: it is common to them with multitudes, who, under the Chriſtian name, are ready to look on thoſe Jews as very blind, ſtupid, and carnal, when they read or hear of this paſſage; yea, Jeſus ſays, *No man can come to me, except the Father which ſent me draw him.* Now, he ſhews them, that the Father draws men to him by divine teaching; even that ſame teaching that was foretold by Iſaiah, chap. liv. 13. and Jeremiah, chap. xxxi. 34. as the common privilege of the whole New-teſtament church: ſo that every man, that heard and learned of the Father, cometh to Chriſt, or believeth on him, being thus drawn to him, being taught of God by the Son who hath ſeen him. Compare Matth. xvi. 16. 17. and Matth. xi. 25. 26. 27. The Jews, who murmured at his coming down from heaven, had not been taught of God, had not heard and learned of the Father by him who was of the Father, and had ſeen him; and ſo they came not to him, *i. e.* they believed not on him for life eternal. But his diſciples, who were taught of God, cleaved to him, ſaying, "Thou haſt "the words of eternal life; and we believe, and are ſure, "that thou art the Son of the living God."

Ver. 47. 48. 49. 51. He tells them plainly the meaning of eating the bread that came down from heaven to give life, *viz.* That he that believeth on him, hath everlaſting life, even as they who ate the manna, lived a temporal life by it in the wilderneſs. But he feeds not the mortal life, as did that type; he feeds to life eternal: for if he had been given for the ſuſtenance of the mortal life, he would not therein have excelled the manna: for if his people have hope in him in this life only, they are of all men moſt miſerable. The life that he ſuſtains, is another life, that endureth for ever; the life that he gives, he giveth for evermore.

And it muſt be obſerved here, that he tells the Jews, who had ſeen him who is the bread of God, that he had already come down from heaven; therefore this coming down from heaven cannot be underſtood of any deſcent of heavenly grace upon the bread and wine in the euchariſt: but as Jeſus himſelf, whom the Jews ſaw, was the living bread; ſo the coming down of this bread from heaven muſt be the incarnation of the Son of God, which was teſtified to them as a thing that had actually taken place in Jeſus, and they believed

believed not. He ſays, *I am the living bread which came down from heaven; if any man eat of this bread, he ſhall live for ever.*

And the bread that I will give, is my fleſh, which I will give for the life of the world.

He had been ſpeaking of himſelf as the truth of that parable and dark ſaying of old, concerning the bread given from heaven; and all his diſcourſe of that, was occaſioned by the propoſal the Jews made to him, of feeding them with bread, as their fathers were fed with manna. But now in theſe words he returns to what he himſelf had propoſed to them before, on occaſion of their following him becauſe of the loaves, and reſumes what he began to ſay, of his giving them meat that endures to everlaſting life: for he tells them here what that meat is that he had been ſaying he would give; ſo he ſays, *The bread that I will give, is my fleſh,* ην εγω δωσω υπερ της τε κοσμε ζωης. Thus he plainly ſpeaks of his fleſh as a ſacrifice, made by himſelf as prieſt, given to God by him for the life of the world; and ſo his fleſh, thus ſacrificed by himſelf, (not by another), is the meat enduring to eternal life that he, as the prieſt of God, gives to us. And when he ſpeaks, in the following verſes, of his blood as ſeparate from his fleſh, he plainly enough points out himſelf in his bloody death, as a ſlain ſacrifice to be feaſted on, as the truth of feaſting on the ſacrifices.

Ver. 52. This gives the Jews new diſturbance. They are uneaſy at the firſt mention of his being ſacrificed and dying for the life of the world, and of their being fed by that. *They ſtrove among themſelves, ſaying, How can he give us his fleſh to eat?* Their difficulty could not be, that one carcaſe could not ſuffice ſuch a multitude, much leſs the whole world; as Mr Johnſon would have it: for they ſaw by the miracle of the loaves, that the ſmallneſs of the carcaſe, and greatneſs of the multitude, could be no objection. They might indeed ſtrive among themſelves about being fed with the fleſh of a human ſacrifice; but the bone of contention, and the greateſt difficulty, that could not be overcome by the unbelieving Jews, was his death: for how could he be their leader and commander as the Meſſiah they looked for, if his fleſh was ſacrificed for meat to them? And certainly his death was always the great ſtumbling-block to the Jews, and nothing the leſs when it is ſet forth as a ſacrifice. For how could that ſtand with

their

their law concerning ſacrifices, and the Aaronical prieſthood? How could he then be the Meſſiah, and give them his fleſh in this manner to eat?

Ver. 53. But he inſiſts on the neceſſity of this, and affirms, in the moſt ſolemn manner, that their partaking by faith of the virtue of his bloody death as a ſacrifice, is as neceſſary to their having the only true life which is eternal, as their meat and drink could be to their temporal life. There is no other way of eating this meat of eternal life, in diſtinction from periſhing meat, but by *believing*, ſo much as once mentioned or pointed at in this whole paſſage: and as to *drinking*, it is expreſsly ſaid, ver. 35. *He that believeth on me, ſhall never thirſt.* And ſo this is the ſame thing that is ſaid, John iii. 36. *He that believeth not the Son, ſhall not ſee life.*

Ver. 54. And he declares, that his bloody death, as a ſacrifice, is as effectual to make every believer live the eternal life, and to raiſe him up at the laſt day, as meat and drink can be to ſuſtain the temporal life of him that eats and drinks: for, as truly as he is a living man who eats and drinks, he has eternal life, through Chriſt's death, who believes in him, and he will raiſe him up at the laſt day: *For he that believeth on the Son, hath everlaſting life*, John iii. 6. And whereas Jeſus had ſaid to theſe Jews, ver. 47. *Verily, verily, he that believeth on me, hath everlaſting life*, he here tells them, that this life everlaſting is by virtue of his death.

Ver. 55. Becauſe his *fleſh*, and his *blood*, ſeparate from it, and poured out in his death, is *truly meat* and *truly drink*; the true meat and drink offering; the truth of all the meat and drink offerings whereon the prieſts and all the people feaſted with God.

Ver. 56. And as meat and drink is incorporated with the body that is nouriſhed and lives by it, ſo is he united with all them that by faith partake of the virtue and efficacy of his bloody death as a ſacrifice: Eph. iii. 16. 17.— "to be "ſtrengthened with might by his Spirit in the inner man; "that Chriſt may dwell in your hearts by faith." 1 Cor. vi. 17.— "He that is joined unto the Lord, is one ſpirit." 1 John v. 10. 11. 12.— "He that believeth on the Son of "God, hath the record in himſelf:—— and this is the re- "cord, that God hath given to us eternal life; and this "life is in his Son. He that hath the Son, hath life;

"he

" he that hath not the Son of God, hath not life." See Rom. x. 8. 9. and 1 Theſſ. ii. 13.

Ver. 57. He points out the communion that they have with the Faher in the divine life, and with himſelf as the Father's prieſt, who believe in him, and live by his death, as the truth of the communion with God in the carnal ſacrifices. And of this enough was ſaid before.

Ver. 58. He declares that this his ſacrifice, his fleſh and blood, that brings the divine life to men, and gives them communion with God in his life, is *that bread which came down from heaven* when he was incarnated; and that the life this bread gives, is not temporal, as that ſuſtained by manna, which, though it came down from heaven in a ſenſe, could not perpetuate the life that it fed; but the life this meat gives, is eternal, and he that eateth of it ſhall live for ever: *Not as your fathers did eat manna, and are dead.* This eating differs as much from the fleſhly eating of the manna, as this eternal life differs from that fleſhly mortal life they had by eating it. Therefore this meat, this fleſh and blood, cannot be the bread and wine in the euchariſt; nor can the eating of it be the conſuming of that bread and wine, as Mr Johnſon ſays, by manducation: for that bread and wine was not then come down from heaven in any ſenſe; and it ſuſtains this mortal life, ſo far as it nouriſhes the body, and is incorporated with it; and thereby is but a ſign of the true bread that gives eternal life: and every one that eateth of that bread, and drinketh of that cup, as the fathers ate the manna, and drank of the rock, hath not eternal life, ſhall not live for evermore. Yea, theſe Jews, if they had then believed that he was come down from heaven to give eternal life, as did his believing diſciples, would at that time have had eternal life by him, though they could not yet eat the bread and wine in the euchariſt: for the virtue and efficacy of his death to come, for the redemption of tranſgreſſions that were under the firſt covenant, would have reached them, if they had believed that Jeſus whom they ſaw was the Son of God come down from heaven to give eternal life, as the believing diſciples did; even as the virtue of his death reached all who from the beginning died in the faith of him to come, as the *ſeed of the woman*, or that *ſeed of Abraham*, or the *Son of David*.

Ver. 59. 60. When many of his diſciples had heard all this, they ſaid, *This is an hard ſaying, who can hear it?* Is he then

then to be ſacrificed? Are men to live, not only by eating human fleſh, but drinking blood? and can they have no true life without it? Is his fleſh and blood to be ate and drunk, as the true meat and drink offering? Is it to be incorporated with theirs? Would this make them partakers of the divine life, and raiſe them from the dead? It is hard to think of living by the death of the Meſſiah! And, as to this eating his fleſh, and drinking his blood, who can underſtand it, or take it in any tolerable ſenſe?

Ver. 61. 62. 63. 64. Jeſus, ſeeing in himſelf that his diſciples murmured about this, ſaid to them, *Doth this offend you? If then ye ſhould ſee the Son of man aſcend up where he was before? i. e.* before he came down from heaven. If they ſhould ſee him aſcend into heaven, as he did in conſequence of his being ſlain; though this would demonſtrate, that he came down from heaven to give eternal life by his death; yet it would be full as inconſiſtent with their notion of the Meſſiah, as any thing he had ſaid about his death: and, as he would not be bodily preſent with them, and they could no more ſee him as they now did, their difficulty about living by eating and drinking his fleſh and blood would be no leſs. But he ſhews them their miſtake of his words on this matter that occaſioned their difficulty. "It is the Spirit that quickeneth; the "fleſh profiteth nothing: the words that I ſpeak unto you, "are ſpirit, and are life." They did not obſerve what was ſaid in the beginning of the pſalm to which they referred him when ſeeking bread from heaven: "Give ear, "O my people, to my law; incline your ear to the words "of my mouth. I will open my mouth in a parable; I "will utter dark ſayings of old, which we have heard "and known, and our fathers have told us." For here the Lord is accordingly ſpeaking to them in a parable, and ſignifying the way of eternal life by his death, in figures taken from the Old Teſtament. Now, in every parable, the figure or letter is the *fleſh*, and the meaning clothed with that figure, and hid under it, is the *ſpirit* that enlivens it, without which it is unprofitable, as a carcaſe without a ſoul. It is therefore the meaning of this *eating his fleſh* that gives eternal life. His words have a ſpiritual ſenſe, clothed with that figure of bodily eating, and ſo they give life to him that believeth; for they hold forth him come down from heaven to be ſacrificed for the life of the world: and he that believes this, ſhall as verily live eternally, through

through the efficacy of his death, as Iſrael lived in the wilderneſs by manna; and have as real a ſpiritual feaſt with God, as ever Iſrael had a fleſhly one on the ſacrifices; and be as verily fed in a ſpiritual manner to life eternal, as this multitude found their temporal life fed by the loaves. Theſe are all the figures uſed in this paſſage to ſignify our living by the faith of the Son of God, who loved us, and gave himſelf for us. And though the ſame thing be repreſented to us now in the inſtituted ſign of eating bread and drinking wine in the euchariſt, yet there is not one word in this whole paſſage that points to this ſign, of which the hearers could know nothing, while they knew all the other figures. The thing ſignified in the euchariſt, is the ſubject of our Lord's diſcourſe here; he ſpeaks of that ſelf-ſame thing that is now ſhewed to us in that action, and ſo far it can be applied to the euchariſt. But there is not one ſyllable in this whole chapter of giving or receiving, or of eating and drinking that bread and wine; yea, the bodily eating there is as unprofitable, without the ſpirit and ſenſe of it, as any eating that the Jews could be thinking of here. The Lord's ſupper is not complete without the thing ſignified, even the eating of Chriſt's fleſh and body, and drinking his blood, by faith. But, ſays our Lord to thoſe to whom he ſignified the ſame thing by other figures, *There are ſome of you that believe not.* And ſo they could not come into the ſpirit of his words, as thoſe who by faith beheld the glory of the Word made fleſh, and of his fulneſs received grace for grace; and ſo they could no more underſtand the ſpiritual eating than Mr Johnſon does. *I am*, &c.

Dundee, Auguſt 10. 1742.

A View of the HERESY of AERIUS.

Conſiſting of the following articles.

I. That a preſbyter differs not in order and degree from a biſhop.
II. That there is no Paſch remaining to be obſerved or celebrated among Chriſtians.
III. That faſts ought not to be prefixed to certain and ſtated annual days.
IV. That prayers are not to be poured out and made for the dead.

Non ſcripta negabo.

[Firſt publiſhed in the year 1745.]

PREFACE; or, Advertiſement concerning the Author.

THE author of this little book can never paſs either for a good man, or a wiſe man, in the place where he lives: nor indeed in any other place where riches are eſteemed goodneſs, and where cunning, and ſacrificing all things to the love of gain, are thought wiſdom.

He has no connection with any party of clergy ſtriving about the public leading in religion, having no intereſt in this world to purſue or contend for in connection with his religion; though, as a human creature, he muſt have ſome religion, and, as an animal, he muſt ſubſiſt and live on the earth.

Moſt of his ſtudy, for he is a ſort of ſtudent, has been ſpent in comparing Chriſtianity, in all the ſhapes wherein he could obſerve it appearing in the world, with the original draught of it in the ſciptures: and, as he evidently ſees the ſcriptures fulfilled in a general falling away from that, under the Chriſtian name, this ſerves much to confirm him in the truth of theſe ſcriptures of the apoſtles and prophets, on which the only true church is built, and which he can never enough value and regard, for the glorious character of God, the divine contrivance of ſalvation through the death and reſurrection of the Son of God, the excellent character of Jeſus Chriſt, and of his true followers in the faith, and the agreeable order wherein he would have them

them to follow him unto eternal life, as the captain of their ſalvation made perfect through ſufferings.

He has conceived an unconquerable averſion to the character of all the ſorts of thoſe men whoſe buſineſs it is to adapt this glorious revelation to their intereſts in this life, and eſpecially to make it ſubſervient to their honour and glory in this preſent world. He ſees them led by a principle, which, while it governs them, muſt form them into a deſperate averſion from being as low and contemptible in this world, as Jeſus Chriſt, his true goſpel, and his kingdom, always was, and ever will be, to the end of the world.

While he laughs at all the pretences whereby theſe impoſe, perhaps, on themſelves, and, moſt certainly, on the Chriſtian world that follows their ways; he laughs no leſs at thoſe merry fellows, who can gravely think that they are ridiculing true Chriſtianity, when they ridicule the clergy. The attentive narrow obſervation he takes of the clergy under their maſk, cannot hinder him from taking notice of the pitiful grimace of thoſe fine gentlemen who, neglecting altogether that proper inſtinct of man by which alone he is capable of correſponding with his Maker, are ſtrutting in the airs of maſters and patrons of a reaſon and virtue whereby it is impoſſible to diſtinguiſh them from the brutes. And, whereas they pretend to be the votaries of right reaſon and true virtue, in a grinning ſneer at the word of faith which the apoſtles preached, he has been forced to ſee them, by ſeveral inſtnaces, the moſt unreaſonable and the moſt vitious of mankind.

The following lucubrations on Aerius ſhew that he reads a little; and it cannot be denied, that he puts pen to paper too. But, as he is far from doing this to pleaſe, or to make himſelf agreeable to any party of men in the world, he is ready alſo to laugh even at his friend, that would adviſe him to ſpare his pains in a way wherein he loſes himſelf, and wherein he is not capable to recommend himſelf to any ſort of men of ſenſe or taſte; for it is very ridiculous, to tell one that labours to pleaſe himſelf, and is accordingly pleaſed, that he loſes his labour: and, if he be much diverted with the fault that all ſorts of men find, in their turn, with what he writes, and, when that cannot be handſomely gainſaid, with his manner of writing, he thinks it not quite friendly to grudge him this ſame diverſion.

A View of the HERESY of AERIUS.

INTRODUCTION.

Giving a short history of Aerius, and a large account of the use of the word heresy, *in order to see how it should be applied to his way.*

EPIPHANIUS, bishop in Cyprus, who died in the year 402 or 403, is reckoned among the writers of the fourth century. He wrote a history of all heresies, with a large confutation of them, to the number of eighty. And, in this long list of heresies, that of Aerius stands the 75th in number. This great work of Epiphanius seems to have been begun in the year 374, and ended about the year 376.

Aerius, whose name distinguishes this 75th heresy, had been a companion, in the monastic way, to one Eustathius; who, upon his being made bishop of Sebastia in Pontus, made Aerius a presbyter, and gave him the charge of a house there, for receiving and entertaining poor strangers. This Eustathius, having at first adhered to the Nicene faith, became afterward an Arian and Macedonian heretic. And Aerius, after very sharp contentions with him, separated from him; accusing him, to all, of covetously usurping to himself the whole dispensation of the church's money. Having in this manner given up with his old comrade and his bishop, he drew a great multitude of men and women after him, and obstinately maintained four great errors, as Epiphanius accounts them, which make up the whole Aerian heresy.

Before we enter upon a particular consideration of these, it will not be improper to inquire a little into the sense and meaning of the word *heresy*; that, if possible, we may have a just notion of the character *heretic*, as it has been fixed upon this Aerius. And, because this word is used in scripture, and taken from thence, it cannot be thought amiss to observe, in the first place, how it is applied there.

In the New Testament, the word *sect* stands frequently, in our translation, for *heresy*. And some are of opinion, that it is a word used indifferently, sometimes in a good sense, and sometimes in a bad. But, whereas the apostle places *heresies* simply among *the works of the flesh*, in opposition

poſition to *the fruit of the Spirit*, it may be obſerved, that the word *hereſy* is not applied in the ſcripture to ſignify a thing eſteemed good by them who uſe it; for, whatever ſort of men be there found uſing it, they always apply it to what is evil in their account: as, when a writer of the New Teſtament mentions *the hereſy of the Phariſees*, and *the hereſy of the Sadducees*, we may know he looked on both theſe as ways of the Jewiſh religion, contrary to the doctrine of Moſes and the prophets, and oppoſite to the ſpirit of their writings, which the apoſtles conſtantly appealed to, againſt them, as the true ſtandard of their religion; even as the Lord bade his diſciples *beware of the doctrine of the Phariſees and of the Sadducees*. And, when Paul commends his teſtimony concerning Jeſus to King Agrippa, from his known character amongſt the Jews, as having been very oppoſite to the truth that he now teſtified, and as ſhewing that his teſtimony was far from being influenced by any preconceived prejudice at the Jews or their religion, even in that way of it that was moſt oppoſite to Chriſt; and therefore ſays, *After the moſt ſtraiteſt hereſy of our religion, I lived a Phariſee;* it is manifeſt, he then had ſuch a view of a Phariſee, as a thorough Proteſtant has of a Jeſuit.

And, on the other hand, when the Jews applied the name *hereſy* to the Chriſtian way of religion, they looked on that way as very odious: for we muſt know, that Chriſtianity itſelf paſſed under this name by the authority of the Jewiſh church. The high prieſt, and the preſbyters of that church, called Paul *a ringleader of the hereſy of the Nazarenes*, by the mouth of their orator, accuſing him before the Roman governor. And, in his anſwer, it is plain, he takes not with the name *hereſy*, which they faſtened upon his way of religion, while he takes with the way which they called *hereſy*, and vindicates himſelf, in theſe words, to the governor, before whom they accuſed him: "But this I confeſs unto "thee, that after the way which they call hereſy, ſo wor- "ſhip I the God of my fathers, believing all things which "are written in the law and the prophets: and have hope "towards God, which they themſelves alſo allow, that "there ſhall be a reſurrection of the dead, both of the juſt "and unjuſt. And herein do I exerciſe myſelf, to have "always a conſcience void of offence toward God, and to- "ward men." Though all this that he ſaid in his own vindication was true, it did not in the leaſt clear him, to the rulers of the Jewiſh church, of the charge of hereſy, ſo juſtly

juſtly due, in their account, to the way wherein he worſhipped the God of his and their fathers. And ſo the way of Chriſtianity paſſed currently under that ſame name, that Paul publicly refuſed, among all the Jews throughout the world. For, when he came to Rome, he found himſelf alſo a heretic there; where the Jews ſaid to him, "We de-"ſire to hear of thee what thou thinkeſt: for, as concern-"ing this hereſy, we know that every where it is ſpoken "againſt." The Jews throughout the world looked on Chriſtianity as a way of religion eſtabliſhed on principles contrary to the univerſal tradition of the only church of God upon the earth, which he had avouched in the moſt ſolemn manner to be his church, in diſtinction from the reſt of mankind, and to which he had committed his oracles; as the Chriſtians themſelves alſo allowed, while they oppoſed a tradition handed down to them, together with theſe oracles, by that ſame church; a tradition as ancient at leaſt as the completing of the ſcripture-canon, or they could not tell when or how it commenced: and, at the ſame time that they received the ſcriptures of Moſes and the prophets from the church, they rejected the church's interpretation, and followed a new gloſs of theſe ſcriptures, concerning the Meſſiah and his kingdom, contrary to their common ſenſe, eſtabliſhed by the authority of all the holy and learned rabbies and fathers of the church; a gloſs that led them, in oppoſition to this, to acknowledge a crucified man as the great Meſſiah, and to worſhip him as God, glorying in his croſs, as the end of the law for righteouſneſs to every ſort of men that believed in him; and, being but a few of the moſt ignorant and contemptible of the Jewiſh people, aſſociated with as many of the uncircumciſed nations, even the vileſt of them, as they could perſuade to believe, as they did, in the crucified Jeſus, and obey his precepts, they called themſelves the church of God, the kingdom of the Meſſiah, and fellow-citizens, in a heavenly Jeruſalem, with all the ſaints who, they ſaid, died of old in the faith of their Chriſt to come; and, at the ſame time, pronounced the Jewiſh church and nation, with all who would not be perſuaded to believe as they did, ſlaves of Satan, enemies to God, and objects of his wrath. This was the view the Jews had of Paul's way of religion, when they called it hereſy; not doubting but it was good ſervice done to God, not only to excommunicate, but alſo to kill him: and therefore, when he was reſcued from the mob, the high prieſt

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and the preſbyters, the rulers of the church, came down to Ceſarea to ſeek his death from the Roman governor, before whom they accuſed him as *a ringleader of the hereſy of the Nazarenes.*

Again, we ſhall find the apoſtles, who were themſelves called heretics by the Jewiſh church, applying the name *hereſy* to any way of the Chriſtian profeſſion that men choſe to themſelves, oppoſite to the doctrine which they taught by commiſſion from the Lord Jeſus Chriſt, and calling them heretics, who, under the Chriſtian name, cauſed diviſions and offences among Chriſtians, contrary to the apoſtolic doctrine, chuſing to themſelves ways of Chriſtianity that were oppoſite to *the unity of the faith*, or to that *unity* which Jeſus would have to lie in *believing on him through the word of his apoſtles.* And ſo Paul places *hereſies* amongſt *the works of the fleſh*; and ſpeaks of hereſies to the Corinthians, ſome of whom were beginning to ſay, *That there is no reſurrection of the dead*, contrary to the goſpel which he delivered to them and they received. He ſays to them, "When ye come together in the church, I hear that there "be ſchiſms among you; and I partly believe it. For there "muſt be alſo hereſies among you, that they which are ap- "proved, may be made manifeſt among you. When ye "come together therefore into one place, it is not to eat "the Lord's ſupper."

As we ſee the famous word *ſchiſm* here uſed to ſignify an evil, not the very ſame with that which is intended by *hereſy*, it will be eaſy to obſerve, that it has happened to the word *ſchiſm*, as to moſt other ſcripture-names which are not applied, in common uſe now, to point out the ſame things to which the ſcripture applied them: for *ſchiſms* here cannot be taken to ſignify ſeparations of communion, but diviſions in the ſame communion, factions and parties among them who were coming together in one place to the Lord's ſupper; by which they were rendered unfit to eat it, and by reaſon of which their coming together was unto condemnation. And any man may perceive this to be a quite different thing from ſeparate communions.

But, as to the apoſtolic uſe of the word *hereſy*, we may have ſome notion of it from a direction that Paul gave to his miniſter the evangeliſt Titus, while he was executing a commiſſion for him in Crete. After he had given him a ſhort ſum of the doctrine of faith, which he would have him to affirm conſtantly, commending it to him as the ſource

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and ſpring of *good works*, and as *good and profitable to men*, bidding him, at the ſame time, *avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law*, as *unprofitable and vain*; he then ſays to him, *An heretical man, after the firſt and ſecond admonition, reject; knowing that he that is ſuch, is ſubverted, and ſinneth, being ſelf-condemned.* By what he was juſt ſaying of queſtions and ſtrivings about the law, in oppoſition to *the faithful word* which he had been commending to Titus, we may underſtand him to be here pointing at the Judaiſers, or *them of the circumciſion* (as he had called them) who, under a profeſſion of Chriſtianity, gave ſo much diſturbance to the apoſtle's miniſtry every where, cauſing diviſions and offences among Chriſtians, contrary to *the word of faith* which he preached. And ſo it is a man of this ſort that he here calls *heretical*, giving order for his *rejection* from the Chriſtian communion, *after the firſt and ſecond admonition*; with this reaſon for it, That it is manifeſt, ſuch a man is *ſubverted*, or turned off the hinge of Chriſtianity, off the foundation of the apoſtles and prophets, and turned out of that one way wherein all thoſe walk who believe in Chriſt through the word of his apoſtles; and that *he ſinneth*, or treſpaſſes upon the divine authority in the Chriſtian revelation, to which he profeſſes ſubjection, and ſo *is ſelf-condemned*: for there is a chain of Chriſtian truth, a connection in the words of faith; ſo that he who, under a profeſſion of the faith, ſets himſelf againſt any of theſe words, may be condemned out of his own mouth. He may be condemned, in going about to deny a part of the truth, by the part of it that he confeſſes; in like manner as thoſe in Corinth, denying the reſurrection of the dead, ſtand condemned in that denial, by their own confeſſion of Chriſt's reſurrection, without which they could have no pretence to the Chriſtian name. And further, a man that would pervert the goſpel, muſt have his mind corrupted from the ſimplicity that is in Chriſt, and cannot have his own conſcience teſtifying of that ſimplicity and godly ſincerity in him wherewith the apoſtles preached the goſpel, and true Chriſtians profeſſed it from the beginning; and ſo, under a profeſſion of faith and of charity, or the love of the truth, he muſt be conſcious of a diſlike of the truth which he labours to pervert, and of a diſaffection to them who are of that truth. Therefore Paul ſets our being *carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs whereby they lie in wait to deceive*, in oppoſition

oppoſition to *ſpeaking the truth in love*. And Peter ſpeaks of *falſe teachers among* Chriſtians, *who privily ſhall bring in*, or ſlily introduce, *hereſies of deſtruction*.

The apoſtles plainly foretold a general apoſtaſy among Chriſtians from the doctrine which they taught, and from the Spirit of Chriſtianity, under a form of it, conducted by falſe teachers, much like thoſe cauſers of diviſions among Chriſtians, contrary to their doctrine, in their own time, who adulterated the word of faith, by mixtures of the Jewiſh tradition, and of the philoſophy of the Greeks; and ſo, profeſſing to believe the goſpel, perverted it, and made it as another goſpel. This was changing the truth of God into a lie: and therefore the apoſtles called theſe firſt perverters of the goſpel, *liars* and *Antichriſts*, as oppoſing Chriſt in the name of Chriſt. And they pointed out theſe liars and Antichriſts, as the forefathers of *that* grand *Antichriſt* to come after them, whom they called *a liar*; becauſe, *having a form of Chriſtianity denying the power of it*, is the moſt damnable of all lies. Therefore Paul repreſents that man of ſin as oppoſing God, ſitting in his temple, where he exalts himſelf; and he ſays, his "coming is with all power, "and ſigns, and wonders of a lie, and with all deceiveable-"neſs of unrighteouſneſs, in them that periſh; becauſe "they received not the love of the truth, that they might "be ſaved. And for this God ſhall ſend them the energy "of error, that they may believe a lie," *i. e.* believe a perverted goſpel, ſuited to their taſte who received the truth without the love of it. In the view of this great perverſion of the goſpel, the apoſtles wrote their goſpel to them *who know the truth, and that no lie is of the truth*; and commend their inſpired writings, together with the prophetic word of the Old Teſtament, whereof theſe writings are the only public authentic interpretation, to their moſt careful ſtudy and obſervation, as the only rule and ſtandard of Chriſtian religion; by cleaving to which, they ſhould be kept from the general ſeduction that was to prevail upon all thoſe who receive not the love of that truth, which is only to be found pure and entire in theſe writings. The apoſtle Peter writes plainly to this purpoſe in words that may be here read.

"I will not be negligent to put you always in remem-"brance of theſe things, though ye know them, and be "eſtabliſhed in the preſent truth.—Moreover, I will en-"deavour, that you may be able, after my deceaſe, to

" have theſe things always in remembrance. For we have " not followed cunningly-deviſed fables, when we made " known unto you the power and coming of our Lord Je- " ſus Chriſt, but were eye-witneſſes of his majeſty. For he " received from God the Father, honour and glory, when " there came ſuch a voice to him from the excellent glory, " This is my beloved Son, in whom I am well pleaſed. And " this voice which came from heaven we heard, when we " were with him in the holy mount. And we have the pro- " phetic word the more firm; whereunto ye do well that " ye take heed, as unto a light that ſhineth in a dark " place, until the day dawn, and the day-ſtar ariſe in your " hearts: knowing this firſt, that no prophecy of the ſcrip- " ture is of any * private interpretation. For prophecy came " not in old time by the will of man: but holy men of " God ſpake moved by the Holy Ghoſt. But there were " falſe prophets alſo among the people, even as there ſhall " be falſe teachers among you, who privily ſhall bring in " hereſies of deſtruction, even denying the Lord that bought " them, and bringing on themſelves ſwift deſtruction. And " many ſhall follow their deſtructions, for whom the way " of the truth ſhall be reproached. And in covetouſneſs " ſhall they with feigned words make merchandiſe of you. " —— This ſecond epiſtle, beloved, I now write unto you; " in both which I ſtir up your pure minds by way of re- " membrance: that ye may be mindful of the words which " were ſpoken before by the holy prophets, and of the " commandment of us the apoſtles of the Lord and Sa- " viour. —— As our beloved brother Paul, according to " the wiſdom given unto him, hath written unto you; as " alſo in all his epiſtles, ſpeaking in them of theſe things: " in which are ſome things hard to be underſtood, which " they that are unlearned and unſtable wreſt, as alſo the " other ſcriptures, unto their own deſtruction. Ye there- " fore, beloved, ſeeing ye know before, beware leſt ye alſo, " being led away with the error of the wicked, fall from " your own ſtedfaſtneſs."

When we read this, it may put us in mind of the words

* Such an interpretation as the Jewiſh church gave the word of prophecy by their own will, is here called *private*, in oppoſition to the public authentic interpretation that the Holy Ghoſt gives that prophetic word in the New-teſtament revelation, which confirms it. And ſo the ſcripture interprets itſelf.

of

of Moſes, when he made an end of writing the words of the law in a book. He commanded the Levites, ſaying, "Take this book of the law, and put it in the ſide of the "ark of the covenant of the Lord your God, that it may "be there for a witneſs againſt thee. For I know thy re-"bellion, and thy ſtiff neck: behold, while I am yet alive "with you this day, ye have been rebellious againſt the "Lord; and how much more after my death? —— For I "know, that after my death ye will utterly corrupt and turn "aſide from the way which I have commanded you."

The ſcriptures of the Old Teſtament, containing the words which were ſpoken before by the holy prophets, were the only rule of religion for the Jews in the time of our Lord, when he came to give them a new revelation, according to theſe ſcriptures, to which he conſtantly appealed from their tradition. The Holy Ghoſt interprets theſe ſcriptures in the new revelation, that is contained in the ſcriptures of the New Teſtament, ſetting forth the commandment of the apoſtles of the Lord and Saviour. And theſe ſcriptures of the Old and New Teſtament, thus taken together, are, according to the apoſtle Peter, the only rule of Chriſtian religion, after the deceaſe of the apoſtles. And in like manner as the ſcriptures of Moſes and the prophets were kept among the Jews amidſt all their corruptions, and appealed to by the Lord and his apoſtles, juſt as the Jews then had them, in oppoſition to their corrupt interpretation, which they had by tradition from their fathers; even ſo what Peter ſays, moſt plainly ſuppoſes, that the apoſtolic ſcriptures would be kept after their death always among Chriſtians, in midſt of all their corruptions, as a witneſs againſt them: and that ſuppoſition is now manifeſt in fact. And, though he ſays, ſome things in theſe ſcriptures are hard to be underſtood, and liable to be wreſted by thoſe who are not taught of God, nor eſtabliſhed in the faith; yet he gives theſe ſame ſcriptures, in place of the deceaſed apoſtles, to preſerve true Chriſtians from being led away with the error of the wicked, and to guard them againſt the generally prevailing ſeduction of falſe teachers, privily bringing in hereſies of deſtruction; which he foretells would take place after their deceaſe.

The hereſies therefore of which the apoſtles ſpake among Chriſtians, muſt be thoſe ways, in the profeſſion of Chriſtianity, wherein they have deviated from the way of truth, as it is ſet forth in the apoſtolic ſcriptures, following

teachers perverting the goſpel. And, to cauſe diviſions among Chriſtians, contrary to the apoſtolic doctrine, as they delivered it to the firſt Chriſtians while they lived, or as it is left written in their ſcriptures after their deceaſe, is to be a heretic in the apoſtolical ſenſe: and this makes men liable to the deſtruction that they have connected with *hereſy* in their writings.

But it is a quite different uſe of the word *hereſy*, to apply it to deviations from any forms or ſtandards of Chriſtian doctrine compoſed by uninſpired men, according to the moſt prevailing and univerſal tradition, and according to the art of the diſputers of this world, in their oppoſitions of ſcience, and eſtabliſhed by the authority of the church as teſts of truth and error. Theſe forms of faith, contrary to their profeſſed deſign, have ſerved to lead men away from attending, as they ought, to the ſcriptures of the apoſtles, and have cauſed manifold diviſions and offences among Chriſtians; who will never be united in any one of them; while all true Chriſtians, who believe in Chriſt through the word of his apoſtles, muſt only be united, as Chriſt would have them, by means of that word; which is not to be found pure and entire but in their writings. The apoſtles could have no regard to theſe uninſpired forms of faith and ſtandards of Chriſtian religion, when they gave their own writings as the ſtandard, in oppoſition to all the hereſies of deſtruction that ſhould be ſtily introduced after their deceaſe. And, if we would faſten the name of hereſy upon a deviation from any other form of ſound words or ſtandard of Chriſtianity, but what we have in their ſcriptures, we ſhall not find any ſuch uſe of the word *hereſy* in the ſcripture, except that ſame uſe which the Jews made of it, when they applied it to Chriſtianity, and called the way of Chriſt a hereſy.

After the death of the apoſtles, the name *heretic*, among Chriſtians, in the ſecond century, was applied, much in the ſame way as the apoſtles had applied it, to thoſe who corrupted the doctrine of the goſpel by the Jewiſh tradition, and by the philoſophy of the Gentiles: and they were rejected by the Chriſtian churches, and confuted from the ſcriptures of the apoſtles and prophets, which they kept, and from tradition, among thoſe who had ſeen the apoſtles, only in ſo far as agreeing with theſe ſcriptures; while heretics, in place of the falſe apoſtles that troubled Chriſtians in the apoſtles time, were troubling them with falſe goſpels,

act-

acts, epiſtles, and apocalypſes, forged and vented by them as apoſtolic ſcripture. And, even in that ſecond century, ſome philoſophers, becoming Chriſtians, began to uſe their philoſophy in the explication and defence of the goſpel, ſtudying to adorn it with the ſpoils of the Heathen philoſophers, and to ſet it off to the world in that dreſs; which ſerved at laſt to turn the ſimple word of faith into a ſcience, and the plain form of ſound words, that was taught by the apoſtles, and left in their writings, into a ſyſtem ſuited to the oppoſitions of ſcience falſely ſo called: ſo that, however well it might be intended at firſt, it really tended to corrupt the minds of Chriſtians from the ſimplicity that is in Chriſt; and ſo it did at laſt.

But, when tradition came to be joined with the acknowledged ſcriptures of the apoſtles and prophets, as the rule of Chriſtian religion, as it was in the end of that ſecond century, when another generation aroſe, that knew not the apoſtles, when they had long quiet in the reign of Commodus (by means of his whore Marcia) and in the firſt ten years of Severus, and when they grew to a conſiderable party of men in the world; then, whoever oppoſed and rejected the prevailing tradition, came at length to be rejected as a heretic, as they who cauſed diviſions contrary to the apoſtolic doctrine in the ſcriptures. And then it was, that the uſe of the word *hereſy* among the Jews, as it had been by them applied to Chriſtianity, took place again among Chriſtians; ſo that any who took a different way, in the profeſſion of Chriſtian religion, from the eſtabliſhed interpretation of ſcripture, or from the prevailing tradition, came at laſt to be rejected as a heretic. Even in that time, Victor biſhop of Rome, with a ſynod of weſtern biſhops, reſolved to reject the Aſian biſhops, for keeping Paſch on the 14th day of the moon of March, contrary to a tradition that he pretended to have handed down to him from Peter and Paul, by a lineal ſucceſſion of Roman biſhops keeping Paſch always on the Lord's day; while the Aſian biſhops perſevered obſtinately in their practice, pleading as ſtrongly a tradition they pretended to have from the apoſtle John, who died amongſt them long after the martyrdom of Peter and Paul. It is true, this is commonly called but a *ſchiſm*; yet, when tradition was thus joined to the ſcripture, by the conſent of contending parties, as the rule of the Chriſtian religion, it begat the Jewiſh uſe of the

the word *hereſy* among Chriſtians: and, in this ſenſe, the church of Rome applies it to all Proteſtants to this day.

Now, to put an end to this tedious hiſtory of the name *hereſy*, and apply what has been ſaid of the uſes of that word to our purpoſe, we ſhall ſoon ſee, that Aerius muſt be looked on as a heretic, only in this laſt uſe and application of that name. He ſeems indeed to have been obſtinate in his way; and, as Epiphanius informs us, multitudes both of men and women followed it; and if there were no biſhops in his train, we may come to find a reaſon for that. But his errors cannot be traced up to theſe old ſprings of hereſy, philoſophy and tradition. Nor will it be eaſy, without the help of tradition, to fix upon him the charge of departing, in any one of his four points, from the ſcriptures of the apoſtles. He became a heretic, by deviating from the ſtatutes of the church: for Epiphanius convicts him of hereſy, even where he ſays with the ſcripture, by his forſaking the law of his mother the church. For, in the fourth century, when Aerius lived, there happened a vaſt alteration in the ſtate of the church; Chriſtianity then becoming (againſt its genius) the religion of the Roman empire, and, as much as was then poſſible, adapted to the ſtate of that grand kingdom of this world. The church, being animated by its genius, had many ſtatutes that could not be ſeen in the apoſtolic ſcriptures, which were calculated for ſtrangers and pilgrims on the earth; though not a few of theſe ſtatutes pleaded a foundation in oral tradition from the apoſtles: for many things had concurred to pave the way for this great alteration, and to prepare the church for it, long before it came. Now, Aerius appeared to Epiphanius pleading the inſtruction of his father in the ſcriptures, againſt the laws of his mother the church, handed to him by old tradition, and contained in the canons of her ſynods: and ſo he fell into a hereſy; which is wholly ſummed up in the four following heads.

The four errors laid to the charge of Aerius by Epiphanius, who entered him into the liſt of heretics.

I. *A preſbyter differs not in order and degree from a biſhop; but he who is a preſbyter, is called a biſhop; in as far as, in any one act, wherein he is choſen by the preſbytery, he preſides in the congregation; becauſe, in the church, nothing ſhould be done or carried on confuſedly.*

II. *There*

II. *There is no Pasch remaining to be observed or celebrated among Christians.*

III. *Fasts ought not to be prefixed to certain and stated annual days and solemnities; such as, the fast of Lent, and of the week before Pasch.*

IV. *Prayers are not to be poured out and made for the dead.*

For these four negatives offered by Aerius to the prevailing religion of his time, he has been spoken against as a heretic; and some who have happened, in later ages, not to differ from him in these, have been reproached with him as their only forefather among the ancients: yet this shall not hinder us from inquiring what we should think of them, any more than the name of *heresy*, and common bad fame, frighted the Jews at Rome from inquiring what should be thought of Christianity. Let us then view them in the order wherein they have been laid down; and they naturally cast our thoughts into the four following chapters.

CHAP. I.

Of the sameness of Bishop *and* Presbyter.

SECT. I. *Shewing what might move Aerius to this way of thinking, in the time when he lived.*

WHen the difference of the bishop in order and degree from the presbyter, established by long custom among suffering Christians, was found so very agreeable to the change, in the situation of Christianity, that happened in the time of Aerius, to the great joy and satisfaction of all that wished its prosperity in the world; it may be considered how Aerius could be led into his way of thinking against it, and what should move him to oppose it with so much zeal even in that time.

Heretics, we know, if nothing else can be laid to their charge, are always suspected of pride and ambition in some shape or other. And it is very true, that Aerius was but a presbyter; and no more was Jerom, who, in the following century, talked a little in the same way. It is very possible, they might both have thought and spoke otherwise,

wife, if they themfelves had been bifhops. Yea, it has been infinuated, that this branch of the herefy of Aerius did fpring out of a difappointment of his hopes of being made bifhop of Sebaftia, in the room of the depofed Euftathius; with whom, Epiphanius informs us, he had contended very fharply.

But it was very poffible for Aerius, without this ambition, to have fallen into that fame odd way of thinking in the very time when he lived, by comparing the ftate of Chriftianity which was before his eyes, with the original draught of it in the apoftolic fcriptures; for which he feems to have had a very great regard. And this is what any man may do at any time. But the difference of bifhop and prefbyter appeared, in the time of Aerius, with fo much of another face from what it did before Conftantine, as was fufficient to awaken his attention to that fame fubject particularly. Indeed that difference had been made long before; and, in the time of Cyprian, if we may judge of the common practice by his writings, it was carried pretty far. But, even then, it lay under feveral limitations; which, being fet afide in the fourth century, made it have a quite different appearance: fo that one who could have borne with it before, might now declaim againft it, as did Aerius; and get a hearing too, as he did, among Chriftians.

For, in Cyprian's time, the bifhop's charge was a flock, only, of Chriftians made fo by teaching, called out from the world, and called together by the gofpel, to profefs the faith and hope that is in Chrift Jefus, and to keep his new commandment, of love to one another as difciples, whereby all men fhould know them to be his difciples, and for that hated and perfecuted by the world. They then baptized none but difciples, reckoning their infants with them: for it had not yet come into their heads, to pervert the Lord's commiffion to his apoftles, to make difciples of all nations by teaching, and to baptize the difciples, by turning it into a commiffion to make difciples by baptifm.

And the whole flock, whereof the one bifhop was then paftor, was but one congregation of Chriftians, ufing one and the fame eucharift, or coming together in one place to eat the Lord's fupper; becaufe then it was as irregular to have what they called more than one altar in one church, as to have more than one bifhop. And, by the fame rule whereby we fhall be able to conceive many altars in one church

church to be yet but one altar, we shall conceive many bishops in one church to be no more but one bishop.

Again, this one bishop, however distinguished from the presbyters of this flock, did not then administrate the government and discipline without the counsel of the presbyters, yea, nor without the consent of the whole people, the whole church. For Cyprian, the most zealous man in his age for the Episcopal dignity and authority, who speaks of it in the most high swelling words, says fully as much, as has been just now said, concerning his own conduct and practice in that office from the beginning. This, with what he says of the suffrage of the whole people in peace, and of the majesty of the Christian people, alluding to the majesty of the Roman people, plainly shews, that he looked on himself, in the highest dignity of his Episcopal office, as no more but the president of that great court, the whole church, and upon his presbyters, as assessors to him, who presided in that august assembly.

And further, in Cyprian's time, there was nothing like a difference of station in the world attending upon the different stations of bishop and presbyter in the church; only the bishop, being considered as the leading man among the Christian people by their Heathen neighbours, was the most exposed to sufferings on the account of Christianity.

While the pre-eminence of the bishop in order and degree, continued limited in this manner, by these remains of the apostolic institution, it was far more tolerable, than in the time of Aerius, who saw a great change in the state of this matter, by the removal of all these old bounds.

For, now that Christianity became the established religion of the empire, after the most zealous Christians had been taken off in the ten years of Diocletian's persecution, there were multitudes of Christians, not made by the influence of the gospel, but by the influence of the Roman Emperor, and power of that empire; who, under the Christian name, leading a life almost heathenish, gave abundant cause for that new distinction, betwixt Christians and saints, which remains ever since every where well founded in the Christian world. And thus the bishop's charge came to be a confused multitude (for a great part of it) of such Christians as were not disciples of Christ, nor capable to love one another as such; and who, in place of professing the faith that is in Christ through the word of his apostles, were associated in the profession of faith, in the forms and

ſtandards of faith that were eſtabliſhed to them by the authority by which they could be influenced.

And now the one biſhop's flock became many congregations of ſuch Chriſtians united in him, as one flock compounded of many: for that ancient mean or ſign of union in a church, the ſame euchariſt, was now ſet aſide, as it had begun to be in ſome of the largeſt cities in the end of the third century. And the one biſhop, having got rid of his one altar, appeared now in a higher ſphere, with many altars, and prieſts ſerving under him at theſe altars, as their high prieſt.

This biſhop and his preſbytery lorded over this multitude of people; whoſe worldly intereſt brought them in ſubjection, and whoſe religion lay chiefly in a blind obedience, being unwilling and unable to judge for themſelves, and having their minds ſtrongly poſſeſſed with the fear of diſobedience, and of ſeparation from this one viſible head of their church, as the greateſt impiety. And ſo the biſhop and his preſbytery were eaſed of the labour of conducting a flock of Chriſt's willing people, by perſuaſion and example, in the obſervation of all his commands, who was the only Lord of their conſciences.

And ſuch biſhops, having the Chriſtian empire parcelled out among them into diſtricts, had revenues ſuitable to their ſtation out of the ſpoils of the heathen temples and prieſts; and it behoved their ſhare of the tithes to be proportionable to the difference of their ſtation in the church or the world, (now materially the ſame), from that of a mere preſbyter.

But this was not all that Aerius had to look to about biſhops in his day. He ſaw a difference again among them. He beheld the biſhops of each province (the civil provinces forming the body of the eccleſiaſtical) dependent on their metropolitan, the biſhop of the civil metropolis; who called together, ordinarily twice a-year, and preſided over a ſynod or council of the biſhops of his province. And, as many civil provinces made one diſtrict, which was called a *dioceſe*, ſo many eccleſiaſtical provinces made one eccleſiaſtical dioceſe; of which Aerius ſaw the biſhop of the principal city to be the head, having the rights, prerogatives, privileges of honour and juriſdiction over the whole dioceſe, and enjoying the right of ordaining metropolitans. By this ſubordination of biſhops to metropolitans, and of thoſe again to capital biſhops, the eccleſiaſtical government of the empire, now made Chriſtian, and called the *catholic church*

church, became conformed to its civil government, according to the new distribution of its provinces. But the clergy were not yet the head of this Christian empire. The Christian emperors ruled it, till it was broken by barbarous Heathen nations from the north, into about ten independent kingdoms; which, submitting to the religion of the broken empire, and being made Christians by baptism, became unanimously subject to the clergy; and remained united in nothing else but their religion, which they supported by their power. This was the work of the following century, when *the man of sin*, conceived in the first churches, brought forth by the aid of Constantine, and nursed up and educated by the Christian emperors, was enthroned, and exalted to reign as the eighth head of that beast having ten horns; whom the Lord has been for some time consuming with the spirit of his mouth, and will soon destroy with the brightness of his coming.

Aerius, who lived an age before this great event came out, could not see it; but he saw the foundation of it laid in the work of this fourth century wherein he lived. And it was easy for him to perceive, that all the subordinations of the clergy established in his time, and making way for their kingdom in this world, had a foundation in the subordination of the presbyters to a bishop, that had been established in the churches long before his day, and yet had no foundation, that he could see, in the scriptures. Now, if the church had power, in any time after the apostles, upon any emergency, to establish that first subordination, and make that difference of order and degree betwixt bishop and presbyter; then certainly, upon occasion of further exigencies, she might make further subordinations, and establish new different orders of ecclesiastic officers. But Aerius was not satisfied that she had such a power; and therefore contended, that the bishop and presbyter did not differ in order and degree.

Sect. II. *Setting forth the first argument of Aerius for the sameness, with the answer of Epiphanius shewing the difference.*

AErius, to shew, that bishop and presbyter differ not in order and degree, pleaded, in the first place, That their office is the same, by their both doing the same things, so that whatsoever the bishop does, the presbyter does

likewiſe; as, laying on hands, baptizing, diſpenſing the divine worſhip, and ſitting in the * throne; which, it ſeems, the preſbyters did in his time. Now, if they did all the ſame offices, if their employment was the ſame, he ſuppoſed their character the ſame; and ſo could not ſee how they differed in order and degree, unleſs he could ſee the one employed in any work that the other could not be employed in.

In anſwer to this, Epiphanius denies not that the preſbyter did the ſame offices which the biſhop did; but he charges madneſs or folly upon this argument of his, becauſe he ſhould have added, that the effects of theſe offices or works are the ſame; which his wiſdom clearly diſcerns to be vaſtly different: for he pleads, that the biſhop begets the fathers of the church; but the preſbyters beget not fathers or teachers; they beget only the ſons of the church. And, by this difference of the effects, he ſhews the difference of the order and degree.

It is not quite certain, whether the aſſertion of Aerius, That the preſbyter did the ſame offices with the biſhop, was wholly founded in the practice of his time, from which he enumerates the actions of the biſhop; or whether (becauſe we ſhall ſee he mainly pleads ſcripture) it might not be alſo taken from Peter's exhortation to the preſbyters among Chriſtians in his time, and ſo to all preſbyters in all times, in that remarkable paſſage, where he calls himſelf alſo a preſbyter; as having, with the other apoſtles, exerciſed that office in the church at Jeruſalem, before any other preſbyters were ordained there, even as they alſo exerciſed the deacons office before the ordination of the deacons; for which reaſon, John alſo calls himſelf a preſbyter. In that paſſage, Peter ſets himſelf above the preſbyters in nothing, but that wherein he was never ſucceeded by any; his being an eye-witneſs of what he was choſen to teſtify as an inſpired apoſtle. And he exhorts them in theſe words: "The preſbyters which are among you I ex-
" hort, who am alſo a preſbyter, and a witneſs of the ſuf-
" ferings of Chriſt, and alſo a partaker of the glory that
" ſhall be revealed: feed the flock of God which is among
" you, exerciſing the biſhop's office, not by conſtraint, but

* *Sitting in the throne.*] In the time of Aerius, the biſhop's ſeat in the church had come to be called the throne, and the preſbyters were ſaid to be συνέδροι and συνεδρεύται.

" willingly;

" willingly; not for filthy lucre, but of a ready mind; " neither exercising lordship over the lots, but being made " examples to the flock. And, when the chief Pastor " shall appear, ye shall receive a crown of glory that fa- " deth not away." Then he turns his exhortation to the Christian people, or the Lord's lots, (being each of them allotted to him as his property, and obtaining his part in the Lord's flock as by lot); among whom these presbyters were bishops and pastors: and he distinguishes the flock of these chosen people, which they feed as pastors, and oversee as bishops, no otherwise from them, but as the younger from the elder; saying, " Likewise ye younger, submit " yourselves unto the presbyters: yea, all be subject one to " another, and be clothed with humility: for God resist- " eth the proud, and giveth grace to the humble."

As this passage affords us a beautiful prospect of the original order of the church, and the true spirit of its government; so we may see from it, as manifestly as words can make any thing appear to us, that the apostle charges the presbyters among Christians, with the work of bishops, as well as of pastors, under Jesus Christ the chief pastor, committing the whole care of the flock, which is among them, unto them jointly, under him immediately, or without any one visible uniting head.

Now, whether Aerius had any respect to this passage or not, in his assertion, that the bishop's work was the same with the presbyters, it was bold enough in Epiphanius to call him a fool, or a madman, for urging what Peter had expressly commanded, and making no distinction where the apostle had made none: for, would it not require a very extraordinary degree of wisdom, and soundness of mind, to discern a distinction betwixt the effect of the bishop's work done by Peter's presbyters, and the effect of that same work done by another, called a *bishop?*

Sect. III. *Wherein is considered the other argument of Aerius for the sameness, taken expressly from the scriptures; with the answer of Epiphanius, shewing the difference.*

THE main strength of Aerius on this, as on all the other branches of his heresy, lay in what he had to say from the scriptures, as appears from his other argument; of which Epiphanius also informs us, for we have nothing from himself.

ſelf. This argument, even as ſtated by his adverſary, ſerves to ſhew, from the ſcripture, the ſameneſs; and even in that very point where Epiphanius had been placing the difference, with a reflection on his folly for not perceiving it.

The argument is to this purpoſe. The apoſtle writes *preſbyters* and *deacons*, and writes not *biſhops*. And to a biſhop he ſaith, *Neglect not the gift which is in thee, which thou haſt received by the hands of the preſbytery*. And again, in another place, he writes to the biſhops and deacons.

And the anſwer of Epiphanius comes to this: That times are be diſtinguiſhed: for the beginnings of all things are ſmall; but they grow by time. The apoſtles could not, at once, conſtitute all things. They wanted fit men in ſome places for the biſhop's office; and, in other places, for the preſbyter's office: therefore, where biſhops were already conſtituted, the apoſtle wrote to the biſhops and deacons; but, where they were not, he wrote to the preſbyters and deacons.

Then he ſhews the difference of *biſhop* and *preſbyter* from the ſame apoſtle, in this manner. Paul admoniſhes Timothy, a biſhop, not to rebuke a preſbyter; likewiſe, not to admit an accuſation raſhly againſt a preſbyter: but he did not ſay to any preſbyter, *Receive not an accuſation againſt a biſhop*; nor did he admoniſh him not to rebuke a biſhop.

In this anſwer, there is no notice taken of what is ſaid in the objection, to ſhew, that the effects are the ſame even there where Epiphanius himſelf places the difference: for, as he looks on Timothy to be a father of the church, holding him as a biſhop, in diſtinction from preſbyters; the objection points out this ſame biſhop of his, begotten by the preſbytery, or company of preſbyters, that laid hands on him: ſo that preſbyters begat him who judged preſbyters. And what more could his biſhop do? For, if they were capable to ordain his biſhop, what made them unfit to judge him?

But here it is ſuppoſed, that Timothy was a biſhop, without the leaſt foundation for it in the apoſtolic writings; where it cannot be pretended that he is called ſo, and where he is repreſented in a quite different light from any notion we have of a biſhop. He is plainly there one of the miniſters of the apoſtle; whom he calls *evangeliſts* and *teachers*, in diſtinction from the prophets; ſetting them in the third place, next to the prophets, who are ſecond, as the apoſtles are

are first; and distinguishing them from pastors, or bishops, and ordinary teachers, as above them: for they are called *evangelists* and *teachers*, in distinction from these, as being endued with that same knowledge which the apostle says should vanish away, when prophecies failed and tongues ceased, *i. e.* when the New-testament revelation should be perfected. When therefore that gift of knowledge vanished away, whereby these evangelists and teachers were fitted for their office, so did the office vanish for which that gift qualified them. And these ministers of the apostles, whose business it was to attend upon them where-ever they went preaching the gospel, to go every where upon their errands to carry their messages to the churches, and bring them accounts from them, while they were laying the plan of the churches, and forming them, cannot remain, after the apostles remain no more in the world, to be thus attended upon, and ministered to. Paul would have Timothy to go forth with him, from the church where he was, unto this work of his minister and evangelist, which was pointed out for him by prophecy, and to which he was separated by the laying on of the hands of the presbytery of the congregation of Christ's disciples in Lystra, or in Derbe, or in Iconium, (for from one of these Paul took him, and there was a presbytery in each of them); even as Paul and Barnabas were separated at Antioch, to the work to which the Holy Ghost called them. And as their separation to this work did not give them the charge of any particular flock of Christians; so neither did his: and therefore it could not make him a bishop. And it can never appear, that Paul made him bishop of Ephesus, from his beseeching him, when he went into Macedonia, to stay and act for him in Ephesus; from whence, after a few months stay, he returned to him in Greece, and from thence attended him in his journey to Jerusalem, in company with several others of his ministers. Even as it cannot appear, that he made Titus, another of these ministers, bishop in Crete, from his leaving him, to set in order the things left undone there; calling him from thence to him to Nicopolis, where he was to winter: for one might with equal reason say, that he was bishop in Nicopolis, or in Dalmatia, to which Paul informs Timothy he had departed from him, as in Crete where he left him for a while, to return to him.

Epiphanius finds himself obliged to account for what Aerius observed in the scripture, That the apostles write of the bishop

ſhop and preſbyter as one and the ſame order, in diſtinction from the deacon; and never ſpeak of them as three orders, biſhop, and preſbyter, and deacon; but as two only, biſhop, or preſbyter, and deacon. He denies not the fact from which Aerius drew his inference; but he accounts for it, and endeavours to make it conſiſtent with the three orders, by ſaying, that, in places where they wanted fit men for the biſhop's office, there they write of preſbyters and deacons; and in other places, where they wanted fit men for the preſbyters office, there they write of biſhops and deacons. But here the orthodox father ſpeaks without book to his heretic, and, ſuppoſing the very thing in debate, goes quite off the queſtion; which is, Whether it can appear, from the writings of the apoſtles, that they conſtituted theſe three orders, biſhop, and preſbyter, and deacon? And, when he cannot deny that the apoſtles write of them as if they were but two, ſurely he cannot then pretend, that he, or his heretic, might learn from their writings, that they were three.

It is yet more ſurpriſing, how he came to gueſs, that the apoſtles found men in ſome places fit for the one office, and not for the other; ſo as in ſome places they had biſhops, and not preſbyters, and in other places, preſbyters, and not biſhops; ſeeing it is undeniable, that there is but one and the ſame character for them both, left in the apoſtolic writings, in diſtinction from the deacon. For, when Paul deſcribes to Timothy the men whom he ſhould account fit for the biſhop's and deacon's office in Epheſus, he gives him no character for a preſbyter diſtinct from that of the biſhop and that of the deacon. And when, in his journey from Greece to Jeruſalem, attended by Timothy, touching at Miletus, he ſent for the preſbyters of the Epheſian church, and gave them his laſt charge, leaving the whole care of the church and of themſelves unto them, under God, and the word of his grace; he expreſsly calls theſe preſbyters *biſhops*, ſaying, that they had been qualified by the Holy Ghoſt for that office. His words to the preſbyters of the flock of God in Epheſus are: *Feed the flock of God, over the which the Holy Ghoſt hath made you biſhops.* And again to Titus, whom he left, to conſtitute preſbyters in every city in Crete, he deſcribes what fits a man for the office of a preſbyter, and gives him the ſame character over again that he gave to Timothy for a biſhop: and he ſays to him, "For this cauſe "left I thee in Crete, that thou ſhouldſt ſet in order the "things left undone, and conſtitute preſbyters in every "city,

"city, as I had appointed thee. If any be blameless, the "husband of one wife — For a bishop must be blameless."— Now, if the apostle had no other direction to give Titus, for constituting fit presbyters in every city, but a description of the character of a bishop, how could Epiphanius imagine, that in some places they had men fit for being presbyters, and not fit bishops; and that in other places they found men fit for being bishops, but not presbyters? We cannot but see a plain necessity here for guessing again, or giving up the point to Aerius: for, if the presbyter's character be not the same in scripture with the bishop's, it is certain he has no character there. And, as Paul directed Timothy how he should constitute fit bishops in Ephesus, it is quite ridiculous to seek the difference of bishop and presbyter in Paul's advices to him about rebuking, and receiving accusations against presbyters there; who were all bishops, and therefore might judge bishops, as Paul bids them take heed to themselves, as well as to the flock. And is not a bishop to be intreated as a father? Or is an accusation to be lightly received against a bishop, any more than against an elder?

And thus, for all that Epiphanius has said, the difference of the bishop in order and degree from the presbyter cannot appear in the scriptures of the apostles; to which Aerius appealed in his argument.

SECT. IV. *Which gives some account of the writers of the second century agreeing with the apostles and with Aerius, and of the writers of that same century agreeing with Epiphanius.*

IF we did not believe, that the same Providence that watched over the oracles of God in the scriptures of the Old Testament committed to the Jews, became also engaged for the preservation of the New-testament scriptures, we might wonder how they got safe through the second century, which abounded as much with forged scriptures, as the first century did with false apostles. And so much did the humour of feigning and forging writings prevail in that time, that it produced false writings of famous wise men among the Heathen, as Hermes Trismegistus; and Heathen oracles, as false books of the Sibyls cited by many ancient Christian writers, and even of the second century, in favour of Christianity; though Origen informs us, there were

ſome Chriſtians who oppoſed thoſe that made uſe of their teſtimony, and called them Sibyllifts. Some in that century indulged themſelves in telling fables, and ſpeaking deceitfully for God; while others had an open ear to hear thoſe fables and wonderful ſtories told, to ſerve the cauſe of Chriſtianity, (as they ſuppoſed who could not reſt in the apoſtolic evidence for it), but really ſerving againſt it. And we have a ſample of the manner of writing hiſtory in that time, in the fragments of Hegeſippus preſerved by Euſebius. Yet the interceſſion of Jeſus Chriſt for his apoſtles has prevailed, and the ſcriptures containing their word, have come ſafe through that century, and all the centuries following, to the preſent, teſtifying againſt all the corruptions of the Chriſtian religion, by the very men who have been inſtrumental in preſerving them. And there are ſtill ſome records of the ſecond century extant, from which we may form ſome judgment of the ſtate of Chriſtianity in that period; and even with reſpect to this queſtion betwixt Aerius and Epiphanius.

The firſt of theſe is a letter from the church ſojourning in Rome, to the church ſojourning in Corinth, ſaid to be penned by the Clemens of whom the apoſtle ſpeaks. While that letter mentions three orders of officers in the church of the Old Teſtament, it at the ſame time confounds biſhop and preſbyter, even as the apoſtolic ſcriptures do; and it moſt plainly makes but two orders of church-officers in the New-teſtament church; which, Clemens ſays, were conſtituted by the apoſtles, in the foreſight of a controverſy that ſhould ariſe about the epiſcopacy, *i. e.* the name of the biſhop's office; ſaying, at the ſame time, that in this apoſtolic inſtitution was fulfilled that prophecy of Iſaiah, which he renders thus: *I will conſtitute their biſhops in peace, and their deacons in righteouſneſs.*

The next is a letter from Polycarp, and the preſbyters with him in Symrna, to the Philippians. And, whereas Paul had wrote to the biſhops and deacons in Philippi, without any mention of preſbyters, Polycarp commends to the Philippians due ſubjection to their preſbyters and deacons, without any mention of a biſhop. And this has obliged ſome of the contenders for the three orders to gueſs, like Epiphanius, that there was a vacancy at that time in Philippi by the death of the biſhop.

And there is need for ſome conjecture like this, in order to maintain, that the ſeven epiſtles of Ignatius, commonly

monly called the *genuine*, are the very ſame with thoſe mentioned in Polycarp's letter; and in order to reconcile them with that letter, and with the common ſtyle of the firſt part of that ſecond century; eſpecially where they carry the dignity and pre-eminence of the one biſhop above the preſbytery ſo very high, and inſiſt upon with ſo great warmth and zeal, that (not to ſpeak of thoſe learned men who reject them altogether as ſpurious) they have been juſtly ſuſpected by ſome as interpolated by * ſome author of theſe forgeries committed, and falſe writings paſſing current toward the end of that century, when the difference of the one biſhop from the preſbytery came to be eſtabliſhed, eſpecially in the greater cities. Not that they doubt of Ignatius's having wrote epiſtles, or of Polycarp's having had them, any more than they doubt that there were books of the Sibyls kept in the Capitol: but they no more believe what is ſaid of the one biſhop in theſe epiſtles to have been written by Ignatius, than they believe the books of the Sibyls cited by the fathers to have been the ſame that were ſo carefully kept at Rome. The author of that interpolation, in all the epiſtles of Ignatius, concerning the one biſhop, has been zealouſly engaged as a party on that ſide of the controverſy which Clemens ſaid the apoſtles foreſaw would ariſe about the epiſcopacy: and that ſide of the queſtion prevailed toward the end of the century, when they made up liſts, which have been handed down to us, of ſingle biſhops above preſbyters, ſucceeding one another, at Rome and other great cities. In theſe liſts they placed the firſt biſhops in ſucceſſion after one another; who yet appear to have been biſhops at the ſame time: as, in Rome, they have, firſt, Linus; after his death, Cletus, or Anacletus, (as Irenæus calls him); and, after he is defunct, Clemens comes; who is again ſucceeded by Anacletus, if he be not the ſame with the ſecond, called *Cletus*. Whereas it cannot appear in the ſcriptures, that the apoſtles ever ordained a ſingle biſhop in any church; but it is manifeſt, they always conſtituted a plurality of preſbyters, whom they called *biſhops*. And it appears from Clemens's epiſtle to the church in Corinth, and the ſtate of the church in Corinth repreſented in that

* *Some author of theſe forgeries.*] Dionyſius of Corinth, who lived in that time, wrote ſeveral epiſtles, and complained, that the miniſters of the devil had filled them with tares, by retrenching and adding many things.

epiſtle, that the church of Rome then knew of no ſuch thing as a ſingle biſhop in one church; as Polycarp's epiſtle to the Philippians ſhews, he knew nothing of a ſingle biſhop in Philippi, where the apoſtle had a plurality of biſhops. This one biſhop, in diſtinction from the preſbyters, and pre-eminence above them, was the work of the latter part of the ſecond century, when they made up their rolls of ſucceſſion. And it is no wonder to find their genealogy of biſhops a little confuſed, when it comes near the apoſtles: for there it behoved them to place thoſe in ſucceſſion who were biſhops at the ſame time, even as the apoſtles conſtituted them in every church.

Nor was this the only deviation from the commandment of the apoſtles of the Lord and Saviour, that took place and began to prevail toward the end of the ſecond century: for, together with this innovation, of one biſhop in a church different in order and degree from the preſbyters, and, as the native fruit of it, ſynods and councils of ſuch biſhops took place, after the profeſſion of Chriſtianity had been maintained in the churches for more than a hundred years without them, to far better purpoſe than ever it was ſince. This new church-officer, ſet over the preſbytery as the viſible head of the church, and called a *biſhop*, could not be ordained or judged by the preſbyters, but by his peers, the biſhops of other churches: and this created aſſemblies of ſuch biſhops, and naturally brought the churches into dependence upon their councils; which produced a new kind of catholic church, viſibly united in the connection of theſe heads of the ſeveral particular churches with one another. And, by a very great inconſiſtency, while a church, with its clergy and people united to their one biſhop as the viſible head, was reckoned a complete organized body within itſelf, it became, at the ſame time, through that head, but a part of a body organized in the connection of ſuch heads. Whereas originally, every church of the ſaints, having one euchariſt, and the catholic rule of Chriſtianity, the word of the apoſtles, with all the officers of Chriſt's inſtitution within itſelf, and depending immediately upon him who walks in the midſt of the golden candleſticks, was conſidered as a complete viſible repreſentation of the only true catholic church, which is inviſible; and not at all as a part of any other viſible organized body or church.

Now, theſe councils or ſynods of biſhops, whereby the union of this catholic viſible church is eſtabliſhed and maintained,

tained, had a remarkable beginning, and made their firſt notable appearance in the end of the ſecond century, on occaſion of a difference among Chriſtians, as to an oral tradition from the apoſtles, about the day on which Eaſter ſhould be obſerved: for then tradition began to be the rule together with the ſcriptures. And it was ſo ordered in Providence, that the uncertainty of that rule was manifeſt in fact, from that very queſtion upon which theſe ſynods met; and the difference betwixt Victor of Rome and his weſtern ſynod, and Polycrates of Epheſus with his Aſian ſynod, might have opened the eyes of all Chriſtians to ſee what kind of unity they were to expect from this mean of catholic viſible union. But it behoved the *man of ſin* to be revealed in his time.

And we may likewiſe notice, while we are on the ſecond century, that, toward the end of it, and after Polycarp's martyrdom, annual days began to be obſerved to the honour of martyrs, and as an incitement to follow them. And praying for the dead began in a little to be talked of; as we ſee it is by Tertullian in the concluſion of the century. So that Aerius, who was no friend to theſe things, cannot be thought to have paid any regard to the ſayings or doings of that time. He maintained his points by the ſcriptures againſt tradition; and he held every thing for an innovation, however ancient, that had no foundation there; in like manner as thoſe Chriſtians did, who, not being ſatisfied, it ſeems, with the ways then prevailing, were requiring ſcripture for every thing; againſt whom Tertullian wrote, for tradition. And theſe oppoſers of tradition, whom Tertullian could not call heretics, may be conſidered as the oppoſers of the innovations, and particularly of the exaltation of one biſhop in every church above the preſbytery, contrary to what they ſaw in the ſcripture. And ſo they may be looked on as holding the ſcriptural ſide of that controverſy which, Clemens ſaid, the apoſtles foreſaw would ariſe about the epiſcopacy, and in the view of which, they conſtituted the two orders, of biſhops, or preſbyters, and deacons.

SECT.

SECT. V. *Which takes the hint given by Aerius, to ſhew, that the one biſhop was grafted upon the apoſtolic preſiding preſbyter; and gives ſome account of him.*

WHen Aerius ſpeaks of his being called *biſhop*, who was choſen by the preſbytery to preſide in the church in any one act, he plainly refers to what the apoſtle wrote of *preſbyters preſiding well*, in diſtinction from *preſbyters labouring in the word and doctrine*, and of him *that teacheth*, him *that exhorteth*, and him *that preſideth*. For, while the apoſtles made biſhop and preſbyter the ſame, their office the ſame, and their character the ſame, in diſtinction from the deacons, or the miniſters of tables, as being miniſters of the word, *apt to teach*, or *holding faſt, as to doctrine, the faithful word, that they may be able both to exhort in ſound teaching, and to convince the gainſayers*, by which they were qualified to take care of, and preſide in the church, which is to be conducted by the word of faith; they at the ſame time made a diſtinction in this miniſtry of the word, according to three remarkably different ways wherein it may be exerciſed, with a threefold difference of effects; for every one of which every miniſter of the word is not equally ſufficient, and in each of which every preſbyter or biſhop does not equally excel. For one excels in the explication of the word of faith that was taught by the apoſtles, and in leading the church into a more explicit knowledge of that word, and in convincing gainſayers by it: and he who excels in this, and ſo gives himſelf eſpecially to it, or labours in it, is *he that teacheth*, or the *preſbyter that labours in teaching*. Another excels in exhortation, by that ſame word, moving the affections, and warming the heart with the love of the known truth: and he who excels in this, and gives himſelf eſpecially to it, is *he that exhorteth*, or the *preſbyter that labours in the word of exhortation*. And another excels in the application of the ſame word, for the direction of the outward converſation in the world, and among the brethren, in all good works, and in all the mutual offices of brotherly love, according to the new commandment; whoſe talent lies therefore in the direction of the diſcipline of the church, that goes upon the works and converſation of the brethren: and he who excels this way, and ſo gives himſelf moſtly to it, and does it to the beſt purpoſe, or to the greateſt advantage,

tage, is *he that preſideth*, or the *preſbyter preſiding well*. One of this laſt ſort ordinarily preſided in the aſſemblies of the church, while the others were as his aſſeſſors in the diſcipline, every one exerciſing himſelf moſtly in that branch of the ſame office wherein his fellow-preſbyters agreed that he excelled. All theſe preſbyters or biſhops did teach, exhort, and preſide: but he who excelled in teaching, was the labourer in teaching; and he that excelled in exhortation, was the labourer in the word of exhortation; and he that excelled in preſiding, was the preſbyter preſiding well. It required theſe three in every church or congregation of the ſaints, to perfect its order, and to make it fully complete. And, according to Chriſt's inſtitution of binding and looſing by diſcipline, no church can exerciſe that diſcipline without two of them, at the very leaſt, harmoniſing to aſk concerning every deed to be done for them of the Father which is in heaven: and therefore the apoſtles left a plurality of preſbyters or biſhops in every church immediately dependent on heaven.

Now, in a church where they left but one biſhop teaching, and one exhorting, and one preſiding, the laſt preſided ordinarily in the aſſemblies of the church, whereof they were all biſhops: and, when he did ſo, he was called *the angel of the church*, by a name borrowed from the ſynagogue, (even as the aſſembly of Chriſtians is called by James their *ſynagogue*), where there was certainly a plurality of chief rulers, the *archiſynagogoi*: and he, by whoſe mouth, at any time, the congregation ſent up their prayers to God, was called *the angel of the congregation*, that is, their meſſenger to God, whether he was an *archiſynagogos* or not, (for any Jew might be, at ſome times, the mouth of the ſynagogue in prayer); but he that was ſo ordinarily, was diſtinguiſhed by the name of *the angel of the congregation*. Even ſo, whereas the diſcipline of the church was executed by prayer, and this prayer was in the mouth of one preſiding, that preſident who ſpoke the prayer of the preſbytery in the conſenting church, was called *the angel of the church*, their meſſenger to God, to whom they ſent up their prayers by his mouth. And ſo we ſee the Lord Jeſus directing his epiſtle to a church from heaven, unto him by whoſe mouth they ſent up their prayers to heaven.

But this was far from being limited to any ſingle perſon, ſo as to make the unity of the church to hinge upon him, as ſet above the preſbytery, (as the interpolator of Ignatius's

us's epiſtles would do), and eſpecially where there were more preſiding preſbyters than one in a church: for the apoſtles no where limit a church to a ſingle teaching, a ſingle exhorting, and a ſingle preſiding preſbyter; and, where there were more than one, they might take it by turns, even as the preſbytery of the conſenting church choſe. Therefore we find the Lord Jeſus, writing to the angel of the church in Thyatira, ſpeaks to this angel as more than a ſingle perſon, ſaying, *Unto you* (υμιν) *and unto the reſt in Thyatira, as many as hold not this doctrine.*

The ſtyle of the writers of the ſecond century agrees with what has been ſaid of the apoſtolic way of writing, concerning preſiding preſbyters: for Juſtin Martyr, who wrote about the middle of that century, calls him the preſident, by whoſe mouth the euchariſtical prayers of the whole church ſaying *Amen*, were ſent up to God; the preſident, not of preſbyters, but of the brethren; not of a preſbytery, but of the whole brotherhood aſſembled in one place to eat the Lord's ſupper. And even Tertullian, in the very concluſion of that century, retains ſomething of this primitive ſtyle: for, when he is deſcribing the order and diſcipline of a Chriſtian church, or worſhipping congregation of Chriſtians, he ſays, that approved elders preſide.

But, toward the end of that century, they began to appropriate the ſcripture-name *biſhop*, which it gives in common to all preſbyters, unto the preſiding preſbyter; and called him the biſhop in their liſts of ſucceſſion from the apoſtles. Thus Polycarp, a famous martyr, who had been only a preſiding preſbyter in the church of Smyrna, came to be called the biſhop of Smyrna; and Anicetus, who had been, at that ſame time, but the preſiding preſbyter in the church ſojourning in Rome, came to be afterward called the biſhop of that church, and to ſtand under that name in the genealogy of ſucceſſion. It might have then been thought an odd ſcrupuloſity and extreme preciſeneſs, to quarrel or make any noiſe about a ſmall variation in the uſe of a word, or the application of a name; but all new uſes of ſcripture-words, and different applications of ſcripture-names, have brought innovations with them in the Chriſtian religion. And ſo did this: for, under this new uſe of the name *biſhop*, a new order of church-officers was introduced, different from, and ſet above the preſbytery. And this human plant, being thus cunningly grafted upon the

the scriptural stock of the presiding presbyter, was the more easily suffered to fasten and grow up at first in the churches; who never imagined, that it would grow to the height that Aerius beheld it at in his day. And so it may be true that Aerius insinuates, *viz.* That the difference of the bishop from the presbyter in order and degree, began at calling the presiding presbyter the bishop.

And here it is much to be remarked, that the apostle, no doubt foreseeing this, took sufficient care to prevent it; and has said enough to hinder as many from complying with it, as would take earnest heed to the scriptures as the only rule of their religion. For what can be more express against the pre-eminence of the presiding presbyter above the other presbyters, than this that he says, *Let the presbyters that preside well, be counted worthy of double honour, especially they who labour in the word and teaching?* If the things the apostles wrote, must be acknowledged, by Christians, as the commandments of the Lord; was not this commandment of his plainly made void by the tradition that gave the pre-eminence to the presiding presbyter, under the distinguishing name of *bishop*, in order and degree above the presbytery? And had not Aerius reason to reject such a tradition? Or should Christians reject him as a heretic, for not receiving an oral tradition from the apostles, contrary to their express writings?

SECT. VI. *Wherein it is observed, that the moderns who agree with Aerius as to the sameness of bishop and presbyter, have yet no connection with him in their Presbyterian form of church-government.*

JOhn Calvin was a great divine and excellent writer of the sixteenth century, no way equalled by those who shew the greatest contempt of him in comparison with their ancients. The fourth century has not furnished us with any writing on divinity that can be compared with the *Institutions*, which this modern is said to have wrote at twenty-two years of age, and which he dedicated to the King of France. And, if he had lived in the fourth century, with the knowledge he had of the scriptures, one may be bold to say, that even Epiphanius might have been his scholar in divinity. He happened to agree with Aerius as to the sameness of bishop and presbyter: and a great ma-

ny Proteſtants are the ſame way minded with him on that point; which is ſo manifeſt in the ſcriptures, that it may at any time be obſerved there, by any attentive reader or hearer, though neither Aerius nor Calvin had ever ſaid a word of it.

But, though Calvin agrees with Aerius, and with the apoſtles, as to the ſameneſs of biſhop and preſbyter; yet his form of Preſbyterian church-government, grafted upon that by him in Geneva, and brought from thence to Scotland by his diſciple John Knox, has no connection with any thing that Aerius built on that ſameneſs, any more than it has with the apoſtolic order in the churches of the ſaints. For Aerius had no other followers in his day to bring into church-order, but as many as would hearken to him pleading ſcripture againſt eſtabliſhed tradition; having no worldly intereſt, nor any other influence, but that of perſuaſion, to draw them in to that order, in oppoſition to the order eſtabliſhed in every province by the power of the empire: and ſo he had no more occaſion than the apoſtles had, for making out a draught of church-government fit for being eſtabliſhed by the civil power in any commonwealth, or kingdom, or province of this world, as its eccleſiaſtic government. But Calvin had occaſion for this; and accordingly deviſed a form of church-government fit to be eſtabliſhed in Geneva, building it upon the ſameneſs of biſhop and preſbyter; and his diſciple adapted it to Scotland, where he laboured to have it eſtabliſhed by the civil power. And though this form, once eſtabliſhed, may ſubſiſt, among people that have been accuſtomed to it, without an eſtabliſhment, as the Epiſcopal form likewiſe can do; yet it is made fit for an eſtabliſhment; and the want of that muſt ſtill be a great loſs to it: whereas the draught of the apoſtolic order in the churches of the ſaints that is to be ſeen in the ſcriptures, appears not there with the leaſt air of a deſign to be ſo eſtabliſhed; and is at no manner of diſadvantage by the want of it: for indeed it muſt undergo ſome conſiderable alterations, before it can become the eccleſiaſtical government of any commonwealth, or kingdom, or province of a kingdom of this world. There is one thing that Calvin ſets aſide, as incompatible with his ſyſtem, which ſome, it ſeems, were inſiſting for in his time; and that is, the neceſſity of all the members of a church partaking of the euchariſt, being ſatisfied in one another as Chriſtians and brethren in Chriſt, in order to their coming

ming together as one body, to eat of that bread, and to drink of that cup, in brotherly love to one another, as joint partakers of Chriſt. The people of his communicating church, the pariſh, muſt not be allowed in ſcrupling to partake with any whom the preſbyter and kirk-ſeſſion judge fit to communicate. And this makes a church of a different kind from the apoſtolic churches of the ſaints, and faithful in Chriſt Jeſus, while it gives the preſbyter, in his ſeſſion of preſbyters not apt to teach, more power over the people than ever Biſhop Cyprian and his preſbytery offered to aſſume to themſelves over their flock. And this is a firſt and moſt neceſſary article in the Preſbyterian form of a church, or in any other form, to make it fit for an eſtabliſhment in any nation of this world.

Again, the preſbytery of Aerius and of the apoſtles, governs a congregation of Chriſtians aſſembling in one place to eat the Lord's ſupper; and his preſiding preſbyter preſides in this congregation, as Juſtin Martyr's preſident of the brethren, who was the mouth of their aſſembly all saying *Amen* to his prayers at the ſame euchariſt, whereof his whole church did partake: and ſuch, and no more, was the flock, the whole church, ruled by Cyprian's preſbytery, in the middle of the third century. But Calvin's preſbytery is a council of preſbyters, gathered out of kirk-ſeſſions, and governing them and all the congregations of the diſtrict, which make one Preſbyterial church, the flock fed by this preſbytery, and united in it. And, to prevent confuſion in this preſbytery, one is choſen to preſide among them, who is called *Moderator*. And here it is that the difference of this form from dioceſan Epiſcopacy is moſt manifeſt; for they all have acceſs to this moderatorſhip. This preſbytery, over-ruling a cluſter of congregations or parochial churches, is again ſubordinated to a ſynod of ſuch preſbyters, governing all the preſbyteries of a province; and this provincial ſynod is again ſubject to a national ſynod, governing a national church: and there is room left in this draught for an œcumenic ſynod of preſbyters, governing all the nations of the earth, when they can be made Chriſtian, and brought in ſubjection to this Preſbyterial form of government. I dare ſay, Aerius had not the leaſt notion of this frame of church-government by preſbyters. Does any man really perceive it in the ſcriptures? or will any one pretend to ſhew, that ever it appeared in the world before the ſixteenth century?

A preſbyter, preſiding in a kirk-ſeſſion chiefly compoſed of a ſort of preſbyters who are not at all miniſters of the word, can have no pretence to being any thing like him who Aerius ſays was choſen by the preſbytery to preſide in the congregation or church; and it is no more like Cyprian's biſhop, governing with the counſel of his preſbytery, and the conſent of his whole people, than an apple is like an oyſter.

CHAP. II.

Of no annual Chriſtian Paſch.

SECT. I. *Explaining the ſubject, and ſtating the queſtion, from the argument of Aerius, and the anſwer of Epiphanius.*

THE next branch of the Aerian hereſy is, *That there is no Paſch remaining to be obſerved and celebrated among Chriſtians.*

And for this Aerius alledged, what Paul ſays in his firſt epiſtle to the Corinthians, That *Chriſt our paſch is ſacrificed for us.*

To which Epiphanius anſwers, That Paul himſelf celebrated Paſch; becauſe he kept the day of Pentecoſt in Jeruſalem: ſo that the Paſch of Chriſtians is not ſubverted by the authority of his epiſtle.

The queſtion here is plainly about the Chriſtian feſtival that we call *Eaſter*, from the name of an old Saxon goddeſs, called *Aeſter*, or *Aeſtar*; the ſame, as Bochart thinks, with the *Phœnician Aſtarte*, to whom the Heathen Saxons had ſacrificed, and kept a ſolemn annual feaſt, about the ſame time in which they kept Paſch after they became Chriſtians by baptiſm, by which many thouſands of them were made Chriſtians in a day. And the Hebrew *paſch*, or *peſach*, is, in plain Engliſh, *paſſover*. So that the queſtion betwixt Aerius and Epiphanius, who had nothing to do with the Saxon Eaſter, muſt be, Whether Chriſtians ought to obſerve, as the Chriſtian paſſover, that annual religious feſtival which they kept at the ſeaſon of the Jewiſh paſſover? For the argument of Aerius, which Epiphanius anſwers, is far from ſetting aſide the true Chriſtian paſſover. He cannot be charged with denying, that Chriſtians ought always

always to feast on Christ their passover sacrificed for them. He did not deny, that they ought still to keep a holy remembrance of Christ's death and resurrection, and in a solemn manner, every first day of the week when they come together to break bread. But he denied, that the annual solemnity which we call *Easter*, is the Christian passover, and that it is to be kept by Christians in place of the Jewish passover: for, it seems, it appeared to Aerius, that, when God instituted annual feasts to be kept to him, he distinguished these solemnities by peculiar ordinances to be observed at them; as, at the passover, the sacrificing of the paschal lamb, with all the rites proper to it, repeated yearly at the appointed time. But the sacrifice of Christ, the truth of that paschal sacrifice, and the only Christian passover, being once made, and never to be repeated, has put an end to the annual solemnity of the passover. And, as God has not distinguished that time to Christians by any peculiar ordinance to be observed in that season, it must be a holy feast wholly of their own making, if they keep it, and not as the Jewish passover, which was a divine institution; in the place of which, he hath given to Christians, Christ their passover already sacrificed for them, and not to be sacrificed annually, or at any time again for ever: and it derogates from this, as the end of the passover, to hold an annual Christian passover in place of the Jewish.

Epiphanius denies not, that Paul, in his epistle, gives us Christ sacrificed for us, and our feasting upon him, as the true Christian passover; nor does he deny, that this is a different thing from the passover in question betwixt him and Aerius: but he pleads, that, besides the passover whereof Paul speaks in his epistle, he hath also recommended to us, by his example, the observation of the annual festival of the passover; because it is plain, from the history of him in the *Acts of the apostles*, that he hastened, if possible, to be at Jerusalem the day of Pentecost. If he then studied to keep these annual solemn feasts himself, notwithstanding what he writes in his epistle of Christ our passover, surely it cannot make it unlawful for us to keep that annual solemnity, the Christian passover: for, if the apostle of the Gentiles kept the Jewish Pentecost, after the first fruits of the Spirit had come, on that day, as the end of that feast; no doubt he as well observed the Jewish passover, after Christ our passover had been sacrificed, as the end of that feast: and, if this was not unlawful for him, far less is it unlawful

unlawful for Chriſtians, to regard the ſeaſon of the ſacrificing of Chriſt our paſſover, and keep an annual day to the ſolemn remembrance of that great benefit. And therefore the church ought no more to be condemned by Aerius for regarding that day, than the ſame apoſtle would have thoſe condemned who, being Chriſtians, in his time regarded the Jewiſh days.

SECT. II. *Which ſerves to ſhew, that the annual Chriſtian paſſover did not riſe from the apoſtle's keeping the Jewiſh feaſts, and that the lawfulneſs of keeping it cannot be made appear from his practice.*

THE apoſtles declared plainly to the Gentile converts, that they ought not to obſerve the law of Moſes, while they themſelves, being Jews, and all the Chriſtian Jews with them, continued in the keeping of that law, till that part of the New-teſtament revelation came forth which looſes the Jews from the obligation of that law, once laid upon them by divine authority; and makes it as unlawful for them, by that ſame authority, to keep its peculiar precepts, as it is for the Gentiles. And this is that part of the New-teſtament revelation which we have written in the epiſtle to the Hebrews. Before this came, the conſciences of the believing Jews, who ſought not juſtification by the deeds of the law of Moſes, but by the faith of Chriſt, *as the end of that law for righteouſneſs*, did yet remain obliged by the divine authority in the precepts of that law, until that obligation was looſed by that ſame authority, in a new revelation, ſhewing, that they ought no more to obſerve them: for the firſt Chriſtians, who believed the imputation of righteouſneſs without works, both Jews and Gentiles, made a great difference betwixt keeping divine precepts, and ſeeking to be juſtified thereby; yea, their faith in Chriſt for righteouſneſs, ſhewed itſelf in the moſt tender regard to every divine precept. And therefore, long after the will of God was made known, that the Gentile diſciples ſhould not be circumciſed, nor keep the peculiar precepts of Moſes, the apoſtles, and other believing Jews, kept them: and even Paul, the apoſtle of the Gentiles, who contended moſt zealouſly againſt their obſerving the law, kept it himſelf; as we may ſee from a paſſage in the *Acts of the apoſtles*, where James, and the preſbyters of the church in

in Jerusalem, say to him, "Thou seest, brother, how many "thousands of Jews there are which believe, and they are "all zealous of the law. And they are informed of thee, "that thou teachest all the Jews which are among the "Gentiles to forsake Moses, saying, that they ought not "to circumcise children, neither to walk after the customs. "—— Do therefore this that we say to thee: we have "four men which have a vow on them; take them, and "purify thyself with them, and be at charges with them, "that they may shave their heads: and all may know that "those things whereof they were informed concerning "thee, are nothing, but that thou thyself walkest orderly, and keepest the law. As touching the Gentiles which "believe, we have written and concluded, that they observe no such thing. —— Then Paul took the men, and "the next day purifying himself with them, entered into "the temple, to signify the accomplishment of the days of "purification, until that an offering should be offered for "every one of them." By this we see, that James, and the presbyters in Jerusalem, agree with Paul in the revelation already made, and acknowledge, with him, that the Gentiles should not observe the law; and even the multitude of believing Jews, zealous of the law, had no offence at Paul on this head: and, by the reference here made to that revelation, touching the Gentiles which believe, it appears, they, as yet, knew of no revelation obliging the believing Jews to forsake Moses, and to observe his peculiar precepts no more than the Gentiles; yea Paul plainly shews he knew then of no such revelation, and declares, in the most solemn manner, that he had never yet taught the Jews to forsake Moses, and that he had not forsaken him himself. Now, this happened at that same feast of Pentecost, which, Epiphanius observes, Paul kept in Jerusalem. And he might as well have said, that his forbidding the Gentiles, in his epistles, to keep Moses's law, ought not to hinder them from following his example in keeping it. The apostles, and all the Christian Jews, observed the law, till they were loosed from it, by the revelation written in the epistle to the Hebrews, about the beginning of the Jewish war, when the destruction of the temple was approaching; which makes it as unlawful for the Jews, as it was before for the Gentiles, to serve the tabernacle, or keep the law of Moses. But, after that revelation came, it cannot be made appear, that any apostle, or true Christian Jew,

Jew, did any more obſerve any of the peculiar precepts of Moſes; nor could any believing Jew, after that, regarding the days inſtituted in that law, claim the forbearance that was due to them who regarded theſe days of divine inſtitution, before the will of God was made known, that looſed them from the obligation of theſe inſtitutions. And if it be not now lawful for a Chriſtian Jew to obſerve the holy days of the law of Moſes, much leſs is it lawful to regard any ſuch days that God never inſtituted.

SECT. III. *Which conſiders how Chriſtians might fall in very early to the keeping of an annual Paſch, without being led in to it by the apoſtles keeping the Jewiſh feaſts.*

FRom what is ſaid it may appear, that the obſervation of an annual paſſover among Chriſtians, after the death of the apoſtles, did not ariſe from their practice of keeping the feaſts injoined in the law of Moſes until God declared them free from the obligation of that law. And there appears not any thing in the apoſtolic writings, to give riſe to it, beſide that practice; which, inſtead of leading Chriſtians into the obſervation of their annual paſſover in place of the Jewiſh, would have led them to keep the Jewiſh law and Jewiſh feaſts. Yet it was very poſſible for Chriſtians, both Jews and Gentiles, who had been always accuſtomed to annual ſolemnities in the religions of their education, to think of the obſervation of an annual ſolemnity in their new religion, very ſoon after the apoſtles.

They all knew, that Chriſt their paſſover was ſacrificed for them, at the very time of the Jewiſh paſſover; and that he roſe again for their juſtification on the firſt day of the week, as the firſt fruits of them that ſlept, the morrow after the great ſabbath of the paſſover, when the firſt ripe ſheaf was offered; and that, being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he poured out the firſt-fruits of the Spirit upon his diſciples on the firſt day of the week, which was the morrow after the ſeventh ſabbath from the great ſabbath of the paſſover, and the waving of the firſt ripe ſheaf; that morrow after the ſeventh ſabbath being the very day of Pentecoſt, which was the feaſt of firſt-fruits. And they were taught by the apoſtles, even in that epiſtle which diſcharges the Jews from the obſervation of the law

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of Moſes, and ſeventh-day ſabbath, to obſerve this eighth day, or firſt day of the week, this other day, on which Jeſus ceaſed from his own works, and entered into his reſt, as the ſabbatiſm, or weekly day of reſt, remaining to the people of God in place of the ſabbatiſm of the ſeventh day: they were led by the apoſtles to aſſemble together on that day to break bread; and, in the obſervation of that and all the other inſtitutions of worſhip, to remember Chriſt's incarnation, death, and reſurrection, and the deſcent of the Holy Ghoſt. While they were doing this weekly, it was very natural for them, at the ſeaſon of the Jewiſh paſſover and Pentecoſt, to reflect, that this was the very time of the year when the great events fell out which they were always remembering on the firſt day of the week, and to conſider the day on which they were then aſſembling, as the day of the year whereon Chriſt aroſe, being the third from that whereon he ſuffered; and again, at Pentecoſt, as the day of the year whereon his entrance into his reſt was notified on earth, by the deſcent of the Holy Ghoſt. And how eaſy was it for them, who had been uſed to annual ſolemnities in the Jewiſh or Heatheniſh religions, to incline to diſtinguiſh, from other times of the year, thoſe times wherein the great events happened, upon which their whole religion now depended, as well as their eternal ſalvation?

But they had nothing written to them by the apoſtles, of the manner wherein ſuch an annual day ſhould be diſtinguiſhed and ſolemniſed: they had no other ordinances of worſhip left them, to be obſerved on ſuch a day, but thoſe they were already obſerving every firſt day of the week; which was the only ſet day of reſt, and ſet day of ſolemn aſſembling, left to them in the New-teſtament ſcripture. And therefore it behoved them to diſtinguiſh ſuch a day to themſelves, and make it ſolemn the beſt way they could, borrowing as much from the ſolemnities of their old religions as they could, without the Jewiſh ſacrifices, and without the idolatrous rites of the Gentiles; at the ſame time reſerving ſomething of that zeal and fervour in the Chriſtian worſhip which was due to the Lord's day every week, and keeping it up for theſe annual high days.

Yet as to the time of the paſſover, when Chriſt died and roſe again, they did not all happen to fix upon the ſame very day for the high day of their annual ſolemnity: for ſome, conſidering the day before the great Jewiſh ſabbath of the paſſover, as the day on which Chriſt their paſſover was ſa-

crificed for them, made that the great day of the annual folemnity, in honour to his death, and called that the Chriſtian paſſover, whatever day of the week it fell upon; while others, conſidering the firſt day of the week, the Lord's day, as the day in which they had always remembered theſe great events of his death and reſurrection, fixed upon the Lord's day that followed the Jewiſh paſſover, and, holding that as the day of Chriſt's reſurrection, made it the high day of the annual ſolemnity, and called that the Chriſtian paſſover. And hence came the different practice of Polycarp in Smyrna, and Anicetus in Rome, and the great breach that fell out after that, in the end of the ſecond century, betwixt Victor of Rome, and Polycrates of Epheſus. Each of theſe contending parties pleaded tradition from the apoſtles, for the high day of their annual ſolemnity, the paſſover. And the very oppoſition of theſe two traditions, ſhews the agreement of both parties, that the apoſtles had left in the churches an unwritten tradition, (for there can be no plea for a written one), that a day ſhould be obſerved annually, and an annual ſolemnity kept among Chriſtians, as the Chriſtian paſſover, about the time of the Jewiſh paſſover.

SECT. IV. *Shewing the neceſſity of a warrant from the apoſtles for Paſch, from the very plea of tradition from them; and the falſehood of that tradition, from the manifeſt contradiction in it, as well as from Aerius's argument.*

WHen both contending parties pleaded apoſtolic tradition for the day of the Chriſtian ſolemnity of the *paſſover*, it is plain, this plea, on both the ſides, went upon the neceſſity of a warrant from the apoſtles for the obſervation of ſuch a holy day. They were all agreed, that ſuch a religious ſolemnity is a thing of that nature which requires apoſtolic authority, or an inſtitution from Jeſus Chriſt himſelf by his inſpired apoſtles: and therefore, having no written tradition, either for the thing itſelf, or the manner and preciſe day of it, they pleaded an oral one. For, if there was no need of apoſtolic authority in the caſe; if the churches had power, in any time after the apoſtles, to make ſuch an inſtitution of Chriſtian religion, where was the occaſion for making any work or noiſe about

apoſtolic

apostolic tradition in the case? This was a proper occasion for shewing that the church was vested with this authority, and so condemning any party that took a different course from the most established and common custom of the churches, that had the best and the most of ecclesiastical authority on its side. But even Victor, who condemned the Asians, did not therein suppose that Christians were to be condemned for any thing but a transgression of the commandment of the apostles: and Polycrates agreed with him; tacitly owning, that he were indeed blame-worthy, if he transgressed the apostolic commandment; while he vindicated himself, and condemned Victor, by apostolic tradition. Indeed Polycarp and Anicetus, who lived a little nearer the time of the apostles, found no fault with one another, did not condemn one another for their different practices in this matter; being conscious there was no transgression of any apostolic commandment on either side, as knowing no authority in the case but the custom of the churches where they happened to preside. But, when Christians began to condemn one another for their different practices in keeping their *passover*, they found the necessity of an apostolic commandment to do it by: and so Victor pleaded a commandment from Peter and Paul, handed down to him through little more than a hundred and twenty years, by a lineal succession of bishops in Rome, his forefathers, who always kept the *passover* on his day; while, on the other side, Polycrates pleaded a commandment from the apostle John, handed down to him through not much more than ninety years, by the lineal succession of the bishops of Ephesus, where John died, his forefathers, who, as well as Polycarp of Smyrna, who had seen John in his youth, kept the *passover* on his day.

Now, this being the first remarkable instance wherein oral apostolic tradition was pleaded among Christians as the rule of Christian religion, let us see what can be made of it to form our judgment about all other ancient traditions, for which we see not a foundation in the apostolical scriptures. Shall we then say, that one of these contradictory traditions must be false; or that either the Ephesian or the Roman tradition must be true, and the other false? But how shall we then find which to call the true one? For we cannot reject the other as false, without razing the firmest foundations upon which any oral tradition from the apostles can be established; so that we shall not leave any thing

whereon to build the truth and certainty of the other that we admit as true. Shall we therefore ſay, for the credit of the ſucceſſion of biſhops handing down tradition, that both theſe contradictory traditions are true; or that the tradition of Victor was the commandment of Peter and Paul, and that the tradition of Polycrates was the commandment of John? But this is to ſay, that the apoſtles have left contradictory commandments to be obſerved by Chriſtians: and, if we ſtand not by John's commmand as the laſt, who ſhall tell us which of them to obſerve? For we cannot take up with any one of them, without tranſgreſſing the other apoſtolical commandment. Shall we therefore ſay, which is the only thing left to be ſaid, that both theſe traditions were falſe; or, as the apoſtles ſaid of a tradition that ſome teachers brought from them in Jeruſalem to Antioch, That they *gave no ſuch commandment* either to the church of Rome or Epheſus? They gave no commandment about an annual Paſch among Chriſtians. That uſage, though the moſt ancient of all unſcriptural uſages, has no connection with the apoſtles, has no relation to their word, wherein the Lord pray, that they, and all that believe on him through it, may be one; and therefore ſhould be rejected, as wholly foreign to true Chriſtian unity, and ſerving to divide them whom Chriſt would have united only by the word of his apoſtles. And, if that word do not unite Chriſtians, tradition, that cauſed diviſions from the beginning of its eſtabliſhment as a rule, never will.

But we muſt not imagine, that all Chriſtians, in that time when the contending parties about Eaſter agreed in oral tradition as a rule of religion, were agreed with them on that head: for Tertullian informs us of ſome Chriſtians in thoſe days, who demanded ſcripture-authority for every thing; againſt whom he pleads for tradition, from the common practices of Chriſtians in his time, that had no foundation in ſcripture. And it ſeems thoſe Chriſtians who made this demand, did not find themſelves obliged to tell when or how any univerſal practice commenced, if it came not from the apoſtles; but wanted to oblige the zealous maintainers and promoters of ſuch religious uſages, to ſhew them apoſtolic written tradition for them. Aerius appears to have been the ſame very way diſpoſed. But he carried this matter a little further: he pretended to ſhew from the ſcripture, that the apoſtles had left a quite different account of the Chriſtian Paſch from that of an annual ſolemnity coming

coming in place of the Jewish; and therefore denied that they could leave any tradition about such a Pasch. And Epiphanius cannot deny the fact, that the apostle writes of the Christian Pasch as a different thing; but yet makes Aerius a heretic, by the example of the apostle studying to be at Jerusalem the day of Pentecost. And so we have seen the second branch of the Aerian heresy.

CHAP. III.

Of no fixed annual fasts.

THE third branch of the Aerian heresy, is, *That fasts ought not to be prefixed to certain and stated annual days and solemnities, such as the fast of Lent, and of the week before Pasch.*

Here Epiphanius mentions a scripture which Aerius made use of to shew that Christians are not bound to such fixed times of fasting. And that scripture is found in Paul's first epistle to Timothy; where he says, "But we know that the "law is good, if a man use it lawfully; knowing this, "that the law is not laid to a righteous man, but to the "lawless and disobedient, *&c.* —— and if there be any o-"ther thing that is contrary to sound doctrine, according to "the glorious gospel of the blessed God, which was com-"mitted to my trust."

The words here, that Aerius is said to have founded especially upon, are these, *The law is not laid to a just man.* But, as we are not informed by the answer of Epiphanius, how he built upon it, all that can be made of his argument is this: That a Christian, or a righteous man, (for the heretic made not the difference betwixt the two that was made in his time), is not under the law of Moses, that obliged the Jews to fast annually at the time therein fixed; but under the gospel; which is indeed opposite to all unrighteousness as any thing can be, but fixes no annual stated time of fasting; though it be agreeable to it to fast occasionally, or as the proper occasions of fasting lead the righteous to think it fit for them; who are not limited to the times of Moses's law, and far less can they be limited by the commandments of men, fixing annual solemnities, with certain days of fasting, in imitation of that abrogated law.

And all that can be made of the answer of Epiphanius is, That,

That, without touching the fcripture, he oppofes only to him, the common conſent of the Chriſtian world, and the conſtitution of the apoſtles, decreeing the faſt of every Wedneſday and Friday throughout the year, excepting from Paſch to Pentecoſt, and of the ſix days of Paſch, how nothing at all is to be taken, but bread, ſalt, and water.

It is odd that the ſlaves of church-authority muſt always be betraying a conſciouſneſs of the need of apoſtolic authority for the religious cuſtoms that they ſcrupulouſly obſerve. We find them ſtill graſping at every ſhadow for ſome pretence of a countenance to their uſages from the ſcriptures; even as, when they came firſt into the uſe of faſting before their annual Paſch, and faſted forty hours, as from the time of Chriſt's death to the time of his reſurrection, they encouraged themſelves in this uſage, by the countenance they imagined this ſcripture gave to it: *When the bridegroom ſhall be taken from them, then ſhall they faſt in thoſe days.* But Epiphanius here, not ſatisfied in the common conſent of the Chriſtian world, and finding no pretence from the ſcriptures for his ſtated faſts, is fain to ſeek for ſome pretence to apoſtolic authority, by having recourſe to the work of that impoſtor, who, about the beginning of the fourth century, made a collection of all the innovations that had taken place any where among Chriſtians after the death of the apoſtles, throughout the ſecond and third centuries, and palmed them upon the world for conſtitutions of the apoſtles.

And what ſort of authority is it that warrants us in ſaying, that he who eats bread with ſalt and water, is not breaking his faſt? When the ancients faſted on Wedneſdays and Fridays till three o'clock in the afternoon only, we underſtand they did not break their faſt by taking any thing till that hour. And we may conceive it poſſible for them to keep the Paſchal faſt while it laſted but forty hours: but, when it extended to ſix days, and at laſt to forty days, there was then a neceſſity for making an alteration in the very nature and notion of faſting, or abſtinence from food; which was always eſſential in faſting, whatever elſe belonged to it. For though they pretended to imitate the Lord faſting forty days before his entering on his public miniſtry, as Moſes did at the giving of the law by him; and though the promoters of ſuch inſtitutions as this boaſted of miracles, as ſerving to countenance them: yet they were not poſſeſſed of miraculous power enough to make the appoint-

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ment of a faſt of forty days, or even of ſix days, effectual upon the Chriſtian world, nor had they influence enough to obtain common conſent to it. But they had as much influence upon the Chriſtian world, as to obtain their conſent to an alteration of the notion and nature of faſting, which they thought themſelves poſſeſſed of a power to make. The clergy are capable of doing great things, and marvellous in the ſight of men, by means of diſtinctions. Some of them have diſtinctions ready to ſupport us in believing them, telling us ſuch ſtories as theſe, That one held his head in his teeth, or that one held his body in his hand, and the like. And, as diſtinctions have ſerved all ſorts of them much, in making void the commandments of God to eſtabliſh their own tradition, they had an eaſy diſtinction here ready to ſerve them in the matter of their faſts, wherein they have eſpecially diſplayed their authority: for, whereas faſting, if it be any thing at all that can be ſeen, is abſtinence from meat, it was the eaſieſt thing in the world, to diſtinguiſh betwixt a *total* and a *partial* abſtinence, and ſo to make the partial to be faſting as well as the total. Thus eating bread with ſalt and water only, came to be ſtrict religious faſting. And thus they made room for the brighteſt diſplay of eccleſiaſtical authority and power: for now they had power to command men to faſt while they were eating, and to permit and allow them to eat while they were faſting. But, as they do not ſhew their authority and power ſufficiently, but where it incroaches upon the divine, and in his name too, they have made void the divine apoſtolic commandment, that takes away all diſtinction of meats of God's creatures, forbidding nothing but the blood; and, by their own authority, have eſtabliſhed a new diſtinction of meats, which God hath created to be received with thankſgiving. And ſo they have given a commandment, whereby it is unlawful, without their leave, to eat fleſh, while it is lawful and right to eat fiſh, throughout the whole faſt of forty days. Theſe religious eaters of fiſh, who think it a ſin to eat fleſh in the ſeaſon of their faſt, yet, for the moſt part of them, think it is nothing to eat the blood, when they may lawfully eat fleſh. And though ſome of this ſort of Chriſtians ſcruple at the blood, yet this ſcruple ariſes not ſo much from the apoſtolic commandment, (for then they would regard it in other things), as from the tradition of their ancients.

But here it ſhall be ſaid, Why is all this clamour and noiſe

noiſe raiſed upon nothing but the ſenſe of the word *faſting?* Has it any other foundation but the fixing of the idea of total abſtinence to that word? and that not agreeably to the ſcripture either: for was not Daniel faſting, when he ate no pleaſant bread, neither came fleſh nor wine in his mouth, neither did he anoint himſelf at all, till three whole weeks were fulfilled? And is it not ſaid expreſsly that the men of Jabeſh faſted ſeven days, when they buried the bones of Saul and his ſons?

And to this it ſhall be anſwered, That, if there be any fault in fixing the idea of total abſtinence to faſting, the ſcripture muſt be charged with it. For it ſays not at all, that Daniel faſted in the three full weeks of his mourning: nor ſays it, that the men of Jabeſh-gilead faſted from the beginning of their ſeven days till they were finiſhed; for then, according to ſcripture-ſtyle, it muſt have been ſaid, they faſted ſeven days and ſeven nights; as is ſaid of Eſther and her people faſting, neither eating nor drinking three days, night nor day. For, when the Jews faſted a day, their faſt ended at ſun-ſet; and ſo the men of Jabeſh might eaſily faſt ſeven days, while yet they could not faſt ſeven days and ſeven nights, like as Moſes was, at the receiving of the written law which he gave to Iſrael, forty days and forty nights neither eating bread nor drinking water; and as our Lord is ſaid to have faſted in the wilderneſs forty days and forty nights; which is pretended to be imitated in taking, not fleſh, but fiſh, or let it be but bread, ſalt, and water, from the beginning of their forty days, till they be all finiſhed. But, though it cannot appear from the ſcripture, that a man faſts who takes any thing in the way of meat or drink; who would ſtrive with them about the uſe of a word, if there were no ſuch thing built upon it as a tradition and commandment of men making void a commandment of God? And indeed we had need to look well about us, as to the uſe and application of ſcripture-words: for the corruptions of Chriſtian religion, and the innovations that have been made in it ſince the days of the apoſtles, have always been promoted and maintained by perverting and miſuſing ſcripture words and names.

CHAP.

CHAP. IV.

Of no prayers for the dead.

SECT. I. *Which treats of the firſt uſe that Epiphanius finds for prayers for the dead.*

WHen Aerius denied, *that prayers are to be poured out and made for the dead*, he ſupported himſelf in this denial, by alledging, in the firſt place, That our prayers can be of no uſe to them in that ſtate: for, it ſeems, it was his perſuaſion, that they who had lived and died in unbelief, and ſo in a ſtate of condemnation, could receive no more refreſhment or eaſe of their pain in that ſtate, by means of our prayers, than the rich man's ſoul in the parable had, or could receive from his father Abraham and Lazarus; and that they who had died in the faith, and ſo in a ſtate of juſtification, cannot, through our prayers, receive, in the ſeparate ſtate, any addition to that comfort wherewith they are comforted in the bliſsful ſight and preſence of the Lord Jeſus; and, whereas their bodies are to be taken into his reſt at the reſurrection of the juſt, and they are then to ſtand in their lot in his kingdom, according to their works done in the body before they died, they can receive no benefit in that reſurrection from any works done or prayers poured out for them after their death. And thus Aerius, or any other man who cannot ſtand a moment upon ſcruples about the benefit that the living ſaints, who are in the trial of faith, may receive from his prayers, might yet confidently deny, that the dead in Chriſt have any need of his prayers, or can have any advantage by them.

Epiphanius, in anſwer to this firſt objection of Aerius, finds himſelf obliged, in not very few words, to point out the uſefulneſs of prayers for the dead; and he condeſcends on three uſes of them.

The firſt of them is, That ſuch prayers are uſeful as a teſtimony of our faith concerning the life of the ſaints with the Lord. And this muſt be conſidered as the uſe he aſſigns for reciting the names of the dead in the prayers, to perſuade thoſe that are preſent that the ſouls of the dead are ſtill alive, and to let us ſee that there is good hopes of thoſe that dead.

But this can never be thought of as a reaſon why any petitions ſhould be put up for the dead in our prayers: for, if we teſtify our faith of their living with the Lord, this is a plain declaration and confeſſion, that they do not need our prayers for them, as being beyond our ſtate of probation, and at reſt with the Lord, as much as they can be before their bodies be taken into his reſt at the reſurrection. It is not charged upon Aerius, that he, in the leaſt, denied the prayers of all ſaints for the ſecond appearing of the Lord Jeſus, and the redemption of the bodies of the whole church in the reſurrection of the juſt. But as, it ſeems, he thought that the ſaints, in that reſurrection, muſt enjoy Chriſt's reward, according to each one's works done before death, even his works of charity; he could not be perſuaded, that any one of them could, then, enjoy one whit more of that reward, through any prayers that can be made or poured out for them after they are dead, and all their works are finiſhed that ſhall be recompenſed in the reſurrection of the juſt. And ſo he was clear to ſay, that our prayers can be of no uſe to the departed ſaints, either as conſidered in the ſeparate ſtate wherein they are living with the Lord, or as conſidered in the ſtate of the reſurrection, wherein Chriſt will give his own reward to every one of his ſaints, according as his works done in the body ſhall then be found to be. We muſt not ſuppoſe, as ſome would do, that either Aerius, or any other who agrees with him on this head, makes no difference betwixt the ſeparate ſtate of the ſpirits of juſt men, and the ſtate of the reſurrection. For whoever ſaid, that theſe two ſtates are the ſame? Is it not confeſſed, that Jeſus Chriſt himſelf is expecting till his enemies be made his footſtool? And can they who acknowledge this, deny, that the ſpirits of juſt men, living with him, are in a ſtate of hope and expectation, even while they deny that they can receive from our prayers any addition to their joy of that hope in the ſeparate ſtate? So that while every Chriſtian joins in the common prayer of all ſaints in heaven and earth, for the glorious appearance of Chriſt, and the reſurrection of the juſt, it is very idle to be telling us of the difference betwixt the ſeparate ſtate, and the ſtate of the reſurrection, as if that could ſhew us the uſefulneſs of the prayers for the dead, which Aerius denied. One of thoſe who inſiſt on the difference to this purpoſe, is very diverting in his manner of deſcribing it. He would ſhew us the happineſs

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of ſouls in the ſeparate ſtate, conſiſting in a joyful retroſpect upon their paſt labours, and holineſs of their lives, (here ſuppoſe the thief on the croſs now in paradiſe), and in a certain proſpect of their future bliſs, rather than in a full participation of their ultimate reward. And he would ſhew us theſe ſame happy reflectors on the labours of their holy lives, when they paſs out of that ſtate at the reſurrection, the time of their full recompenſe, not at all conſcious of their actions for which their judge ſhall then reward them with that ſame reward, in the proſpect of which they were before right happy. But how is it that they are not conſcious of theſe actions, theſe paſt labours, upon which they had ſuch a joyful retroſpect in the ſeparate ſtate? Why, it ſeems they come out of that ſtate ignorant of this, that Chriſt eſteems what is done to the leaſt of his brethren, as done to himſelf. He brings them out of that ſtate, not as yet acquainted with this goodneſs and condeſcenſion of the Lord, which every believer of the ſcripture on earth, and every worker of the works of charity, knows very well. This learned doctor, interpreting ſcripture to us, and ſhewing us the bleſſedneſs of ſeparate ſouls, can tell us no more of the bleſſedneſs of the man to whom the Lord imputeth righteouſneſs without works, than a Heathen poet entertaining us with a fable of his Elyſian fields. He has no notion to give us of the happineſs of ſeparate ſouls, and even the ſouls of infants, in the preſence of the Lord, partaking with him, as joint heirs, in the light of the Father's countenance, that fulneſs of joy in his preſence, and thoſe eternal pleaſures at his right hand, wherein is rewarded that one obedience whereby they are all made righteous, as it will alſo be further in the reſurrection at his appearing and his kingdom, and yet further after the laſt judgment, when all things are made new, and all Chriſt's people, as joint heirs with him, ſhall inherit the new heavens and the new earth. And with this thoſe only are truly acquainted, who, being made the ſons of God by faith in Chriſt Jeſus, receive the Spirit of adoption, giving them a lively ſenſe of his fatherly love and favour, through the righteouſneſs of his Son, wherein they believe: for this is the very beginning and earneſt of all the Chriſtian happineſs. But neither has this Elyſian doctor any notion to give us of the relation that the works of Chriſtian faith and charity have to him who *was delivered for our offences, and raiſed again for our juſtification*

ſtification, nor any notion of the connection of theſe works with the reward of his righteouſneſs, in the reſurrection of the juſtified by faith, who ſhall then all partake with him of that reward as brethren and joint heirs. every one according to his works of faith in that righteouſneſs, and of love to it. He is as ignorant of the relation of theſe works to his righteouſneſs, and of their connection with his reward, as his Elyſians are when they come up from that ſtate. But, leaving him and them to be as happy as the retroſpect of their paſt labours and holineſs of their lives, and the proſpect of a reward ſuitable to them, can poſſibly make them, we muſt return to Epiphanius.

And, if what he ſays of departed ſaints living with the Lord, were to be underſtood of that life, whereof they had the beginning and foretaſte while they lived by the faith of Chriſt, and now, ſeeing him, and being preſent with him where he is in heaven, they enjoy; partaking there with him in that light of his Father's countenance, that full ſenſe of his favour and love wherewith he is made moſt bleſſed for ever, and which is the moſt proper life that can be thought of for the ſoul of a man; this would be an argument againſt their ſtanding in any manner of need of our prayers, and ſo againſt the uſefulneſs of theſe prayers for them. But it is to be feared, his living with the Lord is another thing: for it is his opinion, that all the dead, except thoſe who roſe with the Lord, are abſent from him; and ſo he encourages thoſe who can now affirm, that even the higheſt of the departed ſaints, the bleſſed virgin herſelf, is not yet admitted into heaven; in expreſs contradiction to Paul, confidently affirming, from his certain knowledge, that he, and others having the earneſt of the Spirit, would have a manſion there upon the diſſolution of the body, and, when they were abſent from the body, be preſent with the Lord. But the faith that Epiphanius would have to be teſtified in prayers for the dead, is not the faith of what is ſaid in the apoſtolic writings concerning the ſtate of the ſouls of ſaints departed. His faith of their living, is indeed a belief that they are not annihilated, but living ſtill in ſome dark place of painful deſires and longings for being acquitted in the judgment, where they are ſequeſtered till the day of judgment, and where they may be refreſhed with ſome ſort of viſits from the Lord, and enjoy happineſs in various degrees; the higheſt of thoſe degrees being ſtill much more inferior

inferior to the happineſs of heaven, than it is ſuperior to any happineſs in this world. And this belief concerning the life of ſaints departed, may indeed be teſtified in prayers for them: for ſuch a place and ſtate of the ſaints departed, is very conſiſtent with their need of prayers to be poured out for them, and with the uſefulneſs of theſe prayers. But this faith has no connection with the word of the apoſtles; no foundation in their ſcriptures, except the names of *Hades*, and *Abraham's boſom*, and *Paradiſe*, which have been borowed from them, and applied to this Heatheniſh place of ſhades: for the true foundation of this faith lies in that ancient forgery, the books of the Sibyls, which began to appear about the end of the reign of Antoninus Pius, who died about the year of our Lord 161. The villain who makes theſe Heathen propheteſſes, the Sibyls, teſtify concerning Chriſt, Hades, and the judgment, was, it ſeems, very full of Hades; for he derives Adam's name from Hades. And the ſimple fathers, who were glad of the teſtimony of the Sibyls to Chriſtianity, as it was laid in the work of this impoſtor, and openly pleaded this teſtimony, ſucked in with it this new notion of the ſeparate ſtate among Chriſtians, very different from the apoſtolic notion of it, but altogether agreeable to the Heathen notion of the place of ſhades. But, as Aerius had nothing to do with this Sibylline faith, he could never perceive the uſe of teſtifying it, in prayers for any who were believed to live in that Sibylline place.

SECT. II. *Which ſhews that the new ſort of correſpondence with departed ſaints after the death of Polycarp, and the new place aſſigned them toward the end of the ſecond century, was wholly unknown to the apoſtles and firſt Chriſtians, and had no connection with the ſcriptures.*

AFter the death of Polycarp, which happened in the year of our Lord 167, the church in Smyrna gives an account of his martyrdom, in a letter to thoſe of Pontus; and, after telling a marvellous ſtory of ſome very ſtrange circumſtances of his death, they ſay, they carried away his bones, being more valuable than the moſt precious ſtones, and more pure than gold, which they buried in a place where they aſſembled together to celebrate with joy and chearfulneſs the day of his martyrdom; thus honouring

ing the memory of thoſe that have fought glorioufly for the defence of their religion, and to confirm and inſtruct others by ſuch examples. And, at the ſame time, they take care to vindicate themſelves from the charge of worſhipping him, which their enemies wanted to fix upon them, declaring, that they worſhipped only Jeſus Chriſt, becauſe he is the Son of God.

One would think that the martyrdom of Stephen was as great an occaſion for commencing a practice of this kind, as that of Polycarp, even though all the marvellous ſtory told about it were true. But no ſuch thing as this was once thought of on that occaſion. The devout men that carried him to his burial, and made great lamentation for him, took no ſuch purpoſe as this in their heads, about the burial-place of Stephen. And this buſineſs about Polycarp muſt be looked on as the commencement and firſt beginning of the practice of celebrating the memory of martyrs, on the anniverſaries of their martyrdom, which they called their birthdays, with panegyrics upon them, like as the Greeks had uſed to make on their illuſtrious men; and as the beginning of their holding their religious aſſemblies at the places of their burial, and of their making honourable mention of them in their prayers; which Tertullian ſeems to call making oblations for them. And this new kind of correſpondence with the dead, and honour done them on the earth, was attended with the Sibyline faith, about their ſituation in the ſeparate ſtate, very conſiſtent with their need of prayers to be poured out for them by the living: for, about the end of this ſecond century, they began to ſpeak of theſe prayers; and theſe are the ends and uſes of them that they ſpake of, *viz.* To obtain for theſe ſouls, light, quiet from Satan's inſults, refreſhment in their painful thirſt of deſires, a happy reſurrection, and introduction into heaven. And thus, while they contrived new ways of exalting them on the earth, which was a new incitement to the ſuffering of martyrdom, that a Chriſtian ſhould not wiſh to have been the apoſtolic motive, they, at the ſame time, depreſſed them in the ſeparate ſtate, and brought them down from the heavenly preſence of the Lord, to a low dark place; which, to make it Chriſtian, they called *Abraham's boſom*, and *the place of the prophets*, and *Paradiſe*, from which they were not to be introduced or admitted into heaven, till after the judgment; though it might be much more eaſily ſhewed from the ſcriptures, that heaven, which muſt contain

tain Jesus till the times of restitution of all things, is their place before that restitution, than after it. And now this new motive to martyrdom, which he who believes the testimony of the apostles, must be assured was unknown to them, plainly set aside that first good old one which animated Christians to undergo martyrdom in the time of the apostles, and which we may suppose influenced Polycarp himself. It was this:— "Though our outward man perish, yet the inward is renewed day by day. For our "light affliction, which is but for a moment, worketh "for us a far more exceeding eternal weight of glory; "while we look not at the things which are seen, but at "the things which are not seen: for the things which are "seen, are temporal; but the things which are not seen, "are eternal. For we know, that, if our earthly house of "tabernacle were dissolved, we have a building of God, a "house not made with hands, eternal in the heavens. For "in this we groan earnestly, desiring to be clothed upon "with our habitation which is of heaven: if so be that "being clothed, we shall not be found naked. For we "that are in the tabernacle do groan, being burdened: "wherein we are not willing to be unclothed, but to be "clothed upon, that mortality might be swallowed up of "life. Now he that hath wrought us for the self-same "thing, is God, who also hath given unto us the earnest "of the Spirit. Therefore always confident, and knowing "that, being at home in the body, we are absent from the "Lord: (for we walk by faith, not by sight.) Now we are "confident, and are well pleased rather to be absent from "the body, and to be at home with the Lord. Where-"fore we are also ambitious, either being present, or being "absent, to be acceptable to him." This first and nearest hope, for which they found God had begun to form them, and whereof they had the earnest, as well as the hope of the resurrection, and regard to the judgment-seat, which was further off, and which the apostle also speaks of in that passage, was that which moved and animated the apostles and first Christians boldly to suffer for Christ, and undergo martyrdom. But they were far from being moved with any ambition of being honoured either with civil or religious honour in this world, by the living after their death. And, if their words can tell us their mind, we may be very sure, nothing could be farther from their mind than this, that, when they should be absent from the body, they would then be

be ſtill abſent from the Lord, in ſome dark place, where, being liable to Satan's inſults, they would groan, being burdened, as having anxious painful deſires of acquitment in the judgment, and admittance into heaven, ſo as to need the prayers of the living, for light, quiet, and refreſhment, for acquitment in the judgment, and introduction into heaven at laſt, to them.

The apoſtles, and Chriſtians in their time, knew of no place for God's whole family, but either heaven, his dwelling-place, the houſe of that family; or earth, where they were ſojourning, as ſtrangers, in the body, as in a tabernacle; expecting, upon the diſſolution of that tabernacle, to be at home, in a manſion of their heavenly Father's houſe, beſide the Lord Jeſus; there ſeeing him, with whom they had, even now on the earth, a correſpondence by faith, entering into the holieſt of all by his blood. And, being eſtranged from the things of this earth, and ſeeking the things above, where Jeſus ſat on the right hand of God, they looked upon themſelves as citizens of heaven, fellow-citizens in that heavenly Jeruſalem with the ſaints of the Old Teſtament, who had died in the faith of that promiſe which they now believed to be performed in Jeſus Chriſt, and whereof they were partakers with them. They knew by revelation, and believed, that thoſe ſaints were perfected in heaven, by becoming partakers with Jeſus in his inheritance there, by becoming members of the body whereof he living there is the head, and by ſharing with him in the promiſe of bleſſedneſs there; and they knew, that they were not thus perfected in heaven without them, who were believers on earth, not only Jews, but Gentiles alſo, partaking with them, as being fellow-heirs and of the ſame body, and joint partakers of that promiſe in Chriſt by the goſpel. So theſe ſaints in heaven were not perfected there without them.

They plainly ſuppoſed theſe ſaints to have been in heaven, before Jeſus roſe from the dead, and aſcended there: for, as they knew that God had taken up Enoch and Elias bodily into his dwelling-place in heaven, they knew nothing to hinder the ſpirits of juſt men from being there in company with them; even as they knew that Moſes, who died and was buried, was in company with Elias, who never died, converſing with Jeſus at the tranſfiguration. And Paul knew nothing to hinder his being in the third heaven, (which he makes the ſame with Paradiſe), and converſing there out of his body, as well as in it. And why ſhould they,

they, who believe that the angels, thoſe heavenly ſpirits, converſed familiarly with men upon the earth by a vehicle fit for that purpoſe, yet think it any way ſtrange, that the ſpirit of a juſt man, upon the diſſolution of his body, ſhould have a fit manſion in heaven, God's dwelling-place, and converſe with the inhabitants there? When Abraham, the friend of God, expired, he had no other fathers to go to in the ſeparate ſtate, wherein all earthly relations are diſſolved, he had no other people to be gathered unto, but thoſe who had gone before him in the faith of the promiſe of Chriſt, the head of the woman's ſeed. Unto theſe children of God, eternally diſtinguiſhed from the ſeed of the ſerpent, who ſhall never ſee light, Abraham was gathered, in the dwelling-place of their Father, when he died. And, conſidering him as the Father of all the faithful that came after him in the belief of that promiſe, *In thy ſeed ſhall all the nations of the earth be bleſſed;* and of all that believe the performance of it in Chriſt, as the goſpel teſtifies; nothing could be fitter to expreſs the happineſs of the departed ſoul of an heir of that promiſe, before Chriſt aſcended into heaven, nothing could be fitter to repreſent the heavenly felicity of ſuch a ſoul, than the way of ſpeaking that the Lord uſes in the parable concerning the rich man and Lazarus: for there he repreſents Lazarus, as *carried by the angels*, the inhabitants of heaven, *into Abraham's boſom*, and there *comforted*, as a ſon in the boſom of his father, partaking intimately with that Father in his happineſs, who was ſuppoſed by the hearers of that parable to be the happieſt ſoul with God. And, as the heavenly bliſs is repreſented by a feaſt, Lazarus is repreſented in the parable, as at that feaſt with Abraham, and leaning on his boſom; as John, the beloved-diſciple, did on Jeſus, at the paſchal ſupper. But he ſets it before the thief on the croſs, in this manner, *Thou ſhalt be WITH ME in Paradiſe*; and now, when he is aſcended from the dead to his throne on the right hand of God, the heavenly happineſs of departed ſaints is expreſſed by *being with Chriſt*; as he prays to his Father, *That they may be with me where I am, that they may behold my glory which thou haſt given me.* And ſo Stephen, the firſt martyr after Chriſt's reſurrection, was encouraged at his death by the viſion of the glory of God in heaven, and of *Jeſus ſtanding on the right hand of God*, as ready to receive his departing ſoul there; which he accor-

dingly commended into his hands, ſaying, *Lord Jeſus, receive my ſpirit.*

The ſpirits of juſt men before Chriſt aſcended, however happy they were in heaven, God's dwelling-place, were there in a ſtate of expectation, as Jeſus Chriſt and all the ſaints with him are now expecting till his enemies be made his footſtool; for then they were waiting for the performance of the promiſe of Chriſt, in the faith and hope of which they ſojourned as ſtrangers on earth, deſiring the heavenly country: and they did not receive this promiſe till they ſaw Chriſt alive from the dead in heaven. Thus Abraham was not perfected in receiving the promiſe of the ſeed in whom all the nations of the earth are bleſſed, till he ſaw Jeſus in heaven alive from the dead, and beheld him receiving of the Father that promiſe of the Holy Ghoſt, which he then ſhed forth on all his ſaints in heaven, as alſo upon believers on the earth, Gentiles as well as Jews. When Abraham ſaw this *church of nations* coming into being, and forming into one body in Chriſt its head; and when he found himſelf, as a member of it, partaking of the promiſe of the Spirit, which is the bleſſing of Abraham, the ſame which the Gentiles received through faith: then he was perfected; *i. e.* as the apoſtle explains it, he received the promiſe, which he had not till then received. And this was not without believers of all nations, without difference, ſharing with him in the ſame thing: ſo he, without them, was not made perfect. In like manner, David ſojourned on earth and died in the faith and hope of the promiſe of Chriſt his Son, who was to reign on the right hand of God, whoſe kingdom was to be eſtabliſhed before him after his days were fulfilled. All his ſalvation and deſire was in this promiſe. But he did not receive it, and ſo was not perfected in the apoſtle's ſenſe, till Jeſus aſcended to his throne on the Father's right hand, and ſat there to rule in the midſt of his enemies, till they be his footſtool: nor was he thus perfected by receiving the promiſe, without believers on earth partaking with him as fellow-ſubjects in the bleſſed kingdom of his Lord. The firſt Chriſtians, in this view of the thing, which the apoſtles gave them, and which is ſtill plain in their writings, could have no thought of what is now alledged, That departed ſaints are not admitted into heaven till after the day of judgment, nor introduced there without the prayers of the living for them, from which alſo they receive benefit in the mean time. For they

they knew, that, by their connection with Jesus, they were citizens of the heavenly Jerusalem; and so associated with the spirits of just men made perfect, and with the innumerable company of angels, in that city of the living God: for, though they did not believe that David ascended bodily into heaven, without seeing corruption in the grave, as Jesus ascended, because a part of the evidence on which they believed Jesus to be the Christ foretold by David, lay upon this; yet they were well persuaded, that David's soul, in the separate state, was in the same situation with the spirits of other just men, which they firmly believed to be heavenly. And, if they looked on themselves as fellow-citizens of heaven, where they were conversing by faith, while living on the earth; they also expected to be in heaven when they died, there seeing that which they now believed.

In this apostolical view of things, we may be very certain, no tradition could come from the apostles or Christians of the first age, for that sort of correspondence with the dead that Tertullian speaks of, and for which, he himself owns, there is no rule that we shall find in the scripture. The faith he speaks of, is the same that received the books of the Sibyls, and their testimony concerning Jesus Christ, Hades, and the judgment; and the custom which confirmed this tradition, and was observed by this faith, had no place among Christians, till after the death of Polycarp. For it can never be fastened upon the apostle John, by these words of Tertullian, "Tradition will be given you for the "author, custom the confirmer, and faith the observer:" though it be asserted, that Tertullian, who lived within less than an hundred years after the death of St John, professes, that his generation had received it from that before them; and though they should believe this, who receive this new translation of his words, "They stand upon the bottom of "tradition, custom confirms them, and one generation "follows them upon the credit of what went before." Where had the Christian religion been, if it had been left to stand upon tradition, committed to such faithful men!

Sect. III. *Containing an account of Hades, and likewise of the place of a departed soul.*

Hades is a scripture-name, a Greek word, by which the Septuagint renders the Hebrew SHEOL; for which our

Englifh tranflation has fometimes the *grave*, and fometimes *hell*. It is no more the name of any place with gates, than it is the name of a voracious monfter with infatiable appetite and wide extended jaws. *Hades* is a name for the ftate of the human foul feparate from its own body, which commences at death, when a man expires. This ftate is the confequent of fin, by which death entered into the world; and, without the hope that comes by Chrift, it behoved it to have been eternal and very difmal. The entrance into this feparate ftate, by leaving the light of this world, and defcending from the higheft elevations in life, unto death, wherein the king and the beggar are equal, and both as low as they can be; even there is the mouth of Hades; where they who are moft elevated in this life, are for moft part the loweft: and indeed, without Chrift, there is no exaltation nor happinefs to be thought of in it. The profpect of Hades, to Adam after he finned, and before he had the promife of Chrift, muft have been very difmal: for it behoved him then to think of a foul alienated from God, and confcious of the irreparable lofs of his favour, wherein is life, and, in this cafe, ceafing for ever to act in the body into which God infpired it, and having no more enjoyment in it.

But the revelation to fallen man concerning Chrift, has changed that firft profpect of Hades. For, in the *firft* place, whereas it was originally the fame for all men appointed to die by Adam's fin, that revelation fhews us two forts of men in Hades, the feed of the woman and the feed of the ferpent, the juft and the unjuft; who equally return to the duft of death, but are far from being equal in Hades. And, in the *next* place, that revelation fhews us, the ftate of the human foul feparate from the body, which is called Hades, fhall not be eternal; for there fhall be a refurrection of the dead, both of the juft and unjuft: and, when every human foul is again united to its own body, there is an end of Hades. And yet further, while Hades remains, the revelation concerning Chrift changes the profpect of it, both as to the juft and the unjuft who are in it: for, whatever differences there may be among men in this life who go to Hades, there are only two forts of men to be found in Hades, and who fhall be brought out of it by the power of Chrift's refurrection; the feed of the woman, who are juft through their head, the Son of God made of a woman, through whom they are the children of God; and the feed of the ferpent,

ſerpent, the unjuſt, who are of their father the devil; the one to be ſaved from death by the power of his reſurrection, and the other to be puniſhed in a ſecond death by that ſame power. Now, Chriſt has changed the original proſpect of Hades to us, as to both theſe ſorts of human ſouls in it.

For, firſt, as to the ſeed of the woman, whom Adam called *the living*, in diſtinction from the ſerpent's ſeed, when he gave to the woman the name of *the mother of all living*, and upon whom the ſentence of death goes no further than, *returning to the duſt;* Chriſt ſhews them in Hades, happy as Adam was in Paradiſe before ſin entered, by which he was baniſhed from it. Now, his life in Paradiſe, without which no enjoyment there could have any thing of a bliſsful reliſh to him, conſiſted in loving the Lord his God with all his heart, ſoul, and mind, and in his lively peaceful conſciouſneſs of his Creator's love and favour. This made him an innocent man, which he could not be with the leaſt air of alienation from God, and happy with the happineſs proper to man, in diſtinction from the beaſts in Paradiſe. There was ſome faint repreſentation of this, in the life that the nation of Iſrael enjoyed in the promiſed land, the land of Canaan, while they were obedient to the letter of their law, and cleaved to their God in oppoſition to all idols: for that which made them happy in the poſſeſſion and enjoyment of all the good things of that land, was, that they looked on them as teſtimonies of the peculiar love and favour of their God, who gave them that good land, and aſſured them of a pleaſant life in it, in cleaving to him; as, on the other hand, that which made them miſerable under the ſword, famine, and peſtilence, or the violent or untimely death threatened in their law, was, that it behoved them to look on theſe things as the ſigns of the diſpleaſure and wrath of their God againſt them. And ſo we find the happineſs of Paradiſe, and that of Canaan's land, made an emblem of the happineſs we expect by Jeſus Chriſt; who, as man, was once in miſery, by the hiding of the Father's face from him, for the ſins of his people, and is now moſt bleſſed for ever, by the brighteſt light of his countenance lifted up upon him: for this is the miſery, and this is the happineſs, proper to the ſoul of man, as he ſtands diſtinguiſhed from all other animals. Now, as man, being once alienated from God, and having loſt the ſenſe of his favour, can never be reſtored to the divine favour, and regain the ſenſe of it, wherein happineſs lies, but only through Jeſus Chriſt

Chriſt the righteous, the Son of God, in whom the Father is well pleaſed, and in whom alone God appears in that view wherein a ſinner can be engaged to love him; men are reſtored to the favour of God, only in the way of believing in him. We paſs from death to life, in believing, and being juſtified by faith, *i. e.* not by what we do, but by what we believe Chriſt has done, we have peace with God, and rejoice in hope of his glory: we love God, as he appears gracious and juſt in reconciling us to himſelf, when enemies, by the death of his Son; and we joy in God, through Jeſus Chriſt, by whom we have received the reconciliation. But, after all, while we are in the trial of faith, and fighting the fight of faith, which is as long as this life laſts, our love to God, as reconciled in Chriſt, is not pure, and unmixed with any alienation, nor is our ſenſe of the divine favour through Chriſt, unclouded altogether, as Adam's love to God, and conſciouſneſs of his favour, was in Paradiſe, before his ſin for which he was ejected: and ſo we cannot be, in this ſenſe, in Paradiſe while we live. But, that day we expire, Chriſt ſhews believers in him they ſhall be in Paradiſe. And ſurely they who believe, that true Chriſtians, who ſhall be found alive at the coming of Chriſt, ſhall then be, in a moment, in the twinkling of an eye, changed both in ſoul and body, ſo as to be in that inſtant fit to inherit the kingdom of God, can have no difficulty about a believing ſoul's being thus in Paradiſe that very day it is ſeparated from the body. And, if the ſoul of the thief was in Paradiſe inſtantly upon its ſeparation, no man that believes in Chriſt can be excluded. Now, taking Paradiſe in this view, we may think how Adam's proſpect of Hades might be changed upon his hearing and believing the revelation concerning the ſeed of the woman, and being recovered to a friendly correſpondence with God through that. He ſaw the ſentence of death proceeding no further than returning to the duſt, as to the ſeed of the woman, whom he now thought of as the living, reconciled to God and intitled to life by the ſufferings of their head, the Son of God, made of a woman; and ſo he might have a proſpect of the ſeparate ſtate of theſe ſouls, when their bodies returned to the duſt, as very happy in the perfection of that friendly correſpondence with God, reconciled as a father to them, which had ſome beginning in this life. The view of a ſoul, perfected in love to God as a father in Chriſt, and perfectly conſcious of his redeeming love and favour through Chriſt,

Chriſt, in its ſtate of ſeparation, is vaſtly different from the former view of a ſoul alienated from God, and ſenſible of the loſs of his favour for ever, and in that caſe ſeparated from the body: for it behoved him to conſider the ſouls of the woman's ſeed, in the ſeparate ſtate, as rather happier than he had been in Paradiſe.

But Chriſt has alſo changed to us the original proſpect of Hades, as to the unjuſt, the ſeed of the ſerpent: for they are to be brought out of it in the *reſurrection of damnation*; and ſo their ſpirits are repreſented in that ſtate as in a priſon, from which they are to be brought forth to that judgment, and the ſecond death, and wherein they are, mean time, in torment; not only miſerable in the want of the divine favour and countenance, loſt by Adam's ſin to all his poſterity, but further, by a conſciouſneſs of his diſpleaſure and wrath, due to their own deeds done in the body, which is to be fully manifeſted in that *reſurrection of damnation*. Thus Peter repreſents the ſpirits of them who ſome time were diſobedient to Chriſt's preaching to them by his Spirit in the days of Noah, as now in priſon; even as he ſays, the angels that ſinned, are delivered into chains of darkneſs to be reſerved unto judgment.

Now, if we would think of a place of torment, or a place of happineſs, for a ſoul in the ſeparate ſtate, a ſoul united with its own body can be in that place, enjoying or ſuffering in the body, as Enoch and Elias may be placed where the ſpirits of juſt men are ſuppoſed to be placed. But that place cannot be Hades; becauſe no ſpirit of a man, in its own body, can be in Hades: it goes to Hades when it leaves the body, and is not left in Hades when it returns to the body. So that, when we think of any place of happineſs or of torment, we are then thinking of ſomething elſe than merely Hades: for, in whatſoever part of the bodily creation we place a departed ſoul, it ſhall be ſtill in Hades, while it is not united to its own body. And indeed we can have no notion of the place, or the motion of a naked ſoul; for we cannot think of theſe, without thinking of bodies, or portions of matter, contiguous to one another, and changing their ſituations toward one another. And though we know not how the human ſoul is connected with its own body; yet we are ſure it is ſo, and that it was originally inſpired by God, into that frame which he formed of the duſt from the ground; and being thus made for acting in connection with it, we find it acting

ing ſo with it, that it would be hard to conceive it acting, even thinking at all, in ſeparation from it, without any manner of connection with any thing of body or matter at all: and therefore the apoſtle ſays, *We are not willing to be unclothed*; but, being diveſted of this earthly tabernacle, and *clothed with our habitation which is of heaven, we ſhall not be found naked.* Thus, when we think of a ſoul in connection with body or matter wherewith it acts, which the apoſtle ſignifies by its being clothed with it, and dwelling in it, then we conceive it to be in the place where that body is wherewith it is ſo clothed; ſo that, while it is connected with the earthly tabernacle, it is placed on the earth, and lives there where that cloathing is; and when, being detached from that, it is clothed with the heavenly habitation, it is then placed in heaven, and lives there where that cloathing is wherewith it is clothed: for, when a man expires, though we have no thought of the motion or place of his ſoul, as quite naked, or utterly detached from all body or matter; yet, when we think of that ſoul, as inſpired by God into any kind of body, or portion of matter, we can then think, that the ſoul is there living, where we conceive that to be into which he inſpires it, when a man expires. Thus, when we are taught that the third heaven is God's dwelling-place, we are taught to conceive him there dwelling in that glorious inacceſſible light, which cannot be looked on by eyes of fleſh, and which had ſome faint reſemblance, in his dwelling in that viſible light and bodily glory, that ſhone in the cloud between the cherubim, on the throne in the tabernacle and temple; even that glory of the Lord which the children of Iſrael ſaw, in the wilderneſs, appearing in the cloud: and where the brightneſs of that pureſt heavenly light and glory, wherewith he clothes himſelf, ſhines in heaven, there he dwells; there is the throne of God, and the glory of God, whereof Stephen had the viſion, with the Son of man, Jeſus, on his right hand. In his houſe are many manſions with Jeſus; and in thoſe manſions he places the ſouls of his children, while they are abſent from their own bodies; which ſhall alſo in due time be glorified with that ſame heavenly glory wherewith the body of the Son of man, now made heavenly, is glorified on the right hand of God. If then we think of paradiſe as a place, that place muſt be no other than heaven; as the felicity of paradiſe is plainly made a type of the heavenly felicity: and the promiſed land

land of Canaan was in like manner given to Abraham, Iſaac, and Jacob, as a figure of the better country, *i. e.* the heavenly; in the expectation of which, they ſojourned in the land of promiſe as ſtrangers on the earth. And, when the apoſtle ſpeaks of paradiſe as a place, he makes it the ſame with the third heaven, where the ſoul of a man may be out of its own body, and ſo in Hades; and where it may alſo be in its own body, and ſo not in Hades; even as well as Moſes, in Hades, and Elias, never in it, were both together with Jeſus on the mount where he was transfigured, having therein a pledge or earneſt of the glory of heaven, that he ſhould enter into after his ſufferings.

As for a place of torment for a ſoul in Hades, or in ſeparation from its own body, we cannot think of it without conſidering the ſoul in connection with ſome portion of matter wherewith it acts, and whereby it receives impreſſions like as in the body. Thus, when the ſoul of the rich man in the parable is repreſented to us in Hades, as being in a place of torment, he appears in that place as having like bodily organs, acting by theſe, and affected in them by bodily torments: for ſtill we have no way to think of the place of a ſpirit having no connection with any thing of body or of matter. And therefore the Heathens, when they would think of ſouls ſeparate from their bodies, as in any place or in motion, were forced to think of ſhades.

SECT. IV. *Concerning the reſt of the uſes Epiphanius finds for prayers for the dead, with his anſwers to other objections of Aerius.*

THE next way wherein Epiphanius ſays prayers for the dead, are uſeful, is, That they are profitable to ſinners when dead as the living profit by prayers, although they do not cut off the whole fault. Though they do not blot out all their ſins, yet they ſerve to expiate ſome of thoſe which they committed in this life.

By this, it would ſeem, he diſtinguiſhes ſinners, who are profited by prayers in the ſeparate ſtate, from the ſaints; while he would have theſe ſinners, who are thus diſtinguiſhed, benefited in the matter of remiſſion by the prayers of the living. And this way of thinking cannot be

reckoned quite unſuitable to the fourth century, when they had not yet fully ſettled purgatory, or a middle ſtate, for a middle ſort of ſouls, betwixt the ſaints in heaven and the wicked in hell, but were faſt moving toward it: for, though the ſpring from whence downright purgatory flowed, was opened in the end of the ſecond century; yet it came not quite out till after the time of Epiphanius.

But, when he condeſcends on the uſe of prayers for ſinners in the ſtate of the dead, as to the removing of guilt, he muſt meet with the ſecond objection of Aerius, who pleads, That prayers, ſuppoſing them thus profitable to the dead, derogate from the neceſſity of piety in this life; and, in place of that, one needs but procure friends to pray for him, that he may not be a ſufferer in that ſtate.

And to this Epiphanius has nothing to anſwer, but, That theſe prayers do not take away all the guilt, or the guilt of all their ſins, though they do profit, ſo far, in that way.

Did this father, called a ſaint, believe that ſin is expiated, or remiſſion of guilt procured, by any thing but the blood of Chriſt, ſhed for remiſſion, and once offered; or that the remiſſion of ſins by that, is not full? Did he ſuppoſe there is any condemnation to them that are in Chriſt, to be yet taken off, after they die in the Lord, by the prayers of the living? Or did he imagine, that, after death, the laſt enemy, God chaſtiſes his children, as he does in this world unto death, by any chaſtiſements, to be removed from them in the ſeparate ſtate through the prayers of ſinful mortals? Or did he believe, that the dead who are not in Chriſt, can, by any prayers, after dying in that ſtate of condemnation, be delivered from the leaſt part of that condemnation? If this was his doctrine, one may be bold to ſay, it was highly impious. And, certainly, they who ſeek not the whole remiſſion of their ſins by Chriſt's blood only, in this life, but, where their own righteouſneſs muſt be found lacking at death, hope to have the deficiency made up by prayers to be put up for them after death, muſt be impious, if any of mankind be ſo. As theſe prayers therefore open a door to them who are willing to evade coming to God by Chriſt for the remiſſion of ſins, and making that ſure in this life, Aerius had reaſon to charge them with derogating from the neceſſity of piety in this life.

But Epiphanius finds yet *another* uſe for theſe prayers. He ſays, they are uſeful to diſtinguiſh Chriſt from all the ſaints;

saints; because he alone is worshipped *. As he is for mentioning sinners who are dead in the prayers, to implore the mercy of God for them; so he is for mentioning the righteous men, that Jesus Christ may be distinguished from all his creatures, and that we may learn to give to him the worship that is due to him only; being persuaded that we ought not to equal mortal men to the Lord, whatsoever righteousness and holiness they have.

By this it would seem that Epiphanius did not acknowledge the worship of saints; as neither did they of Smyrna, who began the affair of the anniversaries of saints, by setting apart the day of Polycarp's martyrdom, to be religiously observed to the honour of his memory: for here Epiphanius makes it inconsistent to pray for them, and to worship them. And it seems neither he, nor they who began their anniversaries, knew, that setting apart a day to be religiously observed to the honour of any person, is doing religious honour or worship to that person. And so is consecrating a place, as they of Smyrna did Polycarp's burial-place; which the Lord prevented as to Moses.

And by this it also appears, that Epiphanius meant more by praying for the dead, than praying for Christ's apearing, and his kingdom, and the resurrection of the just; which Aerius never denied: for, in that sense, even Christ, who is

* Cyril of Jerusalem, in *Catech. Myst.* V. says, "Then we also "make mention of those who have fallen asleep before us, first the patri- "archs, prophets, apostles, and martyrs, that God, through their pray- "ers and supplications, would receive our petitions; then, for our holy "fathers and bishops who have gone before us; and, in general, for "all who have departed from among us; believing it to be a great "benefit to their souls for whom prayer is made whilst the holy and "tremendous sacrifice lies before God." And a late patron of prayers for the dead among professed Protestants, makes this reflection upon the words of his forefather Cyril: "These two, *viz.* their "prayers for us, and ours for them, are undoubtedly two great "branches of the communion of saints." And, by comparing Cyril with Epiphanius, and both these fathers with their latest offspring in the Sibylline faith, in what they profess upon this use of prayers for the dead, we may perceive they are not at all agreed among themselves, except it be in this one thing, *viz.* That our praying to God, that he may receive our prayers graciously, for the merit of the prayers of those departed saints, or calling for the help of their prayers, is the very opposite of worshipping them; and that this distinguishes them from Christ.

worſhipped, is ſome way prayed for; for he is expecting till his enemies be made his footſtool, and till the laſt enemy, death, be deſtroyed; and, while we ſee not yet all things put under him, we pray for his coming, we pray that his enemies may be made his footſtool, and that all things may put under him, as an addition to the glory and honour of that ſame Jeſus, whom we ſee already crowned with glory and honour. So that we cannot ſay it is abſolutely inconſiſtent, to pray for one, and to pray to him.

None, perhaps, pretend to give that ſame worſhip to any ſaint that is due to the Lord Chriſt only, or to equal mere men to him in worſhip, howſoever holy they be: but, if we may be benefited by the prayers of departed ſaints; if their prayers may be uſeful to us, as ours are ſaid to be uſeful to them: may we not call for the ſame benefit from them, that we beſtow upon them; and ſo hold a mutual correſpondence with departed ſaints, as we do with the living, and call this the communion of dead and living ſaints? Would it be an indignity to human nature, to ſuppoſe any man capable of this correſpondence and communion with departed ſaints, that is pretended to by thouſands of reaſonable men? But perhaps ſome may fear, that it would be an indignity to the prieſt that pours out the prayers for the dead over his unbloody ſacrifice, to ſuppoſe him as dependent upon the departed ſaints, as they are upon him. And, if the Roman church has erred, in not taking ſufficient care here of the honour and dignity of the prieſthood, we may ſay, that is a matter wherein they have rarely erred; for, if they may be depended on in any thing, we may truſt them in this.

Now, the laſt argument of Aerius againſt theſe prayers for the dead, is, That they are not ſupported by the authority of the ſcripture: for this heretic was free to deny every thing in the religion of his day that he could not find ſupported by that authority.

And Epiphanius does not ſo much as pretend, like ſome that have come after him, that there is any thing of a foundation for theſe prayers in the ſcripture: but he appeals to the tradition of the elders, or of the mother, the church, whoſe ſtatutes cannot be diſſolved, according to the words of Solomon, *Hearken, my ſon, to the words of thy father, and do not reject the ſtatutes of thy mother*; ſhewing by this, that the Father, *i. e.* God, and the only begotten, and the Spirit, hath taught both in the ſcripture

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and without ſcripture; and the holy church, our mother, has ſtatutes belonging to her, which are indiſſolvable, and cannot be abrogated. Nothing is greater or more admirable than thoſe laws; and all whoſe who would oppoſe them, are ſelf-convicted of an error.

But Aerius, who denied what was not written, and thought that the church muſt be ſubject in every thing to Chriſt, whoſe laws are all written, could have no regard to this mother of Epiphanius. He ſaw, in the Old Teſtament, a mother eſpouſed to God, as in a marriage-covenant, only to be the mother of his children according to the fleſh; and, in the New Teſtament, this mother turning out to be the earthly Jeruſalem in bondage with her children under that covenant which gendered to bondage, and caſt out with them, as Hagar and her ſon were caſt out of Abraham's houſe. She pretended to have ſtatutes of her own, beſide the written ones, to which her children ſhewed the greateſt reſpect; and, in their zeal for them, perſecuted the very heir of God, which was the cauſe of the ejection. And for another mother in her place, in the New Teſtament, Aerius could find none, but Jeruſalem which is above, the mother of all the free-born children of God. But what earthly mother is this of Epiphanius, that pretends to be the ſpouſe of Chriſt, and has children ſubjected to laws that ſhe gives them beſides his written ones? It is to be feared, Aerius would not have ſtuck at ſaying, This is the whore in the Apocalypſe, that commits fornication with the kings of the earth, is ſupported and adorned by them, and has many children, not begot by Chriſt's word, but by their means; and not ſubject to Chriſt, but ſubject to her laws and ſtatutes, made effectual by their authority and power. One may be clear to ſay, that, whatever Aerius was, he was not a ſon of this whore, to whoſe ſtatutes he ſhewed ſo much diſregard and contempt, without appearing to be any way ſelf-convicted of an error in the caſe. But Epiphanius reverenced her as his mother, and accounted her ſtatutes grand and moſt admirable: and ſo he was her moſt affectionate and obedient ſon.

A LETTER to Mr RANDIE, from his Friend, occaſioned by a Letter lately publiſhed concerning FREQUENT COMMUNICATING.

[Firſt publiſhed in the year 1749.]

SIR,

I Looked on the ſynodical overture about more frequent communion, as a project ſet on foot for reſtraining and confining the influence of your popular preachers; which has been always greateſt on the ſolemn occaſions of communicating. And perhaps you, who know my thoughts of theſe *demagogues*, will be ſurpriſed when I tell you, that, for that very reaſon, I did not like the overture; and that I agree ſo far with the *letter*, ſcrupling upon that part of the overture that tends moſt directly to this purpoſe.

In this view of the thing, I did not wonder to hear a cry riſing againſt that overture from among the people that are influenced by ſuch preachers. I ſhall rather be ſurpriſed, if the *letter*, writ for it, obtain a hearing among them. The *letter* labours in vain to ſilence this cry by the primitive inſtitution; going upon the fooliſh ſuppoſition, that Chriſt's laws command the people, who muſt be ſatisfied about the overture. In vain does it labour to ſhew, how much it would be for the intereſt of religion to have frequent communion, according to the overture, or even according to Chriſt's inſtitution; while the people, whom it means to perſuade, are not more certain of any thing than this, that the ſucceſs of their goſpel, and the proſperity of their true religion and godlineſs, has been owing to the preachings of their good miniſters at ſacraments, from the day of the kirk of Shots, (their Pentecoſt), unto this day.

But you muſt ſuſpend your ſurpriſe at my diſlike to the overture on this account, till you hear what I have to ſay for it. The overture breathes the ſame ſpirit toward the popular clergy of the church, that had before ſhewed itſelf againſt Mr Whitefield, after he had ſerved a turn for the church againſt the Seceders. But as, in all eſtabliſhments of religion, Heathen, Mahometan, and Chriſtian, their *devotees* are cheriſhed; I am far from thinking the declaimers

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at ſolemn occaſions of communicating, and their followers, uſeleſs in the eſtabliſhment of our country, or that they ought to be diſcouraged by ſynodical authority. I ſhall look on the eſtabliſhed church or clergy as they do on themſelves. They are public leaders in religion; and that happens to be a ſort of the Chriſtian. In this view, their uſe is, to make good Chriſtians of their own ſort. Again, They are eſtabliſhed in all their temporal rights and privileges, on the footing of the revolution-eſtabliſhment in the ſtate: and, in this view, their uſe is, to make good loyal ſubjects to the preſent government. Will I find you differing from me, when I ſay, that if they ſhould be found ſerving neither of theſe purpoſes, they muſt be a very idle and uſeleſs ſet of men? Now, I do not expect you will deny, that the religion pointed out in the *letter*, and there ſuppoſed to be among the people that flock to ſacramental occaſions, has been chiefly owing to popular preachers, as the inſtruments; and eſpecially to the influence of their moſt fervent diſcourſes to the multitudes, gaping upon them at theſe ſolemn occaſions. Or if you deny it, the experience of all your devotees will riſe up againſt you, and give you the lie. And next, as to the other uſe, to ſpeak of our own country here, ſet aſide the Seceders, (claſſed in the *letter* with your religious people, though reckoned the weakeſt of them), and ſet aſide the people in the church influenced by popular preachers at ſacraments; how many people will you find on whom you could depend as good loyal ſubjects amongſt the commons? And I reckon you will not talk much to me of the influence of the clergy amongſt the gentry. In this view of things, let me ſay, the tendency of the overture taking place here, is, to render our clergy the moſt uſeleſs ſet of beings under heaven.

When I heard of this *letter* before it was publiſhed, on occaſion of its being recommended in a former pamphlet on the ſubject, which I have not ſeen, I found two objections riſing in my mind againſt it.

Firſt, I heard of this principle well laid in it, That Chriſt, the lawgiver of his church, hath appointed the communion of his people in his ſupper to be once a-week at leaſt; and of this as the inference from that principle, that a ſynod of our clergy ſhould appoint the communion of their people in that ſupper to be four times in the year at leaſt. What is the connection, thought I, betwixt this principle and this concluſion? If Chriſt has appointed it once a-week at leaſt,

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the inference is, That all who regard his authority, must do it even so as he says. And if we have not a mind to this, but will do it otherwise, let us not then speak lies in hypocrisy, pretending a zeal for his institution, in doing it otherwise than we say he has instituted. Now that I have seen the letter, my objection remains as it was. For indeed nothing can be said to it, but something like this. Though we cannot get fully up to the institution, yet we may come nearer it than we do: and as four times in the year is oftener than once in the year, and so nearer the institution, our regard to that should move us to chuse this rather than the other. But I know of no law in the church of Scotland to hinder any minister from having the Lord's supper in his parish every first day of the week, if he will: and if this overture become a law, it may seem to limit the matter more than it is now limited by the laws of the church, and breed a necessity that shall prove a hinderance, rather than a step toward the primitive institution.

When church-authority was first interposed to oblige people to communicate once a-week, according to the institution; was not this supposing the church-rulers now governing a people, who could not be obliged by Christ's authority, but might be bound by their laws? And when it appeared they could not, by these, be brought up to the instituted time, did they then right, in changing Christ's law, and, in place of that, giving them a commandment to communicate at least thrice in the year, at solemn times, like the Jewish feasts? And when even that could not be well obeyed, did they well in commanding them to communicate at least once a-year, *viz.* at Easter, about the time that the Jews ate the *passover?* You will say, They were then *changing the times and laws*; they were *taking away the daily, to set up the abomination that maketh desolate.* Be it so: yet, in these ordinances about the frequency of communicating, they were doing no more, but keeping as near the institution as they were able, when their situation would not allow them to keep fully up to it. There might be some pretence of a regard to Christ's institution in the first of these ordinances; but none in the following, wherein his law was manifestly changed. And pray, Sir, what is the difference, as to the institution of Christ, so well proved in the *letter*, betwixt these ordinances, and this ordinance proposed to be made for four times in the year, or even Calvin's once a-month? We say, Christ has made

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it once a-week at leaſt. He has ſolemnly ratified from heaven the conſtant practice of his churches aſſembling to his ſupper every firſt day of the week, without making one ſabbath more ſolemn thereby than another. And ſhall we gravely infer from this, That we ought to hear Calvin, or any church after him, making it once a-year, once a-quarter, or once a-month, and ſo diſtinguiſhing that monthly, quarterly, or yearly ſabbath from all the reſt? The *letter*, however ſtrong for the inſtitution, is yet obliged to yield to the force of this commonly received maxim, that gives not a little eaſe to the conſciences of many in reading the New Teſtament, *viz.* That the primitive inſtitution was for the primitive time, the infancy of the church; and not calculated for this our time, to which it ſhould be accommodated as tends beſt to edification. And ſo, after all the fine things ſaid about the inſtitution, it leaves us to regard it, as we do an old almanack.

My other objection againſt the deſign of the *letter* was this. The primitive conſtant communion was in churches where Chriſt's diſcipline was exerciſed and ſubmitted to by the communicants: and to ſet about reviving the firſt of theſe without the other, which is as its fence and guard againſt the profanation of it, tends manifeſtly to profanity, and muſt neceſſarily land there; eſpecially when the ſolemnity, and its influence, ſupplying in ſome ſort the place of the fence, is alſo taken away. As I could not expect to ſee the primitive diſcipline without a primitive church, like thoſe to which the Lord's ſupper was originally delivered; I could hope for nothing from more frequent communion in another ſituation, but more profanation of that moſt holy ordinance.

The *letter* is very far from ſatisfying me on this head; even where it ſeems to propoſe an anſwer to this ſame objection. It owns indeed, that the diſcipline commanded by Chriſt, is not, yea cannot be exerciſed in the preſent ſituation; but contends, that this can be no reaſon for neglecting alſo his other commandment, requiring us to communicate often; and that we ſhould not neglect to obey this as the firſt, though we cannot obſerve the law of diſcipline: becauſe we break but one commandment, neglecting the diſcipline; and if we alſo neglect the eating of the ſupper often, we are guilty of the habitual neglect of two.

There is ſomething new to me in this doctrine. For, conſidering the connection, in the primitive inſtitution,

betwixt the ſupper and the diſcipline, it is the ſame thing as if it were ſaid, That a man muſt eat the Lord's ſupper, though he neglect to examine himſelf; or that a man muſt name the name of Chriſt, though he be not departing from iniquity; ſeeing the neglect of the one command cannot juſtify the neglect of the other. And ſo the Corinthians might have told the apoſtle, Though we cannot come together but in diviſions, yet we can eat the Lord's ſupper: for though we are not able, as matters now ſtand, to attain the commanded unity, yet we may come together to that eating. And yet the apoſtle tells them, that coming together in that caſe, *is not to eat the Lord's ſupper*. As the *letter* ſays, there appears a real diſtinction between the duties that ariſe to Chriſtians from theſe two commands; ſo may a real diſtinction appear between *faith* and *holineſs*. But if, upon this diſtinction, we ſhall eſtabliſh a ſeparation of the two; this will juſtify the ſeparation, that has been now of a long time appearing in the Chriſtian world, between the *ſaints* and the *faithful*, between the *ſanctification of the ſpirit* and the *belief of the truth*, in the moſt open contradiction to the *moſt holy faith*, the *faith which was once delivered to the ſaints*. Indeed there is no more in the objection but this, That the primitive communicating often, without the primitive diſcipline, would be the ſame thing as doing it in the manner wherein the apoſtle ſays it cannot be done; the ſame thing as eating of that bread without ſelf-examination, and as naming the name of Chriſt without departing from iniquity. And though the neglect of one command be no reaſon for the neglect of another alſo; yet, to eſtabliſh more frequent communion, as the overture propoſes, without eſtabliſhing therewith any reparation of its broken fence of diſcipline, is, by authority, to ſeparate commands that Chriſt's authority has joined together; and ſo to make it lawful to neglect the one, while the authority that tolerates this, permits not the neglect of the other. But if the tendency of joining theſe two commands together be holineſs, the tendency of ſeparating them in this manner muſt be profanity, as the objection ſays. For as naming Chriſt's name without departing from iniquity, is to profane that name; and eating of that bread, and drinking of that cup, without ſelf-examination, is to eat and drink unworthily; and to come together into one place in diviſion, and without the unity of brotherly love, is not to eat the Lord's ſupper: even ſo to frequent it, neglecting

lecting the discipline, or keep it without purging out the old leaven, is to keep the feast with the old leaven of malice and wickedness, and without the unleavened bread of sincerity and truth: and is not this to profane it? The Jews had these two commands, both binding on them, to eat the paschal lamb, and to put away leaven: and might not the same account be made of these, that the *letter* makes of these two, *Do this in remembrance of me*, and, *Purge out the old leaven?*

The reformers, it is said, were for frequent communion, once a-month at least: but it appears they were far from this profanity; for, at the same time, they held this, as one of the marks of the true church, *discipline uprightly ministered as God's word prescribes.* And surely they could not, by the doctrine of the *letter*, have justified themselves in making the with-holding of the cup from the laity, one of the reasons of their separation from the communion of the Roman church. For could they not answer themselves, on this head, by the doctrine of the *letter?* There are two commands here; the first, to eat of that bread; the next, to drink all of that cup. Now, it is indeed a great sin against a plain command of Christ, that we do not all drink of this cup; but however much we, the faithful remnant, desire to do so, we cannot attain to it as things stand, and must stand in our church, for all that we can do: and this is a great burden to us. Yet this is no reason for our neglecting also the other command, to be observed in the first place; we are not by this loosed from our obligation to obey the Lord's command, to eat that bread: the one is evil, as a breach of a commandment; the other worse, as the habitual neglect of two. You may perhaps think here of the *entireness* of the ordinance; but then you must also consider, whether the ordinance be entire without the visible communion of saints eating that bread, as one body, and so one bread. If we may eat the bread without this *sensible sign*, may we not also eat it without that other sign of drinking the cup? And here I refer you to the *confession of* your *faith*, *chap.* 26. *sect.* 2. *chap.* 27. *sect.* 1. *chap.* 29. *sect.* 1. and the scriptures there referred to.

But the *letter* insists upon it, That the scripture establishes this separation of the two commands, and countenances what I have been calling profanity; and it brings instances of facts in scripture, which are said to be directly in point. And, for this purpose, the church in Corinth, and the

churches in the Revelation, are compared with the church where this quarterly frequency of communion is pleaded for, and which is acknowledged to have received a wound under the fifth rib in the discipline, and to be bleeding there; and this wound is declared to be deadly. I am very attentive to the *letter* here. The similitude of a mortal wound under the fifth rib, and bleeding there, leads me to think of a church that eats the Lord's supper under the notion of a living body, the body of a man. And I cannot deny, that this is scriptural: for the apostle makes much use of it with application to the Corinthian church. And let the Lord's supper be the food of this body; even as the holy catholic church, which is invisible, and is also called *one body*, is fed by Christ's flesh and blood, the meat that endures to everlasting life: and supposing a visible church, that represents this, to be a living body, formed for eating the Lord's supper, as its proper food; it is without doubt, that this food must be continued while the body lives, and is capable of it, though it be wounded. But if care be not taken to stop bleedings, and heal dangerous wounds, food will soon be to no purpose. Yet this is what the *letter* proposes for the body, in the case of a mortal wound: let it bleed, as it cannot be hindered; and though the wound be deadly and incurable, yet be sure to give more frequent meals, and let not full food be neglected. Do you really think, Sir, the apostle had ever such a prescription as this in his thoughts about the wounds of that body, the church in Corinth?

But let us seriously and attentively consider that church as a body; and see how it was originally formed for eating that bread, and drinking that cup, appointed for it as its food; and how all the members stood in union, as one living body, for joint partaking in that food which nourished the whole. And do we not see it to be a company of all sorts of sinners at Corinth, called together by the apostolic gospel, and united, only by its influence, in the joint profession of the faith of God's testimony, that he is well pleased in Jesus Christ his beloved Son, whom he raised from the dead, of the hope of eternal life from the dead through him, and of love to one another for that truth's sake, which was so confessed by them, that it appeared to be dwelling in them? Being thus as one living body, animated by that same Spirit, without which no man can call Jesus Lord as they did, professing to believe on the name

name of the Son of God, and love one another, as he gave them commandment; they had this commandment delivered to them, To come together, as one body, into one place, to eat the Lord's supper. And all the glorious things said of the Lord's supper in the *letter*, boasting in it against the infidel vain talk of the dignity of human nature, and the fitness of things, will apply to it, as observed by such a society, a body thus framed for eating that supper, as they will never apply to it in any other sort of society. But, because this same body was still liable to many evils opposite to its union, tending to its dissolution, and serving to render it unfit for being nourished by this appointed food, the discipline was appointed as a remedy to these evils, which otherwise would destroy it. And, from the epistles to the Corinthian church, we see that body affected with these evils; we see it wounded and bleeding, though not mortally, as long as it was capable of cure by its discipline. But I cannot say, and I fear you will never be able to shew me, that the church where the *letter* proposes more frequent meals, is or ever was such a body. And if it never was such a body as could, like that in Corinth, be called *the body of Christ*; it was never capable of Christ's discipline exercised there, it could not receive any wound in that discipline, it could never bleed there; and so it was never a body fit for eating the Lord's supper at any time, let be frequently. The *letter* goes upon the false supposition, that the society of which it speaks with respect to the Lord's supper, is the body of Christ, like that in Corinth, or like any of the churches in Asia; while the only things wherein it is represented as resembling them, are those evils which were in the world, as well as in the churches, though the world could not be so affected with them as they were.

Another thing supposed against fact, in this reasoning upon the scripture for communion without discipline, is, That the church in Corinth, and the Asian churches, were become incapable of the discipline, and so of being cured of these evils, either in the way of repentance, or cutting off the impenitent; and, being thus mortally wounded in their discipline, were allowed to go on in eating the Lord's supper. Unless this be supposed, there is no instance in scripture directly in point. But the falsehood of this supposition is manifest from the very passages referred to, both as to the church in Corinth, and those in Asia.

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The church of the Corinthians was wounded in its one faith, by hereſies; and in the love of every one of them all toward each other for the truth's ſake, by ſchiſms; and in both theſe, as well as in their one hope, by thoſe luſts of the world, from which they had been once purged, prevailing again in ſome of the members, again intangled in the pollutions of the world, which they had eſcaped through the knowledge of Chriſt. And in this caſe diſcipline was neglected: they were not diligently applying themſelves to the cure of thoſe wounds, either in the way of repentance, or of putting away the impenitent. When this church came together in this condition, the apoſtle told them, it was not to eat the Lord's ſupper. He allowed them not thus to eat that ſupper: for that is what he ſaid they could not do. They might profane it, they might aſſemble to their own condemnation; but they could not eat the Lord's ſupper. Yet he allowed them not to forbear aſſembling to the Lord's ſupper; for he did not unchurch them. He would have them ſtill come together to eat. What then muſt be done? They cannot eat the Lord's ſupper. They muſt not forbear it. What would the apoſtle have? Why, he would have them repent, coming together to eat; he would have them keep the feaſt, purging out the old leaven. And if this was not to be obtained, if this could not take place; their wound was mortal; the apoſtle had done with them, and had no more to ſay to them as a church. He is very far from ſuppoſing them incapable to keep the feaſt, purging out the old leaven: for he ſpeaks to them as capable of it, and that as ſoon as they come together. And he is as far from ſuppoſing, as does the *letter*, that they were ſo much as once to eat the Lord's ſupper, and after that to ſet about purging out the old leaven: for he would not have them keep the feaſt with old leaven. And when do you think he appointed the diſcipline to be exerciſed on a very notorious wicked perſon among them? Even when they are gathered together. And where is the foundation for the ſuppoſition "of a faithful part in this church, capable of being reproved, becauſe they had not abſtained from that command, of eating the Lord's ſupper, till the other command, about diſcipline, had been fully obtemperate as to him?" For whatever the ſearcher of the hearts in the churches has to ſay of faithful and unfaithful in his ſight, in the communion of his ſupper; yet his apoſtle ſays nothing like this of

of the Corinthian church, where he accounts all the members faithful, and would have any one forthwith put away, upon his appearing so as to be accounted otherwise among them. There is no such thing appearing in the apostolic churches, as a faithful remnant wrestling against a prevailing party of faithless men, lying as a burden upon them: far less can we perceive in the communion of any of these churches, one part looking on another as ungodly, and that other part looking on them again as hypocrites.

In the 2d epistle, it appears, that the church in Corinth was far from being incapable of the discipline, and far from being incurable of the evils complained of in the 1st. They did not hasten to the supper, delaying to purge out the old leaven. Their diligence in coming together to eat, was not attended with negligence of the called-for repentance, or with putting off the reformation of discipline till afterwards: for the apostle acknowledges they had obeyed his directions with great carefulness and zeal. But, in that second epistle, (chap. xii. 20. 21.), he again fears, now when he is about to come to them, lest he find divisions amongst them, and lest he find many impenitent still, who had sinned before in the way of fleshly lusts. And he had reason to fear this, from the ear he found them now giving to the Judaizers against him. But does he propose, that such impenitents, if they were found, should be tolerated in the communion? See what he says, compared with what he had said about the incestuous person in the former epistle. There he said, *Ye are puffed up, and have not rather mourned,* επενθησατε, *that he that hath done this deed, might be taken away from among you.* And here he says, *Lest, when I come, my God will humble me among you, and that I shall bewail,* πενθησω, *many which have sinned before, and have not repented.* For that he intends putting away from among them by the exercise of discipline, is manifest from the context, chap. xiii. 1. 2. 10. where he tells them, that what he now writes, is to prevent his behaving, when he comes, in the way of cutting off, αποτομως. Is not this then to say, that if he shall find such as he fears to find when he comes, he will certainly have them cut off? And what were they to be cut off from, if not the communion? Does he then allow the Corinthians to go on in communion with such impenitents, if such should be found among them?

When I observe the churches in Asia, to which the *letter* also

alſo refers for inſtances of facts directly in point, ſurer than reaſonings; I am not able to ſee any fact to this point at all, either directly or indirectly. It cannot appear to me, that the Lord allows any of theſe churches to go on in communion without repentance, and reformation from thoſe evils among them that he reproves; becauſe he threatens, if they repent not, to unchurch them. And when he finds fault with any of theſe churches, for *ſuffering* the open tranſgreſſors he deſcribes, or for *having them there*; I cannot take it otherwiſe, than that he is diſpleaſed at their having them in their communion. And they who are thus blamed, are not thoſe tranſgreſſors whom he would not have there. Shall I then think, that he allows them to go on in communion with ſuch tranſgreſſors? For what is he blaming them for, if it be not for this very thing? And ſurely he is not angry with them for the ſame thing that he allows. The *letter* has theſe remarkable words: "Yet it is "not made a charge againſt the ſo much commended "faithful, who, though ſometimes very few, had to their "power withſtood, but it ſeems had not prevailed to caſt "theſe groſs offenders out, that they had not abſtained from "obeying the command in the ſupper, even when thoſe "evil perſons were there; though it doubtleſs had been "a great burden to them." Here is a fact made out of ſuppoſitions, ſupported by no manner of evidence, but that *it ſeems;* and is ſaid to be *doubtleſs*, without the leaſt foundation in the ſcripture referred to, and in direct oppoſition to the true fact. And is this to bring inſtances in ſcripture directly in point, inſtances of facts more ſure than the reaſonings of men, that are endleſs? In place of bringing inſtances againſt ſeparation in the ſtated caſe, the *letter* demands inſtances of ſeparation, upon cauſes of complaint and charges againſt churches from him whoſe eyes are as a flame of fire; as if men could either exerciſe diſcipline, or ſeparate, according to the ſight of his eyes who ſearches the hearts and tries the reins in the churches. And when theſe cauſes of complaint and charges ſtand in the ſight of the churches, we have ſeen before what he ſays of going on in communion, continuing in them, and bearing with them there.

It will not be eaſy to find a foundation in the New Teſtament for a ſociety partaking of the Lord's ſupper, wherein his rule of diſcipline, Matth. chap. xviii. and 1 Cor. chap. v. cannot be obſerved. We ſhall not ſee any thing like

like such a society in that scripture, except we turn to the *nations treading under foot the holy city*, and *the court which is without the temple*. But as to that society, it is said from heaven, *Come out of her, my people*. Such a society is no more a church, but a *synagogue of Satan*. And you know it is an article of your faith, That some churches of Christ have so far degenerated, as to become synagogues of Satan, *Westminster Confession, chap.* 25. *sect.* 5. The churches to which the apostles delivered the ordinance of the Lord's supper, could not become such societies till they became incapable of Christ's discipline; and then they were no more churches of Christ, as they were in or near the time of the apostles. But the argument of the *letter* proves, if it prove any thing, that Christ's people ought to partake of his supper in such societies, and that frequently.

While the Christian churches continued stedfastly in the Lord's supper once a-week at least, the Christian discipline continued with it as its fence. And there was no occasion for separation while that discipline remained, according to the institution, receiving the faithful, forgiving the penitent, and rejecting the unfaithful and impenitent, with the consent of the whole church, unanimously obeying the law of Christ in discipline, as well as in the breaking of that bread. The first thing that served to set aside the primitive frequency of communion, was, the admission of such men into the communion as could not be influenced by Christ's command to eat his supper often: for the keeping of such as members of the churches, or having them there, must have been at the rate of tolerating more seldom communicating. The superstitious fear of separation gave way to the prevalency of this corruption. And without this same dread of separation (while there was no fear of separating Christ's commands) the churches could not be corrupted, as they were by degrees, till they became quite antichristian, especially in the Lord's supper and the discipline. From this corruption of Christianity there never was, nor ever can be, any step of true reformation, but in the way of obeying that command of the apostle, *From such turn away*. And what is that but separation? Yet they cannot well pretend to be obeying this command of Christ, who are not, as the captives returning from Babylon, *separating themselves from all strangers, — to the law of their God*, and so returning to the primitive

inſtitution of the Lord's ſupper, and the diſcipline, as they find it written in the ſcriptures of the apoſtles, teaching Chriſtians to obſerve all things whatſoever Chriſt commanded them, in all times, to the end of the world.

You ſee, Sir, I have conſidered the *letter*, of which you was pleaſed to ſend me a copy, eſpecially the 60th and 61ſt pages of it; where finding ſome things ſaid, in my view, repugnant to God's holy word, I have, according to the earneſt requeſt in the Latin ſentence on the title-page, notified it by writing to you. And as I ſuppoſe you not ignorant of the *excuſe* for one perſon, and the *reproof* to another, intended in thoſe pages, I reckon you cannot be ſurpriſed at my giving myſelf and you the trouble of this.

I am,

SIR,

Dundee, April 11.
1749.

Your old friend, &c.

A LETTER on the Scripture-distinction between the LAW and the PROMISE.

[Never before printed.]

1 TIM. i. 6.

From which some having swerved, have turned aside unto vain jangling.

SIR, *January* 29. 1751.

IN the paper you left with me I find some doctrine called new, concerning the Lord Jesus his being the heir of the promise, drawn from the opposition stated in the New Testament between the *law* and the *promise*, between *works* and *faith*, and between *grace* and *debt*; and this without ascertaining the precise meaning of these as they stand in the opposition. This gives me some difficulty in apprehending clearly what this new doctrine is: only with respect to something I see said of introducing Christ to the inheritance, not by his fulfilling the law, or redeeming from the curse of the law, but, in opposition to that, by a promise to him, and by a faith of his that stands in the same connection with that promise, as works do stand in with the law. It is said at last, that the apostle, in stating the above doctrine, was aware of the grand objection that would be made unto it, and stated that objection in these questions, "Wherefore then serveth the law? Is the law "then against the promises of God? Do we make void the "law through faith?"

Perhaps I might have received some more light to the understanding of the new doctrine, by the illustration of the apostle's answers to that grand objection in these questions. But, in order to that illustration, it is said to be necessary determinately to establish what is meant by the law in revelation; yet this is not done in setting forth the new doctrine, which arises from the opposition between the *law* and the *promise*. If the meaning of these had been fixed as they stand in the opposition, we would have easily under-

ſtood that new doctrine; but, without this, we muſt ſtill be in the dark about it, even though it be ſaid to be brought to light, as a doctrine that before lay hid in the ſcripture.

The apoſtle ſpeaks not ſo darkly in ſtating the oppoſition between the *law* and the *promiſe*; he fixes the meaning of the law in that oppoſition, when he ſays, "As many as are "of the works of the law are under the curſe: for it is "written, Curſed is every one that continueth not in all "things which are written in the book of the law to do "them:—And the law is not of faith: but, The man that "doth them ſhall live in them." As he alſo ſays in another place, "Moſes deſcribeth the righteouſneſs which is "of the law, The man which doth theſe things ſhall live "in them." It is evident, this law can give life to no man, but by his own perſonal obedience to all the commandments; every man muſt ſtand righteous, and intitled to live, alone by his own doing theſe things: for the law conſtitutes a man's own life as a debt due to his own obedience, and makes every one accurſed by every tranſgreſſion that he himſelf commits: *The ſoul that ſinneth ſhall die.*

Again, he deſcribeth the promiſe very clearly on the other ſide of the oppoſition, when he ſays, "Received ye the "Spirit by the works of the law, or by the hearing of "faith?—Even as Abraham believed God, and it was accounted to him for righteouſneſs. Know ye therefore, "that they which are of faith, the ſame are the children of "Abraham. And the ſcripture foreſeeing that God would "juſtify the nations through faith, preached before the goſpel unto Abraham, ſaying, In thee ſhall all nations be "bleſſed. So then they which be of faith, are bleſſed with "faithful Abraham.——But that no man is juſtified by "the law in the ſight of God, it is evident: for, The juſt "ſhall live by faith.——Chriſt hath redeemed us from the "curſe of the law, being made a curſe for us;—that the "bleſſing of Abraham might come on the nations through "Jeſus Chriſt; that we might receive the promiſe of the "Spirit through faith. Brethren, I ſpeak after the manner of men; Though it be but a man's teſtament, yet if "it be confirmed, no man diſannulleth, or addeth thereto. "Now to Abraham and his ſeed were the promiſes made. "He ſaith not, And to ſeeds, as of many; but as of one, "And to thy ſeed, which is Chriſt. And this I ſay, the "teſtament

" teſtament confirmed before of God unto Chriſt, the law,
" which was four hundred and thirty years after, cannot
" diſannul, that it ſhould make the promiſe of none effect.
" For if the inheritance be of the law, it is no more of pro-
" miſe: but God granted it to Abraham by promiſe."

In God's promiſe to Abraham, which he believed, the apoſtle ſets before us his ſeed, which is Chriſt: and he ſets before us bleſſedneſs in oppoſition to the curſe, and an inheritance in Chriſt, the ſeed, for all nations. And he likewiſe deſcribes how they have this bleſſedneſs, this inheritance in him: the bleſſedneſs comes to the nations through Chriſt, the promiſed ſeed, redeeming them from the curſe of the law, being made a curſe for them; to him the bleſſing is promiſed, and they inherit it with him as joint heirs in his right.

When the promiſe to Abraham was confirmed as a teſtament, granting an inheritance, Gen. xxii. the ſeed, the heir, was repreſented as riſing from the dead to inherit; and the death from which he ariſes is that of a ſacrifice, while his ſubſtitution, to redeem from the curſe of the law, appeared in the ram caught in the thicket: thus Abraham ſaw his day afar off. And there the ſeed, to which the inheritance is made over, as in a teſtament confirmed by the oath, is ſpoken of, not as many, but as one, ver. 17. *Thy ſeed ſhall poſſeſs the gate of his enemies.* And the promiſe of the inheritance is unto that one, to whom the teſtament giving it was confirmed, four hundred and thirty years before the law was given by Moſes.

Becauſe there was a twofold inheritance promiſed to him, very different, though the one was a figure of the other, the apoſtle calls them promiſes, ſaying, *To Abraham and his ſeed were the promiſes made.* The firſt of theſe promiſes was a promiſe of a temporal inheritance in Canaan's land for the nation of Iſrael, of which the promiſed ſeed was to come: the promiſe of this inheritance was made to Chriſt, the Son of God, the ſeed of Abraham, to come of that nation; and, by their fleſhly relation to him, they inherited, in his right, as children of God, heirs and joint heirs with the ſeed his Son. When they were introduced to this his inheritance, God gave that nation the law, which the ſeed was to fulfil for all nations when he ſhould come, and from the curſe of which he was to redeem them: the apoſtle ſays, " It was ordained in the hand of a mediator; now a
" mediator is not of one, but God is one." If it was in

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the hand of a mediator, then it was a covenant between two parties, betwixt whom he mediated; for a mediator cannot be with one ſingle party, without another party to tranſact in the covenant. But God appears, in ordaining the law in the hand of a mediator, as one party. Where then is the other? Were the people, whoſe words Moſes the mediator returned to God, ſaying, *All that the Lord hath ſpoken we will do*, capable to make good what they ſaid? And were they then fit to ſtand before God the law-giver, as another party contracting with him upon his law fixing his curſe to every tranſgreſſion? No ſurely: for they were every one ſinners, and ſo ſubject to the curſe; and therefore God would not ſuſtain them as a party ſufficient to ſtand before him in his law ordained in the hand of a mediator: for he ſaid to the mediator that brought their words to him, *O that there were ſuch a heart in them!*

Did God then, in a ſolemn manner, ordain his law in the hand of a mediator, never to be obeyed? Did he do this in the view, that the words of the people to whom the law was given, ſaying, *All that the Lord hath ſpoken we will do*, ſhould never be made good? Did he give his law to his nation, his peculiar people, for no other end but to curſe them? Or did he denounce to every tranſgreſſion his curſe never to be executed? It is impoſſible to admit a thought like this: and yet it muſt be admitted, if we do not find another party to obey God's voice indeed, and keep his covenant, even a repreſentative able to redeem from the curſe, by being made a curſe for ſinners. But this is not to be found by the law, making every one to live by his own obedience, his righteouſneſs wrought by himſelf, or making every one to die by his own ſin: this muſt be ſought for in the promiſe of the ſeed to come of that nation, to which the law was given; and there indeed he is found, who is capable to anſwer the demand of the law as a repreſentative, and it was in view to him that God ordained the law in the hand of a mediator: therefore, the apoſtle ſays, it was given with a view to his coming, and in a ſubſerviency to it: for he ſays, it was added to the promiſe, *till the ſeed ſhould come*, and it was *our ſchoolmaſter to bring us to Chriſt*.

Now, though this repreſentative, found in the promiſe to Abraham, be quite foreign to the law, and altogether beyond the line of it, yet becauſe the law was given to Iſrael, with a view to him, it bare witneſs to him, in what it

ſaid

ſaid of *viſiting the iniquities of the fathers upon the children*, and in the ſacrifices; and pointed to the manner of his redeeming from the curſe, by bearing our ſins in his own body on the tree, by declaring him accurſed of God who was hanged on a tree.

Moſes, in whoſe hand the law was given, had a view of the ſubſtitution and repreſentation, from God's righteouſneſs in the promiſe, witneſſed by the law; and he propoſed himſelf to make atonement, like that in the ſacrifices, for the people, by dying for them to ſave the nation from periſhing: but God would not take his life, who was himſelf a ſinner, nor the life of any ſinner, as an atonement, to ſave the tranſgreſſors of his commandments: this belonged only to that promiſed ſeed to come of Iſrael, whom God had in view as the fulfiller of his law, when he ordained it in the hand of a mediator to the people of whom he was to ſpring.

The other promiſe, made to that promiſed ſeed, is the promiſe of a heavenly and eternal inheritance for all the nations of the earth, who inherit in his right, as joint-heirs with him to whom that promiſe was made. When he came to inherit this promiſe, he was introduced to his heavenly eternal inheritance, in conſequence of his coming to fulfil the law, even theſe two commandments on which hang all the law and the prophets, and to confirm the ten words, by doing them in their fulleſt extent, which he himſelf points out, in the ſermon on the mount, and in conſequence of his redeeming from the curſe of that law, by being made a curſe, and giving his fleſh and blood a ſacrifice for the life of the world.

The promiſe of bleſſedneſs, and of the eternal inheritance, is unto this one ſeed of Abraham, diſtinguiſhed from the many, or from all the nations bleſſed in him: but it is unto him as repreſenting all theſe; for they are bleſſed in him. The promiſe is unto that one ſeed redeeming them from the curſe of the law, being made a curſe for them. The promiſe is to the Son of God, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. The promiſe is to that one dying for them all who were dead, that they might live from the dead with him, through his dying for them. The promiſe is to that one man, by whoſe obedience many are juſtified to reign in eternal life; even as they had been all condemned to die by the diſobedience of one man.

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This substitution, by which he became our representative, to do in our name all that the Lord had spoken; to be made a curse for us; to redeem us from the curse, is all the grace of the promise: for all that follows on this, the promised blessing, the inheritance, and all that pertains to it, is no otherwise grace, but as it flows from this spring. The Son of God hath a natural right to God's inheritance; all that the Father hath is due to his Son; so that he could not thus receive the inheritance of grace, and by a promise, which he was to believe; for he knew, without any occasion for faith in any word of promise, that all was his own already: but condescending to be the representative of sinners, he became capable in that station, to receive the promise, and to be appointed heir of all things, by the same grace that substituted him for sinners to receive the inheritance for them.

When the Son of God was made of a woman, made under the law, he did not stand under it for himself, to obtain life for himself by his obedience; for, as there was no manner of need for this, so in this case he had no use for grace, nor any occasion for faith, or any promise to him beside the law, according to which, he, being the only man that did these things, was the only man to whom the life was due, every other man remaining accursed by his own disobedience. But the grace of God made him under the law to redeem, to fulfil all righteousness, as the representative of sinners, and be made a curse for them, as their substitute. And the promise of life to him fulfilling the law in that capacity, was a promise of grace, the same grace that gave him to be the propitiation for our sins: for there was no life due by the law to the obedience of a representative of sinners. The righteousness that he wrought is not *the righteousness which is of the law*, for that is what every man must work for himself; but it is the *righteousness which is of God, i. e.* which is of him as God, as sovereign, and above the law, substituting his Son in the room of sinners cursed by the law, to obey the law for them, and redeem them from its curse.

This righteousness of God, manifested without the law, is not rewarded by the law; but it is suitably recompensed by the grace from whence it came, according to the promise of the blessing to the Redeemer from the curse, the promise of the inheritance to the Son of God, made under the law to redeem, and the promise of eternal life from the dead

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to him humbling himſelf, and becoming obedient to the death, even the death of the croſs. This glorious recompenſe of the reward of his righteouſneſs, ſuitable to the dignity of the repreſentative's perſon, is not of the law, but of promiſe made to him; and he received that reward in the ſame capacity, in which he did the righteouſneſs, as the repreſentative of the ſinners whom he redeemed from the curſe, and ſo it is mercy and grace. Therefore we find him in the pſalms pleading his righteouſneſs for life from the dead, and at the ſame time pleading mercy. Thus mercy and truth are met, righteouſneſs and peace have kiſſed. The promiſe of life to this perfect righteouſneſs, whereby the law is magnified and made honourable, is a promiſe of mercy and grace far above and beyond the law, that made life only his due, who did theſe things and left him under the curſe who did them not: for it is the promiſe of life and bleſſedneſs to the repreſentative of the accurſed, their Redeemer from the curſe.

This is that grace and that righteouſneſs revealed in the goſpel, preached before to Abraham, when he heard God ſpeaking of bleſſedneſs to all nations in Chriſt his ſeed, and believed him and was juſtified by his faith; not by what he wrought, but by what he heard and believed: for the reward was not reckoned to him of debt, or as a debt to any work of his, even his work of faith; but it was reckoned to him of the grace which he heard and believed, even grace giving righteouſneſs in the ſeed Chriſt, and grace giving bleſſedneſs as the ſuitable reward of that righteouſneſs. And this is that ſame grace and that ſame righteouſneſs revealed to us in the goſpel, where we hear God teſtifying, and believe in him who raiſed up Jeſus our Lord from the dead, who was delivered for our offences, and was raiſed again for our juſtification. And to us, not working, but believing on the juſtifier of the ungodly, our faith is imputed for righteouſneſs; for God makes us bleſſed by imputing righteouſneſs to us without works. We live, not by our own labour, but hearing God ſpeaking of juſtifying the ungodly by Chriſt's dying for them; we are not juſtified by what we work, even in believing; but by what we believe, by the hearing of faith, by the righteouſneſs revealed without the law, the righteouſneſs that God imputes to men without works: for it is the ſame thing, with the apoſtle, to be juſtified by faith and to be juſtified by Chriſt's blood; to be juſtified through faith, and to be juſtified thro'

the redemption in Chriſt's blood. For, as in ſcripture-ſtyle, the promiſe ſtands for the thing promiſed, and hope for the thing hoped for; even ſo, faith in this ſame matter ſignifies the thing believed, in diſtinction from our work of faith; as when the apoſtle ſays, "But before faith came, we were "kept under the law, ſhut up unto the faith, which ſhould "afterward be revealed; wherefore the law was our ſchool-"maſter unto Chriſt, that we might be juſtified by faith; "but after that faith is come, we are no longer under a "ſchoolmaſter."

Jeſus Chriſt the righteous himſelf believed that ſame thing that we believe, having the ſame Spirit of faith with him; his belief was the truth that he heard from the Father, teſtifying of him undertaking to fulfil all righteouſneſs for his people, *Thou art my beloved Son, in thee I am well pleaſed.* Jeſus believed that, being truly man, he was no other perſon than the Son of God, that he was come not to deſtroy the law, but to fulfil; and he that ſent him was with him, as he did always thoſe things that pleaſe the Father; that he came not to be ſerved, but to ſerve, and to give his life a ranſom for many; that he came down from heaven to give his fleſh and blood for the life of the world, and was to aſcend up where he was before; that he abode in his Father's love, having kept his commandments; and that he ought to ſuffer theſe things, and to enter into his glory; and he expreſſed his faith in his prayer to his Father, where he ſays, "I have glorified thee on the earth, I have finiſhed "the work which thou gaveſt me to do. And now, O Fa-"ther, glorify thou me with thine own ſelf, with the glory "which I had with thee before the world was. — And the "glory which thou gaveſt me, I have given them." Thus he believed the promiſe of the inheritance as made to him, but to him as the repreſentative of thoſe whom the Father had given him, finiſhing the work he had given him to do for them, who were alſo to partake with him as joint heirs in the inheritance he thus received for them. He believed the promiſe of bleſſedneſs made to him, but to him redeeming them from the curſe of the law, being made a curſe for them, that the bleſſing might come on them.

Now, as this ſame is the faith of all them who believe in him, raiſed from the dead for the juſtification of the ungodly, unto righteouſneſs, or who believe to be juſtified freely by grace through the redemption that is in his blood; it is manifeſt, that not one commandment of the law is made

made void by it, but, on the contrary, it eſtabliſhes them all reſpecting the promiſe, as made to Chriſt the repreſentative who did all theſe things: nor does this faith hinder any one that worketh theſe things, from claiming life as a debt to his work, if he continue in all theſe things to do them; though ſuch a man can have nothing to do with the revealed righteouſneſs of faith; *for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law.* Nor does this faith make void the curſe of the law, but eſtabliſhes the curſe to every tranſgreſſion, as the bleſſing comes upon none by the promiſe, but through Jeſus Chriſt redeeming from the curſe, being made a curſe for them.

The bleſſedneſs of them that are of faith, and bleſſed with faithful Abraham, is the bleſſedneſs of the man whoſe iniquity is forgiven. And no man can have any thing to do with this, but he that finds himſelf under the curſe of the law as a ſinner. Every one that believeth, knows himſelf firſt to be an accurſed ſinner, becauſe he believes for the remiſſion of ſins in Chriſt redeeming from the curſe, by being made a curſe for us. And every one that believeth not, remains under that curſe, *the wrath of God abideth on him.* All that are of faith pray daily for forgiveneſs, and therefore muſt be continually looking unto that perfect law, obeyed by Jeſus Chriſt the Redeemer from the curſe, and, by that law which makes him that offends in one point, guilty of all, muſt ſee themſelves ſinners, tranſgreſſors to whom the curſe is due; or how can they aſk forgiveneſs through Chriſt's blood ſhed for remiſſion? *Do we then make void the law through faith? Far be it! yea, we eſtabliſh the law.* But, as far as I can underſtand, the new doctrine that would be ſet forth in the paper you left with me, it appears to me to make void both the law and faith.

I am, &c.

The SCHEME of JUSTIFICATION by FAITH agreeable to Common Senſe.

With REMARKS upon it, ſetting forth the contrary Scheme; and ANSWERS to two Objections made to the Remarks.

[Firſt publiſhed in the year 1753.]

PREFACE.

THE voice from heaven, teſtifying, at John's baptiſm, of Jeſus undertaking to fulfil all righteouſneſs, *This is my beloved Son, in whom I am well pleaſed*, and which came to him again from the excellent glory on the holy mount, where Moſes and Elias were talking with him of his deceaſe which he ſhould accompliſh at Jeruſalem, is God's anſwer to theſe moſt important of all queſtions, *Wherewith ſhall I come before the Lord?* Wherewith *will the Lord be pleaſed?* and, *What ſhall I give — for the ſin of my ſoul?*

John Baptiſt, who heard this voice from heaven, underſtood it well, when he pointed out Jeſus, ſaying, according to Abraham's faith and his prophecy, when offering up his ſon, *Behold the Lamb of God, that taketh away the ſin of the world.* But ſo did not the multitude of the Jews who followed Jeſus, ready to take him for their king, and their prophet alſo, to teach them what they ſhould do, that they might work the works of God for the attaining of eternal life; but could not hear him, and left following him, when he told them, that he came down from heaven, ſent by the Father, to give his *fleſh for the life of the world*; and that *this is the true bread from heaven*, making every one that eateth of it live eternally, and live from the dead. Their unbelief and murmuring againſt this did not ſurpriſe Jeſus, who knew the natural bent of the heart of man to his own righteouſneſs, (the original righteouſneſs of man), and toward the earthly life he was framed for as the reward of it: and therefore he ſaid to them, *No man can come to me, except the Father which hath ſent me draw him; and I will raiſe him up at the laſt day.* He ſhewed them, that this ſupernatural influence of power, which brought

brought him into the world, and will raiſe the dead, and now draws men to his ſacrifice for eternal life, comes upon them by divine teaching: ſo that every one of theſe, and none but they who are taught of God to know this, that was a hard ſaying to thoſe Jews, come unto him for the eternal life that is through his giving his fleſh for the life of the world. The goſpel teſtifying that God is well pleaſed in Jeſus Chriſt his beloved Son, makes impreſſion upon the hearts of many men, as ſeed ſown in them. But Jeſus diſtinguiſhes them who bring forth the fruit of it, from ſeveral others, who alſo receive it with joy, and ſpring up in the profeſſion of it, by this, that they hearing it, *underſtand it:* and thoſe only are they who *receive it in a good and honeſt heart, i. e.* who receive it in love. For the apoſtle ſpeaks of profeſſors of the faith who *received not the love of the truth that they might be ſaved*; while the true knowledge or faith of it *worketh by love* in them that *receive it, as it is indeed the word of God.* Theſe then only know the truth, and that no lie is of it. No wonder therefore if all others, profeſſing it, and not ſo underſtanding it, *change the truth of God,* in their own minds, *into a lie.* And this appeared under the eye of the apoſtles, who complained of Chriſtian teachers, perverting the goſpel of God's grace in the juſtification of ſinners by the faith of Chriſt, and of the ear that was given to them, even among thoſe who had been made diſciples by the teaching of the apoſtles. But theſe firſt perverters of the goſpel were only a ſample of that grand apoſtaſy from the faith, under ſome profeſſion of it, that was to come, when God would ſend on them that received not the love of the truth, *ſtrong deluſion that they ſhould believe a lie.* And ſo we need not expect to find the apoſtolical knowledge and acknowledgment of this truth among them called *Chriſtians,* unleſs we can find any of thoſe whom it pleaſes God to teach it, and who believe in the Son of God through the word of his apoſtles. All others will follow the natural bent to ſelf-righteouſneſs, and according to that underſtand the goſpel which they profeſs to believe.

If we ſhould ſearch for the knowledge of the truth in the writings of the fathers of the firſt ages after the apoſtles, we ſhall find few of them in the ſentiments of the two authors that ſhall be here ſet forth. The firſt is Clement of Rome, who had converſed with the apoſtles, and wrote, in the end of the firſt century, an epiſtle in the name of the

the church then ſojourning in Rome, to that in Corinth. And what he wrote, may be taken as the ſenſe of the old apoſtolical Roman church, in oppoſition to the new. It was this: "And we then who are called by his will "in Chriſt Jeſus, are not juſtified by any thing of ours, "neither by our own wiſdom, or underſtanding, or godli- "neſs, or works which we have wrought in holineſs of "heart; but by the faith by which the almighty God "hath juſtified all who have been from the beginning." The ſecond is, the author of the epiſtle to Diognetus, placed amongſt the works of that Chriſtian philoſopher Juſtin Martyr. Though it can be none of his; yet it muſt have been writ in the ſecond century, and probably under the reign of Marcus Antoninus, who reflects on the obſtinacy of the Chriſtians in ſuffering the death to which they were then condemned. And though it expreſſes not the ſenſe of thoſe philoſophers and diſputers who wrote in the latter half of that century, and are called *the fathers*, and held in great veneration, while, as to this great truth of the goſpel, they may well be reckoned *the blind leading the blind*; yet the ſenſe of the many plain ſimple Chriſtians that were great ſufferers in that time, is expreſſed in theſe words of the epiſtle to Diognetus.— "He gave "his own Son a price of redemption for us, the holy one "for tranſgreſſors of the law, the innocent for the evil, "the juſt for the unjuſt, the incorruptible for the corrup- "tible, the immortal for the mortal. For what elſe than "his righteouſneſs was able to cover our ſins? In whom "is it poſſible for us, the tranſgreſſors and ungodly, to be "juſtified, but in the Son of God alone? O the ſweet ex "change! O the unſearchable device! O the unexpected "benefits! That the diſobedience of many ſhould be co- "vered in a righteous one, but the righteouſneſs of one "ſhould juſtify many diſobedient!" This way of ſpeaking, ſo rare to be found in the writings of the fathers, is the language of one that knows the truth, and loves it. And this that is here ſaid, was it that animated the many Chriſtians of that time to ſuffer death for the name of Chriſt, as they did to the aſtoniſhment of the philoſophers, and even of the philoſophical emperor himſelf.

When the world was brought under the Chriſtian name, and the Roman empire became Chriſtian, by other means than commending the truth to the conſciences of men; we may be very ſure the goſpel they received was a perverted one.

one. And though where-ever the teſtimony of God, and the import of Chriſt's death and reſurrection, ſet forth in the apoſtolic ſcriptures, was heard of, there might be ſome taught of God, and ſaved, ſo coming to the knowledge of the truth; yet this could not appear in the profeſſion that the Chriſtian world made of Chriſtianity.

The reformation from Popery began by the manifeſtation of the truth from the ſcriptures, which then raiſed a great flame of zeal for that truth among all ſorts of people, againſt the Popiſh merit of good works. The ſtory of our poor countrywoman that boldly ſuffered for it, is worthy to be held in remembrance, though it be very homely. Her perſecutors, labouring to reclaim her to their merit of good works, gave her their diſtinctions on the merit of the working of theſe. But to all they could ſay, her anſwer at laſt was, *Work here, work there; what working is all this? No works will ſave me but Chriſt's works.*

Luther knew the truth well; and, calling it the article of juſtification, ſaid that it reigned in his heart. And Calvin alſo ſeems to have learned it by other means than thoſe by which he became an eloquent orator and a diſputer. He, with many others, *contended earneſtly for the faith that was once delivered to the ſaints*; but they did not ſtudy to gather thoſe who appeared to know the truth by divine teaching, and to love one another for the truth's ſake, into churches after the plan of the apoſtles; though the enemies of the truth were then beginning to aſſociate themſelves againſt it, in ſeparation from the Roman church: for they laboured in building national churches. But it is not to be imagined, that the Proteſtant nations, or the bulk of their teachers trained up in the wiſdom of the ſcribe and diſputer of this world, were brought to the knowledge of the word of faith by divine teaching. And therefore the firſt zeal for the truth abated, and nature prevailed, as it will always do in the nations of this world.

When, amongſt the Proteſtant clergy, nature was gaining ground of the revelation that had been ſome way confeſſed in their public ſtandards and forms of faith; then the doctrine of juſtification, for which the reformers had ſhewed ſo much zeal, ſuffered a great eclipſe by means of the Arminian controverſy. We have this remarkable ſtory from the letters of Grotius, *epiſt.* 11. *part* 1. *p.* 3. "When Mr "Barnevelt, in a ſhort ſpeech which he made to the pro- "feſſors, ſaid, among other things, he thanked God, that "there

" there was no diſpute about the chief articles of the Chri-
" ſtian religion; Gomarus anſwered, having aſked leave
" to ſpeak, That ſuch were the opinions of his colleague,
" in the articles controverted betwixt them, that he would
" not ſtand ſo minded before God the judge. While he
" ſaid many things bitterly againſt Arminius, and called
" his opinions impious and profane, he yet ſcarce ſpake
" any thing of predeſtination. But he inveighed principal-
" ly and mainly againſt that way of thinking which makes
" faith the object or matter of juſtification, but Chriſt's
" righteouſneſs the meritorious cauſe of that juſtification
" which is of faith. Moſt members of the ſtates had judged
" this to be not much more than a logomachy. He, on
" on the contrary, thought there was a great thing in que-
" ſtion."

Whatever the members of the ſtates or Grotius might think of the diſpute on this queſtion; yet it would appear, Gomarus was here holding the controverſy with Arminius, by the very hinge on which it all turns, as far as the Chriſtian religion is concerned in it. He ſpake like one that was obſerving the aſpect of his colleague's doctrine toward that grand diſtinguiſhing article of the Chriſtian religion, the juſtification of a ſinner before God by the faith of Chriſt. His anſwer to Barnevelt plainly ſhews, that, in this controverſy with his colleague, he was not much minding any philoſophical diſputes about liberty and neceſſity, or whether any man could be virtuous without divine energy; as ſuch things had been treated of by the Heathen philoſophers; but that he diſputed with Arminius in the view of the grand article of the Chriſtian religion, againſt which he thought his whole ſcheme of doctrine was levelled, but eſpecially what he ſaid expreſsly of juſtification by faith; very agreeably indeed to his other tenets, but moſt diſagreeably to the doctrine of the reformers, and to his view of the apoſtolic doctrine of juſtification by faith, which Luther had called *Articulus ſtantis aut cadentis eccleſiæ*.

He ſpake like one that had been conſidering what influence the ſentiments of Arminius would have upon his own heart, if he ſhould entertain them there, and that with reſpect to no leſs a matter than the ground of his confidence in coming before God for acceptance with him. He would not ſtand upon the ſincerity of his faith before the one lawgiver and judge, who is not to be pleaſed without a perfect obedience, and with whom there is no remiſſion of any tranſgreſſion

tranſgreſſion of his law without the ſhedding of Chriſt's blood. He would not pretend to become righteous before this God by the ſincerity of his faith, but only by the perfection of it, even that which he believed, *viz.* the blood of the Son of God, and his obedience, his righteouſneſs who *was delivered for our offences, and raiſed again for our juſtification.* For to him it was the ſame thing to be juſtified by his faith, as to be made righteous by Chriſt's obedience, and to be juſtified by his blood. He would not be juſtified by what he himſelf did in believing, but by what he believed Chriſt had done for ſinners. For this was the apoſtolic faith, and this was the faith of the reformers from Popery, that, in oppoſition to all the ways wherein ſinners ſought to come before God, and make him pleaſed with them, God is well pleaſed in Jeſus Chriſt his beloved Son, whom he raiſed from the dead, therein demonſtrating himſelf fully reconciled by his death. It ſeems it appeared to Gomarus perfectly inconſiſtent with this faith wherein he would ſtand before God, to be perſuaded, that God was not well pleaſed, in Chriſt's obedience to the death, with any man, but only made placable to every man that ſhould pleaſe him by a true faith, fulfilling the condition of reconciliation. But, agreeably to this, Arminius held, That there was no election of any man, through Chriſt's dying for him, but only upon the foreſight of his fulfilling the condition of believing. And as it is manifeſt the faith of Gomarus and that of Arminius were vaſtly different about God's being well pleaſed in his beloved Son; it is alſo manifeſt, that to believe in a revealed righteouſneſs already wrought, to be imputed without works, in oppoſition to our working of any thing to make ourſelves righteous, can never proceed from any natural principle or diſpoſition in man, originally framed to live by his own obedience. And as the revelation of this imputed righteouſneſs is altogether ſupernatural; ſo muſt be the belief of its ſufficiency in the heart of a man, for his juſtification. Therefore Gomarus, knowing this in himſelf, contended, That this faith in the heart of a man muſt proceed from ſupernatural, irreſiſtible, and efficacious grace, the ſame that gave Chriſt to die for him, and raiſed him again for his juſtification. Whereas the faith of Arminius being the belief of no ſuch thing, but ſome effort in the ſoul of a man to diſtinguiſh himſelf before God, by fulfilling the condition of reconciliation or term of acceptance with him, might be produced by nature,

aſſiſted with the common grace: and ſo it was agreeable to him to contend, That there was no ſuch thing as ſupernatural, ſpecial, and irreſiſtible grace in the caſe.

Thus Gomarus, the firſt oppoſer of Arminius and his doctrine, made the whole controverſy turn upon that grand head of the Chriſtian religion, juſtification by the faith of Chriſt: and that being a matter of the greateſt importance to him, he could not patiently hear Barnevelt thanking God, that there was no diſpute betwixt them about the capital points of the Chriſtian religion. But they that came after Gomarus, turned the edge of the diſpute againſt Arminianiſm off from the article of juſtification, making all the controverſy turn upon grace and free-will, and contending moſt earneſtly for the freedom and efficacy of grace in the converſion of a ſinner; ſo that thoſe divines who held by this, were ſtill accounted not much leſs than orthodox, though they agreed with Arminius as to redemption and juſtification by faith.

And the conſequence of this change of the Arminian controverſy from that way wherein Gomarus held it, was a great alteration in the ſtrain of preaching even amongſt the moſt zealous Calviniſts. For in place of free juſtification by God's grace through the redemption that is in Chriſt's blood, much inſiſted on by the reformers againſt the Roman church, even as it had been before by the apoſtles againſt the Jews and Judaizing Chriſtians, labouring more in ſetting forth the revealed righteouſneſs to be believed, againſt every thing oppoſed to it, than in any deſcriptions of the exerciſe of the mind and heart in believing; they now began to inſiſt much more in their ſermons on free electing grace, but eſpecially on the efficacious power of that grace in the converſion of the elect, working unfeigned faith in them, and turning them to God in a ſincere repentance. And when this took the place of the anſwer of a good conſcience toward God by Chriſt's reſurrection, as the ſpring of Chriſtian religion; it was attended with large deſcriptions, how a man ſhould find himſelf under the operation of that free and efficacious grace, calling him effectually, regenerating and converting him to receive Chriſt by a true faith, and to repentance unto life; while the things ſet forth in theſe deſcriptions were not things accompanying ſalvation, like the work and labour of love, the fruit of faith in the blood of the Son of God ſhed for the remiſſion of ſins. The effect of this ſtrain of doctrine upon them

them that hearkened to it, was, their ſeeking peace with God and reſt to their conſciences by what they might feel in themſelves, the motions of their hearts, and the exerciſes of their ſouls, in compliance with the call to faith and repentance, under that efficacious operation of grace, which they hoped to find in uſing thoſe means whereby they ſuppoſed it to be conveyed. Or if they could perſuade themſelves that they had found it, then they looked on themſelves as already converted, and in a ſtate of favour with God; comforting themſelves againſt the fears of loſing the divine favour again, by the inamiſſibility of grace, or the perſeverance of the ſaints.

But however different this be from the doctrine of Arminius concerning electing and converting grace, and perſeverance; yet it comes to the very ſame thing with him at laſt, as to the grand point of the juſtification of a ſinner before God. For, whether the Phariſee, in the parable, oppoſing himſelf to the publican, as more fit for acceptance, did thank God in whole or in part for what he was, in diſtinction from him and other ſinners; yet his confidence, in coming before him for acceptance, was in what he found himſelf to be, and in what he did, either by the neceſſary aſſiſtance of God's common grace, or by the efficacious operation of his ſpecial grace, working all in him irreſiſtibly. How oppoſite to this is the publican's way of coming before God? Finding nothing about himſelf but what makes him the object of the divine abhorrence, and having no better thing to ſay of himſelf than that he is a ſinner, and ſo a meet object for the divine mercy and grace juſtifying freely through the propitiation for ſin, ſet forth to declare the divine juſtice in juſtifying the ungodly; he has no other ground of confidence but that in appearing before God, nor any thing elſe to encourage him to hope for his favour and acceptance with him: and ſo his addreſs to God is in theſe words, *God be propitious to me a ſinner.* Now *he went down to his houſe juſtified rather than the other.*

The SCHEME.

THE terms *juſtify* and *juſtification*, are in the ſacred writings, particularly thoſe of the apoſtle Paul, made uſe of to ſignify the acquitting of a perſon

in judgment, or deciding in favour of one whose conduct is the subject of examination. This general idea they retain when applied to persons of very different characters and behaviour. Justification supposes, that a charge or accusation is brought or may be laid against a person, as having been guilty of wrong conduct. And when he is justified, it must be, either by finding the charge to be false, and then justification proceeds upon strict justice; or it must be by finding the charge to be true, and then justification is an acquittance from punishment, and is the effect of mercy and favour.

We have instances of justification in both these ways in scripture. God is said to be justified from the charge of doing any thing unworthy of his perfections, or inconsistent with moral rectitude; as Rom. iii. 4. *Let God be true*; — *That thou mightst be justified in thy sayings*, &c. *Wisdom is justified of her children*, Luke vii. 35.; that is, the dispensations of providence, which thoughtless presumptuous men are apt to censure, are acknowledged, by those who attentively consider them, to be wise and good.

In the same way, God justifies an innocent person; one who is either innocent in the whole of his behaviour, or who though he is guilty in other things, is nevertheless clear of the particular crime laid to his charge. Thus the psalmist David frequently appeals to the righteous judgment of God against the false and slanderous accusations of his enemies.

As the knowledge of God is infallibly certain, and his judgment according to truth, it is impossible he can justify the wicked from an accusation founded on truth. He declares, Exod. xxiii. 7. *I will not justify the wicked.* He requires those who act in the capacity of judges, Deut. xxv. 1. to *justify the righteous, and to condemn the wicked.* We are told Prov. xvii. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.* If. v. 23. there is a wo pronounced against those who *justify the wicked for reward, and take the righteousness of the righteous from him.* In the same sense is the term *justify* used by the apostle, when he says, that *by the deeds of the law no flesh can be justified in the sight of God*; and gives this reason for it, That all mankind, both Jews and Gentiles, are under sin, and liable to the righteous judgment of God; that is, it is impossible that sinners can, in the righteous judgment of God, be declared innocent

cent perſons, or acquitted from the charge of having tranſgreſſed his law.

Men may imagine themſelves innocent in thoſe inſtances wherein they are guilty. Thus backſliding Iſrael juſtified herſelf, Jer. iii. 11.; and our Saviour ſays unto the Phariſees, Luke xvi. 15. *Ye are they which juſtify yourſelves before men; but God knoweth your hearts*, &c.

In judging concerning others, we may be miſled by prejudices, partial affections, the proſpect of worldly advantage: but it is impoſſible that *God can pervert judgment*, or *the Almighty pervert juſtice.* —— He *accepteth not the perſon of princes, and regardeth not the rich more than the poor.*

Agreeably to this, whatever ſhews the falſehood of an accuſation, does in the ſight of God juſtify a perſon from that accuſation.

Thus Job was juſtified from the accuſation of Satan, by holding faſt his integrity under ſufferings. And, in general, any perſon is juſtified from the charge of falſely pretending to a good character, by that behaviour which is the proper evidence of this character. Thus Chriſtians are juſtified from the charge of having only a hypocritical or ineffectual faith, by their works.

When any perſon is injured or miſrepreſented, they can with a good conſcience refuſe the charge brought againſt them; and this is a pleading not-guilty with reſpect to that particular. But if the charge be true, it can never avail a ſinner in the ſight of God, to refuſe the truth of it. On the other hand, it muſt be a great aggravation of their guilt. We may ſee therefore, that in thoſe paſſages of ſcripture where juſtification is ſpoke of, it is neceſſary to our right underſtanding of them, that we conſider, whether they relate to the juſtification of a perſon from a falſe accuſation, or to an exemption from the puniſhment to which guilt renders them liable. In the one caſe it muſt be an act of juſtice, in the other an act of mercy and grace. Of this juſtification the apoſtle declares all mankind incapable. The great queſtion therefore is concerning the juſtification of a ſinner. The apoſtle treats of this at large in the epiſtles to the Romans and Galatians. And as this is owing entirely to the free grace of God, we muſt expect juſtification only in the way in which he has declared he will beſtow it.

That by *juſtification* in this argument the apoſtle means, an

an indemnity from that punishment to which the law makes transgressors liable, and being admitted to all those privileges that are consequent upon being in a state of favour with God, is evident from *justification*'s being opposed to *condemnation*, and from its being made use of as an expression equivalent to *the pardoning of sin*, and *not imputing iniquity*. The whole strain of the apostle's discourse does so manifestly require it to be understood in this sense, that it is a very egregious mistake, to call it no worse, in the church of Rome, to maintain, that by it the apostle understands, the making a person holy and just by the infusion of inherent righteousness. For, whatever connection there is betwixt *sanctification* and *justification*, it is certain, that the words have as different ideas, and convey as distinct meanings, as a pardon granted by a judge, and the reformation of a criminal.

From the account given of the terms *justify* and *justification*, compared with the several passages of scripture where they are used, we may observe, that these words are invariably made use of to signify the acquitting of a person in judgment. Sometimes they are made use of to signify the judgment of men acting either in a private or public capacity; a judgment that may be either true or false; a judgment that may have considerable effects on the happiness of the person whose conduct is judged of, and in other cases none at all; at other times to express the unerring and decisive judgment of God. But, in all the variety of instances, it signifies the acquitting of a person in judgment, either from an accusation or from punishment; and still has condemnation for its opposite.

It must conduce not a little to the understanding of the apostle's doctrine, to consider who were the adversaries against whom he writes. To any one who will consider this matter attentively, it will appear, that the doctrines he teaches are partly in opposition to the infidel Jews, and partly to refute the erroneous opinions of Judaizing Christians.

And, first, as to the unbelieving Jews, it is evident, they maintained, that justification and eternal life might be attained by obedience to the law of Moses; and therefore that faith in Jesus Christ could not be necessary to make them partakers of these blessings: Rom. x. 2. *For I bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going*

going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the righteouſneſs of God. For Chriſt is the end of the law for righteouſneſs to every one that believeth. They looked upon the Jewiſh law as ſufficient to anſwer the great purpoſes of juſtification and eternal life; and therefore that it was falſe to pretend, that theſe bleſſings could not be had without believing in Jeſus Chriſt. The conſequence of this opinion was, that the death and reſurrection of Jeſus Chriſt were uſeleſs for the great ends for which the goſpel declares they were intended. This conſequence the apoſtle particularly takes notice of Gal. ii. 21. *I do not fruſtrate the grace of God: for if righteouſneſs come by the law, then is Chriſt dead in vain;* and Gal. iii. 21. *Is the law then againſt the promiſes of God? God forbid! for if there had been a law given which could have given life, then verily righteouſneſs ſhould have been by the law,* &c. So that the apoſtle had for his adverſaries in this important doctrine, the unbelieving Jews, who denied the neceſſity of faith in Jeſus Chriſt for juſtification.

2*dly*, The apoſtle confutes the falſe opinions of the Jewiſh Chriſtians, who though they owned the neceſſity of believing in Jeſus Chriſt, yet were ſtrongly attached to the law of Moſes, and maintained that juſtification could not be had without an exact conformity to the law. They were willing to allow, that Chriſtianity was intended to perfect the law of Moſes, and to ſupply the defects of it; but could not be perſuaded, that the deſign of it was to aboliſh the Jewiſh diſpenſation, and to put mankind under a new diſpenſation, of which the Jewiſh law was not a part. And therefore they inſiſted, that it was as neceſſary for thoſe who believed the goſpel to comply with the law of Moſes, as for the Jews who lived in former ages.

In oppoſition to the unbelieving Jews, the apoſtle maintains, That *by the deeds of the law no fleſh can be juſtified in the ſight of God*; and in oppoſition to the Judaizing Chriſtians, That *men are juſtified by faith, without the deeds of the law*, Rom. iii. 20. *&c.* Theſe are the two great points of the apoſtle's doctrine, which he ſupports by many arguments, particularly in his epiſtles to the Romans and Galatians. Firſt, the apoſtle aſſerts, That *by the deeds of the law no fleſh can be juſtified in the ſight of God*; *i. e.* all mankind, whether Jews or Gentiles, when they are judged according to the law, will be found tranſgreſſors. They cannot be acquitted, in the righteous judgment of God, from the

the charge of having ſinned, and having come ſhort of the glory of God; and therefore muſt all of them be obnoxious to the puniſhment which the law threatens againſt tranſgreſſors.

The proof of this point is what the apoſtle inſiſts upon in the preceding part of the epiſtle; and in order to our having the more diſtinct view of it, it will be proper to look back to chap. i. from ver. 14. There the apoſtle declares, that however Chriſtianity might be ridiculed by infidels as unreaſonable or uſeleſs, yet that he was neither aſhamed to believe it, nor to uſe his endeavours to bring over others to the belief of it; being fully perſuaded of its uſefulneſs and importance, and of the neceſſity of faith, in order to our receiving thoſe advantages which the goſpel offers to all mankind, both Jews and Gentiles: *For I am not aſhamed*, &c. *for it is the power of God unto ſalvation to every one that believeth*, &c.

The great excellency of the Chriſtian religion lies in this, That it is calculated for the ſalvation of ſinners. This gives it the preference to all other diſpenſations under which mankind formerly were, and particularly to the Jewiſh diſpenſation, which the unbelieving Jews maintained was of itſelf ſufficient for this purpoſe.

The two principal things that ſinners ſtand in need of, are, deliverance from the puniſhment of ſin, and from the power and dominion of it. The apoſtle maintains, that all other diſpenſations are ineffectual, and actually have proved ſo, for accompliſhing theſe great purpoſes; but that both theſe advantages will be attained through Jeſus Chriſt, by every one who really believes the goſpel.

In order to make out the firſt point, with reſpect to juſtification, or acquittance from the puniſhment of ſin, the apoſtle gives us a deſcription of the ſtate, firſt of the Heathen world, and then of the Jews.

With reſpect unto the Heathen world, he obſerves, that they were univerſally ſunk into idolatry, and that wickedneſs prevailed to a moſt enormous height.

He takes notice, that they did not want means of forming juſter conceptions of the perfections of God; theſe God had afforded them by his works of creation and providence: but that, notwithſtanding of this, they loſt the knowledge of the true God, and rendered that divine worſhip due to him alone, unto the vileſt creatures. The conſequence of this idolatry, both in the nature of the thing, and

and by the righteous judgment of God, was, an univerſal depravation of manners. And they ſtill retained ſuch a knowledge of the difference betwixt good and evil, as to ſee that thoſe who were guilty of ſuch crimes, were worthy of death; yet they not only did theſe things, but had pleaſure in them that were guilty of them.

This amounts to a clear and convincing proof, that the Heathens could not be juſtified by the law or light of nature. And the apoſtle inſinuates, in the 2d chapter, that the Jews would readily give up the cauſe of the Heathens, and allow, that the Heathens, inſtead of being juſtified, muſt be condemned. But then he brings the matter home to themſelves, by telling them, that they had as notoriouſly tranſgreſſed the law of Moſes, as the Heathens had tranſgreſſed the dictates of natural conſcience. He obſerves, chap. i. from ver. 17. and downwards, that they had ſo ſhamefully tranſgreſſed the moral part of it, that the name of God was through them blaſphemed among the Gentiles; and their guilt was highly aggravated from their being favoured with a clearer diſcovery of the will of God than the Heathen world had.

But the Jews had ſtill one refuge, by which they imagined they could elude the force of the apoſtle's charge againſt them, *viz.* That though they had broke the moral law, yet they had made amends for this, by the exact obſervation of the ceremonial part of it. This plea the apoſtle rejects: Rom. ii. from ver. 25. *&c. For circumciſion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumciſion is made uncircumciſion,* &c. He afterwards proves, chap. iii. ver. 9. *&c.* from expreſs declarations of ſcripture, that their behaviour was as immoral as that of the Heathens; and therefore concludes, That *by the deeds of the law, no fleſh can be juſtified in the ſight of God; for by the law is the knowledge of ſin.*

Before we proceed farther, it may not be amiſs to ſubjoin the following obſervations. And,

1. When the apoſtle aſſerts, that by the deeds of the law none can be juſtified, it is very evident he means, that they cannot be acquitted from the charge of having tranſgreſſed the law of God. The judgment of God is, *that they who do theſe things, are worthy of death,* Rom. i. 32. *Not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified,* Rom. ii. 13. And,

not to be juſtified, is to be judged as a ſinner, and to become guilty before God.

2. That when the apoſtle ſpeaks of the law by way of eminence, or without any reſtriction or qualification, he means the law of Moſes. For he ſpeaks of the Gentiles as being *without the law*, and the Jews as *under the law*; though it is plain he ſuppoſes the Gentiles had ſuch a knowledge of their duty by the light of nature, as might be called a law, Rom. ii. 14.

3. When the apoſtle ſpeaks of the Jewiſh law, he means not only the ceremonial, but moral part of it. It is that law whereby the Jews knew the will of God, and did approve the things that are more excellent; that law whereby they were taught to abhor idols, not to commit adultery, not to ſteal, and by which, in general, is the knowledge of ſin.

4. By the *law*, it is plain the apoſtle underſtands, the rule of our duty enforced by proper ſanctions; yet ſo as not to include any promiſes of mercy and forgiveneſs to tranſgreſſors. For theſe promiſes the apoſtle aſcribes to another diſpenſation, which he carefully diſtinguiſhes from the law, Rom. iv. 13. *&c. For the promiſe was not to Abraham or his ſeed through the law*, &c.; and Gal. iii. 7. 8. *&c. Know ye therefore, that they which are of faith, are the children of Abraham. And the ſcripture foreſeeing that God would juſtify the Heathen through faith, preached before the goſpel to Abraham.* So that the *law* is oppoſed to *faith*, not in its moſt general acceptation; for obedience to the law of Moſes neceſſarily preſuppoſed a belief that this law was of divine authority: but the law is diſtinguiſhed and ſet in oppoſition to thoſe promiſes of mercy and grace which the goſpel makes to tranſgreſſors.

5. The law of which the apoſtle ſpeaks, condemns all thoſe who do not give a perfect, univerſal, and perpetual obedience to it. This the apoſtle's reaſoning in the epiſtle to the Romans, does manifeſtly imply. He concludes, That becauſe all have ſinned, therefore none can be juſtified by the law. And in the epiſtle to the Galatians, chap. iii. ver. 10. he affirms, that *as many as are of the works of the law, are under the curſe: for it is written, Curſed is every one that continueth not in all things written in the book of the law to do them.*

6. That when the apoſtle affirms, that we cannot be *juſtified by the deeds of the law*; though this is, according to the

the ſtyle of the apoſtle, to be underſtood of the Jewiſh law; yet his arguments hold with equal, if not greater ſtrength, againſt juſtification by the law of nature. So that the apoſtle maintains the inſufficiency of all other diſpenſations, except the Chriſtian, for the juſtification of ſinners.

We come now to explain the doctrine which the apoſtle teaches in oppoſition to the Judaizing Chriſtians.

That no perſon can be juſtified by the deeds of the law, was a principle in which they agreed with the apoſtle. They owned, that all mankind muſt be beholden to that grace and mercy which was now clearly revealed in the goſpel; and therefore that faith in Jeſus Chriſt is neceſſary to the juſtification of a ſinner. But they likewiſe affirmed, that a ſtrict conformity to the law of Moſes, was a neceſſary mean of juſtification in conjunction with faith in Jeſus Chriſt. They allowed, that Chriſtianity was intended to perfect the Jewiſh diſpenſation; but could not bear to think, that the Jewiſh diſpenſation was to be hereby aboliſhed. They contended, that the law, as delivered by Moſes, was ſtill to continue in full force and vigour; and that not only the children of Iſrael were bound to give obedience to it, but likewiſe that the Gentiles muſt conform to this law, in order to their being admitted to the privileges of the goſpel-diſpenſation.

It is eaſy to ſee, that this was the great controverſy which divided the church in the apoſtolic age; and that to rectify the falſe opinions of the Judaizing Chriſtians, or to prevent the ſpreading of theſe opinions, is the deſign of moſt of the epiſtles wrote by the apoſtle of the Gentiles, particularly of thoſe to the Romans and Galatians.

The doctrine taught by the apoſtle in oppoſition to the Chriſtians who were zealots for the law of Moſes, we have Rom. iii. 21. to the end: *But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets*, &c. Ver. 28. *Therefore we conclude, that a man is juſtified by faith, without the deeds of the law.*

Here the apoſtle plainly affirms, that obedience to the Jewiſh law is not neceſſary to our juſtification; but that faith in Jeſus Chriſt is ſufficient for this purpoſe, without this obedience. The immediately following words put this beyond all diſpute: *Is he the God of the Jews only? Is he not the God of the Gentiles alſo? Yes*, &c. If it is neceſſary to our juſtification, that we ſhould obey the precepts of

the Jewish law, then it would follow, that *God is the God of the Jews only*, that his distinguishing favours are still confined to those of that religion. *But is he not the God of the Gentiles also? Yes, of the Gentiles; seeing it is one God, that shall justify the circumcision by faith, and uncircumcision through faith.*

From hence it follows,

1. That it was by no means necessary, that the Gentiles, in order to their justification, should become proselytes to the Jewish religion, and conform themselves to the institutions of it: whereas the Judaizing teachers maintained, that they must be circumcised, and thereby subject themselves to the whole of the Jewish law.

2. That with respect to those who were naturally Jews, and brought up in the Jewish religion, any obedience they had formerly given to the law of Moses, would be of no avail to their justification; and likewise that the grossest instances of disobedience should not stand in the way of it, if they now truly believed in Jesus Christ. This is evidently implied in being *justified by faith, without the deeds of the law*; and that, in the matter of justification, no distinction was made betwixt the Jews and Gentiles. Agreeably to this the apostle says, Gal. ii. 15. 16. *We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.* But further, it follows, with respect to both Jews and Gentiles,

3. That though they had most notoriously transgressed the respective laws under which they lived, yet their former behaviour, how wicked soever, should be no hindrance to their justification, if they believe in Jesus Christ.

For, as we formerly observed, the law of which the apostle speaks, includes not only the ritual, but moral part of the Jewish religion. And what the apostle says concerning the Jewish law, is equally applicable to the law or light of nature. In the gospel the freedom of grace is eminently manifested. The offers of pardon and indemnity are made to the greatest sinners, upon their believing in Jesus Christ. It does not make any course of obedience previous to faith, necessary for obtaining this pardon. *But to him that worketh not, but believeth on him that justifi-*

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eth the ungodly, his faith is counted for righteouſneſs, Rom. iv. 5.

Theſe offers of pardon and ſalvation were made unto the Heathens, who were dead in treſpaſſes and ſins, not alarmed with the danger to which they were expoſed, nor ſolicitous about deliverance. Many are the declarations of ſcripture to this purpoſe. I ſhall only mention Eph. ii. 1.—10. and Tit. iii. 3.—8.

The ſcribes and Phariſees among the Jews, who valued themſelves upon their ſtrict conformity to the law of Moſes, and to the traditions of their forefathers, were ſo far from having any advantage in point of juſtification over others, that, by reaſon of their miſtaken notions of the deſign of the law, they were more averſe to the goſpel than the greateſt ſinners. Thus John the Baptiſt ſeverely reproves them, Matth. iii. 7.—10. and Matth. xxi. 31. 32. "Jeſus "ſaith unto them, Verily I ſay unto you, that the publicans "and the harlots go into the kingdom of God before you. "For John came unto you in the way of righteouſneſs, and "ye believed him not; but the publicans and the harlots "believed him." This naturally brings to our thoughts the reflection made by the apoſtle, Rom. ix. 30. 31. 32. 33. "What ſhall we ſay then? That the Gentiles which fol- "lowed not after righteouſneſs, have attained to righteouſ- "neſs, even the righteouſneſs which is of faith: but Iſrael, "which followed after the law of righteouſneſs, hath not "attained to the law of righteouſneſs. Wherefore? Be- "cauſe they ſought it, not by faith, but as it were by the "works of the law. For they ſtumbled at that ſtumbling- "ſtone; as it is written, Behold, I lay in Sion a ſtumbling- "ſtone, and rock of offence: and whoſoever believeth in "him, ſhall not be aſhamed."

4. As we are *juſtified freely by grace*, ſo we are *juſtified through the redemption that is in Jeſus Chriſt*. Among other things included in this *redemption*, it ſuggeſts to our minds the bleſſing of deliverance from bondage and ſlavery. In this ſenſe is the word moſt frequently uſed in the ſcripture. Thus God *redeemed*, that is, delivered his people from the bondage and ſlavery they were under in the land of Egypt.

Our bleſſed Saviour, by the merit of his obedience and ſufferings, has delivered us from the bondage of the law, which was a diſpenſation of ſeverity and of terror, and put us under a diſpenſation of mercy and of grace. *The law*

law was given by Moſes, but grace and truth came by Jeſus Chriſt. The apoſtle often ſpeaks of Chriſtians as *not being under the law*, but *under grace.* They are neither under the ceremonial nor moral part of the law as it was promulgated by Moſes. Thoſe who were under the law, were ſubjected to a load of burdenſome rites and ceremonies, which the apoſtles call *a yoke that neither they nor their fathers were able to bear.* But by the faith of Chriſt the intention of theſe is fully anſwered, and their obligation expired.

Under the law there were many ſins for which no ſacrifices were allowed; and even in thoſe caſes wherein ſacrifices were injoined, theſe ſacrifices had no worth or efficacy to take away ſin. But by the perfect ſacrifice of Chriſt we may be *juſtified from all thoſe things from which they could not be juſtified by the law of Moſes.* The law preſcribed unto men their duty, and gave them clearer diſcoveries of it, than they could have had by the light of nature; but made no proviſion for remedying the corruption and weakneſs of human nature. So that, though the law was holy, juſt, and good, and required inward purity of heart, as well as outward regularity of life; yet it was altogether ineffectual for ſubduing the power of evil diſpoſitions; and, in ſeveral inſtances, was rather the occaſion of increaſing them, at leaſt of placing their ſinfulneſs in a ſtronger point of light. Therefore the law is called *the miniſtration of death and condemnation*; and the goſpel *the miniſtration of the Spirit.*

The law pronounced every one *curſed who continues not in all things written therein to do them. But Chriſt has redeemed us from the curſe of the law, being made a curſe for us.* He is now *ſet forth as the propitiation for ſin through faith in his blood.* Hereby *God declares his righteouſneſs in the remiſſion of paſt ſins*, &c.

In theſe and ſeveral other particulars, the apoſtle ſets the *law* and the *goſpel* in oppoſition to one another. And he illuſtrates theſe points through them in the whole of his writings; and thereby makes it evident, that we are neither under the ceremonial nor moral law, as theſe ſtood in the Jewiſh diſpenſation.

5. Whereas it might be objected againſt the apoſtle's doctrine, That hereby the Jewiſh law and the goſpel-revelation were repreſented as inconſiſtent, and could both plead divine authority; he obſerves, that there was ſo far from being any inconſiſtency betwixt them, that this very doctrine

doctrine was *witneſſed to by the law and the prophets.* This he largely inſiſts upon in many places of his writings, particularly the epiſtles to the Galatians and Hebrews. And he oftens quotes the ſaying of the prophet Habakkuk, *The juſt ſhall live by faith.*

It was never the intention of God in giving the law, that the Jews might, in virtue of it, attain to juſtification and eternal life; but to convince them of their tranſgreſſions, that they might have recourſe to the mercy and to the grace of God, which is now clearly revealed in the goſpel, and of which there were ſeveral intimations even under the Old-teſtament diſpenſation.

The law was deſigned to prepare men for receiving the goſpel, and to ſhew them the neceſſity of the grace there revealed. And by the goſpel this diſpenſation was to be aboliſhed. To this purpoſe is what the apoſtle ſays Gal. iii. 21.—26. "Is the law then againſt the promiſes of God? "God forbid: for if there had been a law given which "could have given life, verily righteouſneſs ſhould have "been by the law. But the ſcripture hath concluded all "under ſin, that the promiſe by faith of Jeſus Chriſt might "be given to them that believe. But before faith came, "we were kept under the law, ſhut up unto the faith, "which ſhould afterwards be revealed. Wherefore the "law was our ſchoolmaſter to bring us unto Chriſt, that "we might be juſtified by faith. But that after faith is "come, we are no longer under a ſchoolmaſter. For ye "are all the children of God by faith in Chriſt Jeſus."

The great points of the apoſtle's doctrine, ſo far as we have already proceeded in the explication of them, are theſe:

1. That in regard all men are tranſgreſſors, it is impoſſible they can be juſtified in the ſight of God, by any law, whether natural or revealed, that only diſcovers unto them the knowledge of their duty, but does not contain promiſes of mercy and forgiveneſs for the offences they have committed.

2. That the goſpel contains the moſt full and explicit promiſes of pardon to ſinners, upon their believing in Jeſus Chriſt, whatever their former behaviour has been.

3. That the juſtification of a ſinner is wholly owing to *the free grace of God, through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation for ſin:* that no previous courſe of obedience is neceſſary to obtain

obtain this pardon; for faith in Jesus Christ is all that is required to our having the benefit of it.

It was very natural to object against this doctrine, That it makes void the law; and, That since it tends so much to display the grace and mercy of God, that he pardons sinners upon their believing, how great soever their former transgressions have been, that it will be a further manifestation of his grace, to dispense with their future obedience; and therefore that we may continue in sin that grace may abound. These are the very objections the apostle takes notice of; and he answers them by explaining the nature of that faith which the gospel requires; and shews, that this faith *whereby sinners are justified*, must be a principle of future obedience to the commands of Jesus Christ; that Christians are hereby laid under the strongest obligations to die unto sin, and live unto righteousness; and that it is calculated for changing the inward temper and disposition of the mind, and leading us to serve God in newness of heart and life.

To any who will attentively consider the writings of the apostle, we hope it will appear, that there are two principal reasons why the gospel freely offers the pardon of sin to all who have a true faith.

First, Because by faith we ascribe unto God the glory due unto God on account of the manifestation of his mercy and grace towards sinners. It implies in it a firm persuasion of the gracious promises of God, that no difficulties or improbabilities will hinder the accomplishment of them. This the apostle illustrates by the instance of Abraham's faith, Rom. iv. 16. to the end. *Therefore it is of faith, that it might be by grace*, &c. For this reason it is declared, that the faith of Abraham was highly acceptable to God, and that it was *imputed to him for righteousness*; and that this example shews the excellency of Christian faith, whereby we *believe on him that raised up our Lord Jesus from the dead, who was delivered for our offences, and was raised again for our justification*; that, by means of his resurrection from the dead, we who believe this great article of the Christian faith, might receive justification, and all the blessings he has merited by his obedience to the death. This the apostle enlarges upon chap. v. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*, ver. 1.—11.

Secondly, Another reason why justification is promised to those

thoſe who believe in Jeſus Chriſt, is, Becauſe this faith, if it is ſuch as the goſpel requires, will be a principle of holineſs, and of obedience to the laws of the goſpel. For though the goſpel freely offers pardon to the greateſt ſinners, upon their believing, whatever their former behaviour has been; yet it is ſo far from giving them any encouragement to continue in ſin, that this very faith lays them under the ſtrongeſt obligations to future obedience, and affords them the greateſt helps and encouragements to it. The apoſtle enters upon this argument in the beginning of his 6th chapter, and proſecutes it at great length in that and the two following chapters. He rejects with abhorrence the wicked imagination of *continuing in ſin, that grace may abound.* He ſhews, that the manner of their baptiſm, which bears a reſemblance to the death and reſurrection of Jeſus Chriſt, and the profeſſion of faith they then made, lays them under the ſtrongeſt obligations to *die unto ſin, and live unto righteouſneſs*, ver. 1.—3. *Know ye not that ſo many of us as were baptized*, &c. Ver. 7. *For he that is dead* (*i. e.* to ſin) *is freed* (in the original *juſtified*) *from ſin.* Ver. 8. to the end, *Now if we be dead with Chriſt*, &c.

In the 7th chapter, the apoſtle tells them, they are *delivered from the law*, from the Jewiſh diſpenſation; but then it was, that *they ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter.* He obſerves, that though the law, as delivered by Moſes, clearly diſcovered unto men their duty, it did not make ſufficient proviſion for correcting the depravity of human nature; but that this defect, as well as all the other defects of the Jewiſh diſpenſation, are abundantly ſupplied by the goſpel; particularly, that it is admirably calculated both for purifying our natures, and for acquitting us from the condemnation our ſins deſerve: chap. viii. 1. *There is therefore now no condemnation to them which are in Chriſt Jeſus*, &c. And leſt they ſhould imagine that they might be freed from condemnation tho' they continued under the dominion of ſin, he aſſures them, ver. 6. *&c.* that *to be carnally minded, is death; but to be ſpiritually minded, life and peace.* Ver. 8. *They that are in the fleſh, cannot pleaſe God*, &c. And in the epiſtle to the Galatians, chap. v. ver. 5. 6. after the apoſtle had declared that *Chriſt is of no effect to them who are juſtified* (or imagine themſelves ſo) *by the law*, that *they are fallen from grace*; he aſſures us, that, *in Jeſus Chriſt, neither circumciſion avail-*

eth any thing, nor uncircumcision (availeth to our juſtification, for of that the apoſtle is evidently ſpeaking); *but faith that worketh by love.*

If we conſider *faith* in its juſt extent, as having an entire dependence upon the promiſes of grace through Jeſus Chriſt, and likewiſe as the principle of future obedience, then the doctrine of juſtification will be plain and intelligible; the inſeparable connection betwixt it and ſanctification will clearly appear. No metaphyſical ſubtilties or ſcholaſtic diſtinctions will be neceſſary to reconcile the ſeveral paſſages of ſcripture about this doctrine.

For if faith is conſidered as having a neceſſary regard to the promiſes of the covenant of grace, and to the merits of Jeſus Chriſt, whereby all the bleſſings of it are procured; this will exclude all boaſting, and make us aſcribe our juſtification to the righteouſneſs of Jeſus Chriſt, as the only meritorious cauſe of it. Faith will appear to be the only way in which we apprehend and ſubmit to this righteouſneſs for juſtification and eternal life. It will prevent our looking upon any other good diſpoſitions, that are the effects of it, as having any thing that can, in the way of merit, intitle us to the favour of God.

If we reflect, that faith is the principle of holineſs and obedience, then we will ſee, why the diſpoſitions of mind connected with faith, particularly repentance, are declared neceſſary to the remiſſion of ſins. We will not be at a loſs to underſtand, how it is, that, according to the apoſtle James, believers are *juſtified by works.* For theſe are the fruits, the evidences and perfection of true faith. And the faith which is not the root and principle of them, is not the faith to which the pardon of ſin is promiſed. It is a mere empty pretence, a ſhadow without a ſubſtance, a body without a ſpirit.

It is very obſervable, that Chriſtian faith is repreſented as the exerciſe of the ſame principle that did, in former ages, animate and influence thoſe eminent perſons who are celebrated in the writings of the Old Teſtament. This is ſuppoſed by the apoſtle James, and largely inſiſted on by the apoſtle Paul, Heb. xi. Where we learn, from the inſtances adduced by the apoſtle, that thoſe renowned perſons were firmly perſuaded of the promiſes of God, and of the reality and certainty of the bleſſings contained in them. Their faith did over-rule all objections againſt the performance of theſe promiſes, from the difficulty or impoſſibility of their accompliſhment,

accompliſhment, according to the ordinary courſe of things: and their faith determined them to do and ſuffer great things, from a ſenſe of their duty, and the proſpect of that happineſs which God had promiſed.

Theſe are likewiſe qualifications eſſential to Chriſtian faith. We muſt acquieſce in the revelation God has made of his mercy and grace through Jeſus Chriſt, and muſt be ſenſible of the indiſpenſable obligations we are laid under to holineſs and obedience. In both caſes faith is the exerciſe of the ſame principle, according to the various revelations God has been pleaſed to make.

Under both diſpenſations, what is diſtinguiſhed by the name of *faith*, and oppoſed to the *law*, has a neceſſary relation to promiſes of mercy and grace, and to our duty, as connected with and influenced by theſe promiſes. And as by faith we muſt embrace the promiſes, ſo we muſt likewiſe be ſenſible, that one great deſign of them is to engage us to our duty. We muſt remember, that faith is an active and operative principle; that it purifies the heart, and brings forth *the fruits of righteouſneſs, which are by Jeſus Chriſt unto the praiſe and glory of God.*

To ſum up all in a few words: Juſtification in the ſight of God, muſt depend on the validity of thoſe defences that may juſtly be made againſt a particular charge or accuſation.

In regard all men are ſinners, they never can be acquitted, in the judgment of God, from the charge of having tranſgreſſed his law; and therefore by the ſentence of the law all men are condemned. The only plea for ſinners is, That, through the merits of Jeſus Chriſt, pardon or indemnity is promiſed to all who believe in him. Therefore all who truly believe in him, are intitled to the benefit of this pardon.

But as thoſe who profeſs to believe the goſpel, are liable to this accuſation, That their faith is falſe and hypocritical, they muſt juſtify the ſincerity of their faith by their works. And according to this rule will a ſolemn and judicial ſentence be pronounced, *in the day when the ſecrets of all mens hearts will be judged according to the goſpel.*

Thus, whatever the former behaviour of men has been, ſo ſoon as they become converts to Chriſtianity, they are, by the gracious conſtitution of the goſpel, delivered from the condemning ſentence of the law. And as obedience to the commands of Jeſus Chriſt will at the great day be

reckoned the proper evidence of our being his disciples; if we would not deceive ourselves, we ought, by this obedience, to judge now of the reality of our faith.

REMARKS upon the preceding Scheme; setting forth the contrary Scheme.

Remark I. THE justification of a sinner, even the for- *page* 389. giveness of sins, is no less of justice than of grace. It is indeed of mere mercy and grace, in opposition to any work of the sinner, whereby it might be supposed any way due to him; but not in opposition to justice: for God manifests his justice in justifying the believer in Jesus; he is *just to forgive us our sins*; and when he imputes not to the sinner his sin, he imputes to him righteousness without works.

Rem. II. *p.* 390. The Popish notion of justification, is rejected and condemned. Yet what is said of the promise of justification, or the offer of pardon made to them that have a true faith, as it is the principle of holiness and obedience (*p.* 400. 401. *&c.*), differs not from the Popish justification; unless it shall be said, That they have not this principle of good works from God infusing it, to qualify and fit them for acquittance from condemnation, or indemnity from punishment.

Rem. III. *p.* 390. It has been thought, (not without reason), that the infidel Jews are especially opposed in the epistle to the Romans, and the Judaizers in that to the Galatians. Yet the texts here opposed to the infidel Jews, are taken from the epistle to the Galatians; and those opposed to the Judaizers (both here and *p.* 395.) from that to the Romans. And (*p.* 395.) why may it not be said, That the Judaizers made circumcision, and the keeping of the law of Moses as Jews, a necessary evidence of being in Christ, and so justified, as well as a necessary mean, or condition of justification, in conjunction with faith? For they who, under the Christian name, would frustrate the grace of God in the justification of sinners by Christ's death, going about by any means to establish a righteousness of their own together with Christ's, do always go both these ways to work unto this day. And when the apostle, speaking of justification against Judaizers, says, Gal. v. 6. *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh*

worketh by love, and (chap. vi. 15.) *a new creature*; is he saying, that a sinner is freed from condemnation, or justified, by love in conjunction with faith? Is he saying, the sinner is justified by the new creature? Or is he not rather saying, that as the Gentiles becoming circumcised, and so seeking to be justified by the law, proves that they have no benefit by Christ, and that they are fallen from grace, in place of standing in the liberty that is in Christ; so faith and love, or the new creature, can only evidence their being in Christ, and so justified, and that circumcision can be no proof of it? He is saying, we *stand fast in the liberty wherewith Christ hath made us free*, by *the work of faith and labour of love, waiting for the hope of righteousness by faith.*

Rem. IV. *p.* 393. When these had been distinguished and established as the only two senses of justification, *viz.* 1. Acquittance from the charge of having sinned; and, 2. Acquittance from the punishment of sin; and when the first had been set aside in this question, about the justification of a sinner; what need was there to bring in this sense of it again to the apostle's assertion, That none can be justified by the deeds of the law? Is not this fixing something like a tautology upon the apostle, who is proving, That by the deeds of the law none can be justified, by this same argument, That none can be acquitted from the charge of having sinned; or, That all have sinned? So this distinction of the two senses of *justifying* and *justification* would appear to need some correction: for the apostle makes not acquittance from punishment, or the not imputing of sin to the sinner, to be his justification, without the imputation of righteousness to him; and acquittance from the charge of having sinned, is not justification, without reckoning the reward due to him that is found righteous, and without acquitting him from punishment who is not found guilty. For in justification, *to him that worketh, is the reward reckoned of debt.* As it is not easy to think of justifying and justification, without the idea of justice and righteousness; and the apostle speaks not of justification by free grace, without the divine justice also therein manifested, nor without a righteousness therein rewarded; might not this distinction of the senses of justification be rather admitted? *viz.* To *justify*, is either, 1. To constitute one just, and make him righteous, who was not so, as when the ungodly is justified; or, 2. To manifest him just, and declare him righteous, who is already so, as when God

God is said to be justified. And to this belongs what is said, 1 Cor. iv. 4. 5. *For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come.* As this will be the justification at the Lord's coming, when, the apostle James says, *we shall be judged by the law of liberty*, upon what we say and do; so he speaks only of this justification, saying, we are not justified by faith without works, but by faith working with our works. But Paul speaks of justification in the first sense, setting forth the justification of sinners, by the faith of Christ, *delivered for our offences, and raised again for our justification.*

Rem. V. *p.* 393. 394. The distinction of the law from the promise, to which it is opposed, as the works of it are to faith, is very plainly stated by the apostle, describing the law with its works, and the promise believed, as they stand in opposition. For he fixes the meaning of the law in that opposition, when he says, *As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.* —— *And the law is not of faith; but the man that doth them, shall live in them*; as he also says in another place, *Moses describeth the righteousness which is of the law, The man that doth these things, shall live in them.* The law thus described cannot give life to any man, but through his own personal obedience to all its commands: every one must stand righteous, and intitled to live alone through his own doing these things: for the law constitutes a man's own life, as a debt due to his own obedience; and it makes every one cursed, by every transgression that he himself commits. *The soul that sinneth, shall die.*

The law is not opposed to the promise, and the works of it to faith, as it requires a perfect, universal, and perpetual obedience, making God's curse due to every transgression: for the law of the ten words, in God's covenant with Israel's nation, including the law written in the hearts of all men, explained by the Lord in the sermon on the mount, and summed up by him, according to Moses, in these two, *To love God with all the heart, soul, and mind*; and, *To love our neighbour as ourselves*, is still the same perfect law which Christ fulfilled, and which he lays on his disciples, so as to make them sinners needing remission, as often

often as they any way tranſgreſs it, even in the thoughts of their hearts: for it is the ſame law that his apoſtle James ſpeaks of, requiring the ſame things, and convincing Chriſtians, who ſhall be judged by it, as tranſgreſſors by offending in one point. He ſays, *My brethren,—if ye fulfil the royal law, according to the ſcripture, Thou ſhalt love thy neighbour as thyſelf; ye do well. But if ye have reſpect of perſons, ye commit ſin, and are convinced of the law as tranſgreſſors. For whoſoever ſhall keep the whole law, and yet offend in one, he is guilty of all. For he that ſaid, Do not commit adultery; ſaid alſo, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law. So ſpeak ye and ſo do, as they that ſhall be judged by the law of liberty.* But he calls it *the law of liberty*, as we are freed from its curſe, by Chriſt's being made a curſe for us, and free to live by his fulfilling it for us, who could not live by our own obedience. But in this view only it is oppoſed to the promiſe, and its righteouſneſs to the righteouſneſs of faith; as it ſays, *The man that doth theſe things, ſhall live in them*; and, *Curſed is every one that continueth not in all theſe things to do them.* And this is the law of nature. This ſtands in the conſciences of all men naturally. The promiſe is a ſupernatural revelation.

Nor is even this inconſiſtent with the promiſe, though diſtinguiſhed from it and oppoſed to it. For the promiſe hinders not any one who hath obeyed, and hath not ſinned, from claiming life as his due: "For if there had "been a law given which could have given life, verily "righteouſneſs ſhould have been by the law." And agreeably to this the Lord ſaid, — "This do, and thou ſhalt live;" and, — "If thou wouldſt enter into life, keep the com-"mandments." And the promiſe ſuppoſes the curſe, and eſtabliſhes it to every tranſgreſſion; as it gives the bleſſing to none, but through Chriſt's redeeming them from the curſe, by being made a curſe for them. And no man can have to do with the bleſſedneſs of the man whoſe iniquity is forgiven, but he that finds himſelf under the curſe as a ſinner: which is one great thing that diſaffects us to the promiſe.

Again, He deſcribes the promiſe very plainly on the other ſide of the oppoſition, in that ſame paſſage of the epiſtle to the Galatians, where he deſcribes the law. And there it is, the promiſe of bleſſedneſs to all nations in Chriſt, the ſeed of Abraham, redeeming them from the

curſe

curſe of the law, being made a curſe for them; it is the promiſe of the inheritance to that ſeed of Abraham, the Son of God, made of a woman, made under the law to redeem.

The law did not condemn us in a ſubſtitute; but, according to the promiſe, to which faith has reſpect, Chriſt the ſeed of Abraham is made a curſe for us, and *to him the promiſe was made.* The law promiſed no life or bleſſedneſs to the obedience of a repreſentative; and Chriſt's obedience, however perfect, could not, according to the law, intitle any but himſelf alone perſonally, unto any reward.

But, according to the promiſe of grace, bleſſedneſs is due to him, the ſubſtitute of ſinners, fulfilling all righteouſneſs for them, redeeming them from the curſe; and ſo the bleſſing of Abraham comes on them, through Jeſus Chriſt, who were curſed by the law, and the nations are bleſſed in him. And the promiſe of the inheritance, which the law could not make due to our obedience, becomes due to the obedience of the Son of God, made under the law to redeem; ſo that the children of wrath, redeemed from the curſe by him, become the ſons of God, through that redemption, and joint heirs with him in the eternal inheritance. The life due by the law to perfect obedience, could not be life from that death which is the wages of ſin; but, by the promiſe, eternal life from the dead comes to Chriſt made a curſe, and thereby redeeming ſinners from the curſe; and all his redeemed have that life in him.

The mercy and grace of the promiſe is no other than that which gave this commandment to Jeſus Chriſt, which he received from his Father, To lay down his life for his ſheep, and to take it again, that they might have eternal life; the ſame grace that gave him that work, of fulfilling the law for ſinners, to do, which when he had finiſhed, he made his plea for that glorious reward, not due by the law to the obedience of a repreſentative, but reckoned to the Son of God, made under the law to redeem ſinners, of the grace that gave him to the death for them. And ſo that reward of his work is of grace. Therefore we find him in the pſalms, aſking that life from the dead which is the reward of his righteouſneſs, of mercy and of grace. When he aſked that glorious reward of his finiſhing the work his Father gave him to do, he ſaid he would have them whom the Father had given him, and to whom he gives the knowledge of his word and his name, to ſhare with him in

this

this his reward. This knowledge is faith, believing that the righteous Father is well pleased in his beloved Son, obeying his commandment, and finishing the work he gave him to do. It is the belief of the promise of pardon and blessedness, and of the heavenly inheritance, and eternal life from the dead in Christ Jesus, all flowing from the commandment that he received from the Father.

And this commandment of grace, this promise and this faith, stand opposed to the law, saying, *The man that doth these things, shall live in them*; and, *The soul that sinneth, shall die*; and opposed to the works or deeds of the law, *i. e.* any duties, or obedience to any commands or precepts whatsoever, that a man can propose to do, that he may live, and escape the curse by his doing them. To be thus minded, is to be *of the works of the law*, in opposition to *being of faith*. And this disposition in a sinner leads him to act contrary to the law of nature, and the knowledge of God's judgment against any one sin, forfeiting life, in the consciences of men. Led by this inclination, we follow our own reasonings, against the testimony of our conscience, that agrees with the perfect law, and still finds something lacking to intitle us to life, till it be satisfied in a perfect righteousness. And so this disposition, however agreeable to the common sense of mankind, is indeed the corruption of nature, inconsistent with the law of nature, as well as contrary to the word of faith, and the supernatural revelation of the righteousness of God, that is imputed without works to every one that admits the truth of it, and believes it in his conscience.

Rem. VI. *p.* 397. 398. *The redemption that is in Jesus Christ*, through which grace justifies us, is no other than his *redeeming us from the curse of the law, being made a curse for us*. Thus *he gave himself for us, that he might redeem us from all iniquity*; and thus he *gave his life a ransom for many, redeeming them from among men*, and *out of every kindred, tongue, and people, and nation, unto God by his blood*, from a state of condemnation under the curse of the law, under which they lay with the rest of mankind, unto a state of favour and acceptance with God, as his peculiar people and his children: for this is the *redemption* they have *through his blood, even the forgiveness of sins*. And this is like the redemption of Israel from the destruction of the first-born by the blood of the paschal sacrifice, in that night wherein they were brought out of Egypt; or

like the redemptions prescribed in the law of Moses, Exod. xiii. 13. and xxxiv. 20. and Lev. xxvii. We are *not redeemed with silver and gold*, paid as a price of redemption for us; *but with the precious blood of Christ, as of a lamb without spot*; a spotless sacrifice offered to God for us.

There is no other redemption from what is called the bondage and slavery of sin, but this redemption from *the curse of the law*, which is *the strength of sin*. For while we are under the law, we are under the dominion of sin reigning unto death, or under its condemning power; and as long as it thus reigns over us unto death, we are *its servants to do iniquity*. But being delivered from its condemning power, and brought under grace, reigning through the righteousness of Jesus Christ unto eternal life, and so under the justifying power of the righteousness that grace provided, we become *the servants of righteousness unto holiness*. Our whole salvation from sin is in the remission of our sins. The mortification of sin is by the cross, and by Christ's bearing our sins there on his own body: for we being *dead to sin* by this, become *alive to righteousness*, and we are said to *crucify the flesh, with the affections and lusts*. We arise to live unto righteousness, being raised with Christ from condemnation and death, to the life that lies in God's favour; as the Lord says, "He that believeth,—shall not come into condemnation, but is passed from death unto life:" for God makes us alive, "forgiving us all trespasses." It is no other faith that overcomes the world and its lusts, than that faith which is in the blood of the Son of God, shed for redemption from the curse due to these. And the Spirit subduing the power of evil dispositions, is the spirit of this same faith, that *purifies the heart*: even as it is by this same truth believed, that we are sanctified.

This redemption from the curse, is all the redemption from what is called the bondage, the severity, and terror of the law. The people of Israel were in bondage under their covenant, inforcing in the strongest manner, the law requiring them to do the commands and live, and cursing them if they transgressed in one point. They were in bondage under this law, as not yet fulfilled by the promised seed, who was not yet come to redeem from the curse of it, and so to make it a law of liberty. Any liberty they had, was in the promise of that seed to come, and in the shadow

ſhadow the law of Moſes had of that redemption, pointing it out by what is ſaid darkly of mercy, in connection with viſiting the iniquity of the fathers upon the children, and by the ſervice of the tabernacle, eſpecially the ſacrifices. Yet thus it was ſhewed only as through a vail: for the ſacrifices, continually calling ſin to remembrance, ſhewed, that ſin was not yet taken away, and that the remiſſion of ſins was not yet granted, as it was to be to the ſacrifice of Chriſt, which, when made, would put an end to offering for ſin.

The law ſaying, "The man that doth theſe things, ſhall "live in them;" and, "Curſed is every one that conti- "nueth not in all things written in the book of the law "to do them," was given by Moſes; and the promulgation of this law was "the miniſtration of condemnation "and death:" but the grace of doing all that this law required, in the room of ſinners, the grace of redeeming them from its curſe, came by Jeſus Chriſt becoming a curſe for them. And the promulgation of this in the goſpel, is "the miniſtration of righteouſneſs," oppoſed by the apoſtle to "the miniſtration of condemnation and "death."

Again, The law given by Moſes had the ſhadow of this grace to come, in various types and figures; and in this view it is called *the letter*. But the truth of the figures and types that law had of grace, came by Jeſus Chriſt; even his righteouſneſs, through which grace juſtifies us, witneſſed by the law and the prophets. And ſo in him we have the ſpirit of that letter; the old covenant being as the letter in a parable, and the new as the ſpirit of that letter. Therefore the apoſtle oppoſes the *ſpirit* to the *letter*; even as he oppoſed *the miniſtration of righteouſneſs* to *that of condemnation*. And he calls the Lord *that Spirit*; even the Lord Jeſus, "the "end of the law for righteouſneſs to every one that be- "lieveth."

The law of Moſes, as requiring of the nation and people of Iſrael, the righteouſneſs of the letter, with the ſanction of temporal (and typical) rewards and puniſhments ſuitable to that nation, was very far from being ſo hard and ſevere upon our nature, as is the law in the ſhape wherein Chriſt ſays he came to fulfil it, and wherein he lays it upon us to be obeyed. And this ſpirit of the law convinces much more clearly of ſin, than the letter

of it, and places the ſinfulneſs of evil diſpoſitions in a ſtronger point of light. But it doth not appear, that he who gives us this royal law, making us tranſgreſſors of the whole by offending in one point, ever promiſed or gave his Spirit to enable us to do it, and to keep us from being tranſgreſſors of it. He promiſed his Spirit to guide his apoſtles infallibly into the whole truth of the New-teſtament revelation; and ſaid, he "would convince the "world of ſin, righteouſneſs, and judgment," and that he would be the *Comforter* of his diſciples. And he indeed convinces them of ſin in every ſhortcoming of the perfection required in this royal law; and, as the Spirit of faith leads them to the Father, through the blood of his Son, for remiſſion and acceptance with him, through the perfect righteouſneſs of his beloved Son; and ſo makes them perfect as pertaining to the conſcience, by his blood; and dwelling in them, he keeps them from apoſtaſy from this faith, making this truth abide in them in a grievous conflict with the fleſh. And further, as the Comforter, he aſſures their hearts of the remiſſion of their ſins through Chriſt's blood, and of their acceptance with God as his children, by his righteouſneſs; giving them the joyful hope of eternal life, as the reward of Chriſt's righteouſneſs; of which reward they have the earneſt, in his ſhedding abroad the love of God in their hearts, even the love of God that is commended towards them, in this, "that "when they were yet without ſtrength, in due time Chriſt "died for the ungodly;" ſo that they joy in God through Jeſus Chriſt, by whom they have received the atonement. For this Spirit ſpeaketh not of himſelf, but glorifies Chriſt, taking the things of Chriſt, and ſhewing them to his diſciples. But as to making them capable in this life to do what Chriſt's law requires, ſo as not to offend in one point, and as to keeping them from being ſo guilty of all, we may obſerve this that the apoſtle John ſays, "But if "we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt "his Son cleanſeth us from all ſin. If we ſay that we have "no ſin, we deceive ourſelves, and the truth is not in "us. If we confeſs our ſins, he is faithful and juſt to "forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make "him a liar, and his word is not in us. My little children, theſe things write I unto you, that ye ſin not. And

"if

" if any man ſin, we have an advocate with the Father, " Jeſus Chriſt the righteous: and he is the propitiation for " our ſins; and not for ours only, but alſo for the whole " world."

What he ſays of forgiveneſs, and the blood of Jeſus purging the conſcience confeſſing ſin, is the great preſervative againſt ſin: yet they that walk in the light, ſhewing God reconciled by the blood of his Son, whom he raiſed from the dead, and have fellowſhip with him in the life that is the reward of his Son's righteouſneſs, are ſtill ſinners, having their ſins to confeſs to him, and needing the forgiveneſs of their ſins, and the purgation of their conſciences by Chriſt's blood; and this in all their fellowſhip with him, which is only by Jeſus Chriſt the righteous, the propitiation for their ſins, their advocate with him.

And if the Spirit of Chriſt doth not in this life preſerve us from being tranſgreſſors of his royal law; far leſs doth he aid and aſſiſt us in ſeeking to live, and eſcape the curſe, by any obedience of ours to any command whatſoever: for this would be to aſſiſt us to do the works of the law, and to aid us in working, contrary to *believing on him that juſtifies the ungodly*. And this working for life, is the very fleſh againſt which the ſpirit luſts: *For if we be led by the Spirit, we are not under the law.* His work is to convince us of ſin, and to lead us to the blood of Chriſt, not working, but believing that his blood cleanſeth from all ſin, and that the God of all grace is juſt and faithful to forgive us our ſins through that alone.

As to what has been often ſaid of our freedom from ſubjection to a load of burdenſome rites and ceremonies, it is not eaſy to underſtand the ſenſe of it. Surely this cannot be underſtood to be ſubjection to what the apoſtles call the *yoke which neither we nor our fathers were able to bear:* becauſe in theſe rites and ceremonies (many of which the fathers obſerved before Moſes) was the only eaſe they had from the true bondage of the law; ſeeing it was from theſe they were learning the promiſed hope of redemption from the curſe. And how ſhall we underſtand theſe rites and ceremonies to be burdenſome? Did not the wealth of Canaan enable them abundantly to bear the expenſe of them, while they kept the letter of the law, and obſerved them with the greateſt exactneſs? Or how ſhall we conceive them burdenſome, in the compariſon with all that ſelf-denial in the work of faith and labour of miniſtering love, and patience

tience of hope, and in the bearing of our croſs daily after Chriſt, and all the hardſhips connected with the confeſſion of his faith in the world, always hating and perſecuting it? If we ſay that Chriſt's yoke is eaſy, his law is found the law of liberty by them that believe in his redemption from the curſe; then let us talk no more of deliverance from the yoke of rites and ceremonies.

But if there was a grievous bondage in the law as peculiar to the Jews, one may ſay, the Chriſtian nations have never been very ſenſible of the benefit of their freedom from it: for as they have always ſhewed the greateſt inclination to a national righteouſneſs, and the reward of it, like that of the Jews; ſo they have always diſcovered a very great propenſity to rites and ceremonies.

Is this then the redemption that is in Jeſus Chriſt the propitiation for ſin, *viz.* our freedom from the Jewiſh covenant, and the law as ſtanding in that covenant, and peculiar to the Jews; together with the proviſion made for remedying the corruption and weakneſs of human nature, by the Spirit ſubduing the power of evil diſpoſitions, and ſo delivering us from the bondage and ſlavery of ſin? And is it through this redemption that Paul ſays the grace of God juſtifies ſinners?

But as life continues ſtill due, by the law of God, to any one continuing in all his commands to do them; ſo every one that is not freed from the curſe by Chriſt made a curſe for him, is ſtill under the curſe, as not continuing in all theſe to do them; though he was never under the Jewiſh law. And ſuch is every one ſeeking to do, by any aſſiſtance, things commanded, that he may live, and eſcape the curſe by his work: for the apoſtle declares, that *as many as are of the works of the law, are under the curſe*; even as the Lord ſaid, *He that believeth not, is condemned already*; and John Baptiſt, *He that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.* Chriſt's redemption therefore makes not void the law, but eſtabliſheth it. And while this law ſtands, requiring perfect obedience to God, and fixing his curſe to every tranſgreſſion, what ſignifies freedom from the Jewiſh law? What avails any remedying of natural corruption, or any maſtery of evil diſpoſitions that we can by any help attain to in this world, if we be not made perfect in our obedience? For unleſs this law be made void, there is no poſſibility of life for any ſinner, but by the commandment of grace to Jeſus Chriſt to do and live

live in the name of ſinners, to lay down his life for them, and ſo redeem them from the curſe. And this is the redemption through which God's grace juſtifies us. And therefore *to him that worketh not*, or doth not the things commanded to live by them, *but believeth on God juſtifying the ungodly*, through Chriſt's dying for him, and ſo redeeming him, *his faith*, or this that he believes, is imputed for righteouſneſs. For as the *promiſe* often ſtands for the thing promiſed, and *hope* is frequently in ſcripture put for the thing expected; even ſo, according to the apoſtle, *to be juſtified by faith*, is the ſame as to be *juſtified by the redemption that is in Chriſt* the propitiation, the very ſame as to *be juſtified by his blood*, and *made righteous by his obedience*. Thus *faith* muſt be taken for the thing believed, when it is ſaid, *Contend for the faith once delivered to the ſaints*; and in the epiſtle to the Galatians, "That the pro-"miſe by the faith of Jeſus Chriſt might be given to them "that believe; but before faith came; —— The faith "which ſhould afterwards be revealed; —— But after that "faith is come."

The ſenſe of Chriſt's redeeming from the curſe, that is to be ſought out of theſe words, would not be eaſily found out, if it were not for what is ſaid elſewhere of the juſtification of ſinners from their paſt ſins, upon their converſion to faith. The words of this gloſs on redemption are, "He is now ſet forth as the propitiation for ſin through "faith in his blood; hereby God declares his righteouſneſs "in the remiſſion of paſt ſins." But in oppoſition to this the apoſtle is ſaying, he was ſet forth, before *now*, a propitiation through faith in his blood. And again he ſays, that thereby God manifeſted his juſtice for the paſſing over of the ſins that were done before in the forbearance of God. And he diſtinguiſhes that time of his forbearance from the time that is *now*, wherein God, by the redemption that is in Jeſus Chriſt the propitiation, is manifeſting his juſtice, that "he may be juſt, and the juſtifier of him who "believeth in Jeſus."

The divine juſtice could not have appeared, in paſſing any ſins unpuniſhed, that were done in the time of God's forbearance, before his law was fulfilled, and its curſe executed in Chriſt, if Jeſus Chriſt had not then been ſet forth beforehand in the promiſe, and propitiatory ſacrifices, and atoning blood, through which they that believed, reſpected his blood as the true atonement and propitiation for ſin to come,

come, saying, " As for our transgressions, thou shalt purge " them away." Nor can the divine justice now appear, punishing sin and rewarding righteousness, in justifying him that that is of the faith of Jesus; if his righteousness, that was witnessed before by the law and the prophets, were not now revealed, without the law, unto faith; and if he did not now justify the believer of this revealed righteousness through the redemption that is in Christ the propitiation, redeeming from the curse of the law by being made a curse

Rem. VII. *p.* 400. If, upon an attentive consideration of the apostolic writings, and inquiry into these, it had been declared, what that faith is which the apostle speaks of, and how the justice of God, as well as his grace and mercy, are displayed by making it necessary to our justification; then it might have appeared, that this faith is the credit we give to the divine testimony revealing the righteousness wrought by the Son of God, " made of a woman, made under the " law to redeem" condemned sinners, and rewarded in his resurrection from the death he suffered for them, unto eternal life. This is that righteousness wherein the divine mercy and grace shews itself by providing and setting it forth, for the manifestation of divine justice, in pardoning and intitling to life eternal, sinners condemned by the divine law. This righteousness being of God, of sovereign divine grace, and not of the law, comes to sinners, and is brought near to them, in a revelation from God, not promising life to any well-doing required of them: for it is revealed without the law, by God testifying to the objects of his displeasure, by all the laws that required well-doing of them, that he is well pleased in this righteousness, and demonstrating this in the fact of his Son's resurrection, wherein it is gloriously rewarded. And seeing this righteousness comes to us in such a revelation, it is evident we can have nothing to do with it, but in believing this revelation, in hearing God, and crediting his testimony concerning it. Therefore the apostle says, " The word of faith that we preach — is nigh thee, in " thy mouth," confessing it, " and in thine heart," believing it. And God's righteousness is *revealed unto faith*, and *is upon faith*. When this supernaturally-revealed truth is thus admitted in the sinner's conscience, where the sentence of condemnation was before standing naturally, he becomes thereby possessed of that righteousness, freeing him from condemnation, and intitling him to eternal life from the dead, and

and so has the answer of a good conscience toward God through his Son's resurrection. And thus it might have appeared, 1. That faith in the righteousness of our God and Saviour Jesus Christ justifies a sinner, *i. e.* makes him just, only by the revealed righteousness which it believes, and which becomes ours only by becoming our faith, as it is by faith alone that the divine testimony concerning it can be received. And at the same time it is manifest from what is said, how the justice of God as well as his grace and mercy are displayed in this justification by it. And again, it might be made appear, 2. That he who is made just by the revealed righteousness becoming his faith, must yet be justified, *i. e.* declared and manifested just in that same revealed righteousness, by that same faith doing well in believing and working by love, to the believed righteousness, and so conforming him to it, especially in the love to one another for the sake of that truth dwelling in us, which the Lord requires in his new commandment. "By this we know "that we have passed from death unto life." And this will evidence our being in Christ, having his righteousness, in the day of judgment, when this shall distinguish us from those who *shall have judgment without mercy*, to be judged with mercy; being by this evidence found having the righteousness that mercy provided for declaring the divine justice in justifying sinners. And this is mercy with judgment, rejoicing against judgment without mercy. So then faith makes us righteous, not working, but believing the revealed righteousness that is imputed without works. But faith proves and manifests us righteous with that righteousness, working those good works that are its proper fruits and effects. And this, that is as far from any metaphysical subtilty or scholastic distinction as the scripture is, reconciles the several passages of scripture about this doctrine.

It is not so easy to understand how the gospel offers pardon of sin to all who have a true faith: for is there any more in the offer of the gospel, than its setting forth a truth to be believed, testifying of an amiable object to be loved, and of good things to come to be joyfully hoped for? What then is the meaning of this offer of the pardon of sin to him that hath a true faith? Is the offer of pardon made to no sinner but him that hath already a true faith? Or is it the offer of a paction to any sinner, whereby the pardon of his sin shall be due to him from God, providing that he on his part shall get a true faith toward God, whatever that

faith be? For though it muſt be true according to the paction, and diſtinguiſhed from counterfeits by aſcribing to God the glory of his grace ſhewed in this ſame paction, and by being a principle of future obedience to God; yet it muſt not, it cannot in the nature of the thing, be the belief of this, That God is well pleaſed in his beloved Son, by whoſe death he hath reconciled ſinners, his enemies, unto him. This ſame offer of the goſpel has alſo been often ſet forth under the notion of an act of indemnity, including all ſinners that accept of it by a true faith and ſincere repentance: for this true faith includes that repentance, as being the principle of future obedience; and ſo it intitles ſinners to the benefit of the indemnity. But now this whole matter may be conceived thus. The goſpel, abating the rigour of the law, that excluded every one from God's favour, who ſinned in one point, promiſeth his favour to ſinners, not having a perfect righteouſneſs, but having a true faith, and ſo doing all that the goſpel requires to make his favour and the pardon of ſin due to him by this gracious promiſe. The goſpel therefore being a promiſe of God's favour, or of the pardon of ſin, to ſincere faith; it is inquired, What doth this faith, that the promiſe of pardon and juſtification ſhould be made to it? And, upon inquiry, it is found to do this: it aſcribes to God the glory of his grace manifeſted in the promiſe made to it, and it is productive of holineſs, and of obedience to all the laws of the goſpel; and therefore the goſpel makes the pardon of ſin and juſtification due to it. But from whence came all this? Have we it from the goſpel of Jeſus Chriſt? Comes it of faith in the blood of the Son of God ſhed for the remiſſion of ſins? Or doth it not rather proceed wholly from our own ſtrong inclination to working, in oppoſition to believing on him that juſtifieth the ungodly, imputing righteouſneſs to him without works? Surely it was never learned from the ſcriptures; but muſt be the fruit of our own reaſonings perverting the goſpel of Chriſt, in favour of that antichriſtian inclination to eſtabliſh our own righteouſneſs. For, according to the ſcripture, *He that believeth, hath eternal life*, becauſe he hath the Son of God, in whom that life is; both it and the title to it being wholly in him, raiſed from the dead for the juſtification of ſinners: *And he that believeth not, hath not life*, becauſe he hath not him in whom that life is; not having in himſelf the teſtimony of God concerning his Son raiſed from the dead.

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Rem. VIII. When is it ſaid, that the goſpel offers pardon to them that have a true faith, "becauſe by it we a-"ſcribe to God the glory due to him, on account of the "manifeſtation of his mercy and grace toward ſinners;" it may be conſidered what this mercy and grace is that is glorified by this faith, and if it be the ſame that *delivered* the Son of God to death *for our offences, and raiſed him again for our juſtification.* For the true grace of God is manifeſted toward ſinners, in ſending the Son of God the propitiation for the ſins of all ſorts of ſinners in the world, without difference, whom the Father gave unto him to be "redeemed from among men, and out of every kindred, "tongue, and people, and nation; having mercy on "whom he would have mercy, and ſhewing compaſſion to "whom he would ſhew compaſſion. God commends his "love towards ſinners, by Chriſt's dying for them, while" yet "ſinners, ungodly, without ſtrength, and enemies to "God: for herein is love; not that we loved God, but "that he loved us, and ſent his Son the propitiation for our "ſins." And this is the true grace of God that juſtifieth freely, through the redemption that is in Chriſt the propitiation, the ungodly not working, but believing; and maketh the curſed ſinner bleſſed, by imputing to him, without works, the revealed righteouſneſs that he believeth. And this is God's rich mercy that raiſes us up with Chriſt from under his wrath abiding on us, through treſpaſſes and ſins wherein we walked; and makes us alive with him to live the life that lies in God's favour, through faith that is of his operation, who raiſed Chriſt from the dead; and that is given us in the behalf of Chriſt, by that ſame grace that gave him to redeem us. There is no true faith but that whereby we ſtand in this true grace of God: and juſtification and ſalvation of ſinners is by this faith in the blood of the Son of God, this faith in his righteouſneſs, that it might be by the grace that gave the Son of God to work that righteouſneſs for them, and ſhed his blood for the remiſſion of their ſins. And the faith that gives God the glory of this grace, gives him at the ſame time the glory of his juſtice, puniſhing ſin, and rewarding perfect righteouſneſs.

But all who know the grace of God in truth, will eaſily perceive, that a grace offering or promiſing pardon and juſtification to ſincerity without perfection, is not this true grace of God; that the faith which glorifies that grace, is

not true faith in the righteouſneſs of our God and Saviour Jeſus Chriſt; and that the God who is glorified on the account of that falſe grace, by that falſe faith, muſt be ſome falſe god.

For the true God, in oppoſition to every falſe one that men imagine to themſelves, is *the juſt God and the Saviour*; the *jealous God*, ſhewing his wrath againſt all ungodlineſs in the manifeſtation of his love to ſinners; the *righteous Father*, whom the world knows not; the *one God*, that cauſes righteouſneſs and ſalvation ſpring up together; that cometh and ſaveth us with vengeance and with recompenſe, wounding and healing, killing and making alive; the one God, who condemns ſinners, in their own conſciences, by every tranſgreſſion of his law; and acquits them there by the blood of Chriſt, giving them the anſwer of a good conſcience toward him by his reſurrection; the one God both of Jews and Gentiles, whom he juſtifies by the faith of a perfect righteouſneſs, eſtabliſhing his law that condemned both. Thus the apoſtle James ſays, we do well, believing *that God is one*, executing judgment on every tranſgreſſion of his perfect law, and ſhewing the mercy in ſaving tranſgreſſors, that is imitated in our doing mercy to the naked, and deſtitute of daily food; *the one lawgiver, who is able to ſave and to deſtroy*. Faith believes this one God and lawgiver, requiring love to him with all the heart, ſoul, and ſtrength, and our neighbour as ourſelves, both ſaving and deſtroying according to that; in oppoſition to any other God, promiſing his favour to ſincerity, without the perfection of his law; and juſtifying a ſinner, not having a perfect righteouſneſs, but having a true faith.

Faith hears the true God, and gives credit to him, who cannot lie, teſtifying of his beloved Son raiſed from the dead, that he is well pleaſed in him, whom he hath *made ſin for us, that we might be made the righteouſneſs of God in him*. And this faith confeſſed with the mouth is unfeigned, when the heart doth not contradict the confeſſion of the mouth, by ſaying any thing inconſiſtent with the truth confeſſed; as, that God is not reconciled by the death of his Son, but his wrath is yet to be turned away from us, and his favour obtained by our having a true faith; or that the remiſſion of ſins is not already granted to the blood of the Son of God in his reſurrection, nor eternal life given therein, as the reward of his obedience to the death; but that it is yet to be granted to the ſincerity of our faith, and

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that this ſincerity muſt give us a title to it. Yet ſincerity thus placed, is moſt falſely ſo called: for there is no godly ſincerity in the heart of man, but what comes of this truth, believed there as it is confeſſed with the mouth, That God is well pleaſed in his beloved Son. And there is nothing wherein the heart of man appears more deceitful, than in the ground of its truſt for the favour of God, for acceptance with him, and for eternal life.

It is hard to conceive, how the pardon of ſin or juſtification offered to them that have a true faith, agrees with what is ſaid, *p.* 402. of juſtification or pardon of ſin being merited by Chriſt's obedience to the death; and of our receiving juſtification by means of his reſurrection, and of the merits of Chriſt procuring all the bleſſings of the new covenant, and of our aſcribing our juſtification to the righteouſneſs of Jeſus Chriſt, as the only meritorious cauſe of it; unleſs we were to take all theſe terms in a quite different ſenſe from all that we can learn from the ſcripture, of the effect of Chriſt's death, and reſurrection, and righteouſneſs.

As to *meriting* and *meritorious cauſe*, the ſcripture does not trouble us with theſe terms of the ſchools, that have admitted of various ſenſes. But, according to the offer of juſtification to them that have a true faith, there muſt be ſome ſenſe of merit, in the having of this true faith; and pardon or juſtification ſhould rather be aſcribed to this ſincerity of faith, than to Chriſt's obedience to the death, or to his reſurrection, or to his righteouſneſs. For in this caſe it cannot be his obedience to the death that is imputed to the believer of it for righteouſneſs, but his having true faith: it is not Chriſt's righteouſneſs that is imputed without works to the believer in forgiving his ſin, and juſtifying him, but the ſincerity of his belief of the promiſe of pardon to him that hath a true faith. This is all the new covenant: and all the room that is left to the obedience of the Son of God to the death, or his righteouſneſs, or call it his merit, in this new covenant, is, to procure the offer of pardon, and all the bleſſings following on it, to him that hath a true faith productive of ſincere obedience. Peace with God in the conſcience of him that is juſtified by this faith, muſt be the effect of his conſciouſneſs of having it true; and not of his being perſuaded

ded in his conſcience, that God is reconciled by the death of his Son. The anſwer of ſuch a believer's conſcience toward God, is not through Chriſt's reſurrection, but through the ſincerity of his own faith.

When it is ſaid, that this faith, "having a neceſſary re-"gard to the merits of Chriſt, excludes all boaſting, and "will prevent our looking on any other good diſpoſitions "that are the effects of it, as having any thing that can "in the way of merit intitle us to the favour of God;" it cannot appear, that it excludes boaſting in its own ſelf; and it appears not to prevent our looking on itſelf, the cauſe of theſe other good diſpoſitions, as having ſomething in it that can intitle us to the favour of God, that is offered and promiſed to it. But the faith that is in Chriſt Jeſus, has his righteouſneſs, and that alone, to intitle us to God's favour; and in that alone it boaſts.

If it ſhould be ſaid, That Abraham's faith was imputed to him for righteouſneſs, becauſe of its firmneſs and ſtrength giving glory to God, wherein it excelled as a pattern of believing; this would be to deny, that the ſame thing was imputed for righteouſneſs to Abraham believing, that is alſo imputed to us believing; and this would be ſaying, that we cannot be juſtified by a weak and infirm faith.

Rem. IX. And ſo much for the firſt reaſon, why juſtification is offered to him that hath a true faith. The ſecond is, Becauſe this faith will be a principle of holineſs, and of obedience to the laws of the goſpel, *p.* 401. 402.

That faith in the blood of the Son of God, ſhed for remiſſion of ſins, or in the righteouſneſs of our God and Saviour Jeſus Chriſt, is the only principle of holineſs and obedience to God, is very manifeſt from the whole New Teſtament. But whereas it is ſaid, The goſpel, in diſtinction from the law as delivered by Moſes, is admirably calculated both for purifying our natures, and for acquitting us from the condemnation our ſins deſerve, and that it makes ſufficient proviſion for correcting the depravity of human nature; it muſt be obſerved, that this purification of our natures is very far from holding pace with our acquitment from condemnation: for *there is no condemnation to them that are in Chriſt.* But James, who ſpeaks of the juſtification that is by faith working with our works, ſays of them that are in Chriſt, *In many things we offend all.*

all. We are freed from all condemnation by faith, but not yet from all the impurity of our natures, no not as long as we walk by faith. And therefore it must have something else to acquit us of condemnation, besides its being the principle of holiness.

Speaking of faith justifying as the principle of holiness, we would need to say, how it is such a principle, and what this holiness is that proceeds from it. For if it believe that God is reconciled by the death of his Son, it can never lead us about to establish our own righteousness, by any holiness or obedience of ours, nor can it let us think of itself intitling us to the favour of God, as it is the principle of holiness. But a faith respecting only promises made to duties required of us, as under the Old Testament, so under the New; and from its sense of the duty, and prospect of the happiness promised to that duty, making us obedient, manifestly sets us on to obey; according to that, "The man that doth these things, shall live in "them." And so it would justify us, as being that principle whereby we are of the works of the law; and as many as are led by it, are walking after the flesh, and not after the Spirit.

On the other hand, faith in the righteousness of the Son of God, or his obedience to the death rewarded in his resurrection, as alone intitling guilty condemned sinners to a share with him in that most glorious reward of that most perfect and divine righteousness wrought for them, operates in the heart of him that believes, by love to that righteousness, and to that reward of it; turning him to that righteousness, as the only ground of his hope, and to that reward of it, as all his salvation and desire. And in this change of mind lies that repentance, which is, turning to God, well pleased in his beloved Son, from going about any way to establish our own righteousness, and likewise from studying to fulfil the lusts of this world, wherein we preferred the enjoyments of this life to the favour of God, and to the eternal life that is in Christ Jesus. This is that repentance to which the Jews were called from their self-righteousness, and love of the things of this world, which led them to crucify their Messiah. And this is the same that was testified, both to them and the Greeks. And this is that same change of mind professed by Paul, who, while he was self-righteous, was covetous, Phil. iii. 7.—11. However men may be reformed, there is no repentance toward

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the juſt God and the Saviour without this: nor is there any other repentance that has any connection with faith toward the Lord Jeſus Chriſt. And no works but the good works of the goſpel, are the works meet for repentance; as in them only the love of God, ſending his Son the propitiation for our ſins, is expreſſed and imitated; and as in them we deny ourſelves to this life, for the life that is the reward of his righteouſneſs. The remiſſion or blotting out of our ſins, is connected with this repentance; as it is impoſſible for a ſinner to find his conſcience purged of his ſins by the blood of Jeſus, and himſelf happy in the ſenſe of his reconciliation with God by that, while he is going about to eſtabliſh his own righteouſneſs, and (in a neceſſary connection with that) is preferring the happineſs of this life to the happineſs that lies in the ſenſe of God's favour. And therefore theſe two great benefits we have by Jeſus Chriſt, are connected in the grant or gift of them from him, as well as in the promiſe.

Again, faith in the righteouſneſs of Jeſus Chriſt, finiſhed in his death, and rewarded in his reſurrection, worketh by love to that perfect obedience he gave to the law, wherewith God has manifeſted himſelf well pleaſed, in raiſing him from the dead for the juſtification of ſinners. Faith beholding the revelation of God's wrath from heaven in the death of the Son of God, againſt all ungodlineſs and unrighteouſneſs of men, or every tranſgreſſion of the divine law, worketh by love to this revelation; and ſo it creates a high reſpect and eſteem to that perfect law, from the curſe whereof the blood of the Son of God redeems us, and by the obedience of which he hath procured the favour of God and eternal life to us ſinners. Faith in the righteouſneſs of Jeſus Chriſt, proceeds upon the conviction of our being condemned and curſed for every tranſgreſſion of the perfect law, that is ſummed up in love to God with all the heart, ſoul, and mind, and love to our neighbour as ourſelves. It goes upon the conviction of our having forfeited the favour of God, by every ſhortcoming of the perfection required, and of our being deſtitute of all title to the life due to obedience, as having ſinned, and come ſhort of the glory of God. And when it beholds the ſovereign grace of God and his rich mercy making our freedom from the curſe to be through Chriſt's being made a curſe for us, and our only title to life to be in his perfect obedience for us; it begets ſuch a

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regard in our conſciences to the law fulfilled by the Son of God, that, looking into that perfect law of liberty, and continuing ſo to do, we always find ourſelves tranſgreſſors, by every ſhortcoming of its perfection, with this aggravation, that it is a diſconformity to that obedience of Jeſus Chriſt, by which alone we could have any title to life; and that it behoved his blood to be ſhed for the remiſſion of it. And thus faith, daily aſking the remiſſion of ſins through the blood of the Son of God, is a principle of regard to every commandment of God, and to the perfection of obedience: for, upon every ſhortcoming of perfection, he that believes muſt be perfected in his conſcience by Chriſt's ſacrifice, in all his approaches to God; there being no drawing near to him, without the heart ſprinkled from an evil conſcience. And without this perfection, as pertaining to the conſcience, there is no holineſs; nor is there any obedience pleaſing to God without it. But as to laws of the goſpel not requiring perfection, there are no ſuch laws. Or if the law of God were ſtanding in the goſpel, not commanding perfection of obedience to every word of God, but, in the place of that, only what might be called ſincere endeavours; we could not in that caſe find ourſelves ſinners, nor needing any pardon of ſin, but in as far as we could find ourſelves void of all well-meaning endeavour: *for where no law is, there is no tranſgreſſion.*

Faith in the righteouſneſs of our God and Saviour Jeſus Chriſt, is the principle of holineſs and obedience as it works by love to that truth believed: for we are ſanctified by that ſame very truth, operating upon our hearts according to the meaſure of the belief of it; and our holineſs lies in the love of that truth. This is the charity that loves God, manifeſted in this truth, well pleaſed in his beloved Son; that loves all them that are of the truth, for the ſake of the truth dwelling in them; and that is benevolent to all men, becauſe *God will have all men to be ſaved, and to come to the knowledge of the truth.* This charity, that rejoiceth not in unrighteouſneſs, but rejoiceth with the truth teſtifying the righteouſneſs of our God and Saviour Jeſus Chriſt, is, in the very leaſt degree of it, the beginning of that holineſs of the truth, which grows up, from the truth believed in the heart, unto the perfection that it will have, when we ſhall no more believe, but ſhall ſee the Son of God as he is. And that perfection of

holineſs will be the perfection of this charity or love; for we are "choſen in Chriſt, that we ſhould be holy, "and without blame, before him in love:" even as the perfection of the joy of charity will be the perfection of happineſs, "joying in God through Jeſus Chriſt, by whom "we have received the atonement." Paul calls this charity, proceeding out of a *pure heart*, and of *a good conſcience*, and of *faith unfeigned, the end of the commandment*.

This charity appears eſpecially in the works of love to them that are of the truth or of faith, and are ſo diſtinguiſhed from the world, who hate this truth, and are of the works of the law. The purification of our hearts by faith comes to this: and from faith working by this love, Chriſtians are denominated *ſaints*. So Peter ſays, "Seeing ye have purified your ſouls in obeying the truth "through the Spirit, unto unfeigned love of the brethren, "love one another with a pure heart fervently." The work and labour of this love, ſhewed toward Chriſt's name in miniſtering to the ſaints, is obedience to the Lord's new commandment; and our conformity to his obedience lies chiefly in the ſelf-denying works of this love to one another, *even as*, ſaith he, *I have loved you*. The good works of the goſpel are the works of love, "doing "good to all men, eſpecially unto them who are of the "houſehold of faith." And of theſe works it is moſt evident that James ſpeaks, with reſpect to juſtification in the judgment, by what he ſays of pure and undefiled religion; and—*If a brother or ſiſter be naked, and deſtitute of daily food*;—and, *He ſhall have judgment without mercy, that hath done no mercy*. By the *love of the brethren, not in word and in tongue, but in work and truth*, John would have believers know, that they have eternal life in Jeſus Chriſt the righteous, the Son of God, the propitiation for our ſins, whoſe blood cleanſeth us from all ſin: and by this love, he ſays, we ſhall have *boldneſs in the day of judgment*. But from our Lord's own account of the judgment, with reſpect to the profeſſors of the goſpel, it appears moſt manifeſt, that it will go upon the works of this love, Matth. xxv. 31.—46. Now, is it the zeal of theſe good works that prompts men to labour in confounding our juſtification by them in the judgment, with the juſtification of the ungodly, by his faith imputed to him without works? Is their true faith, which they would ſet up in the juſtification of

a ſinner againſt the imputation of Chriſt's righteouſneſs to him; is it the principle of theſe good works? I trow not!

If by the laws of the goſpel be meant the ordinances of worſhip, with the rites and uſages pertaining to the confeſſion of the faith and practice of the new commandment, which the apoſtles delivered to the firſt Chriſtians, "teaching them to obſerve all things whatſoever the Lord commanded them;" we ſee, that faith was from the beginning the principle of obedience to theſe. And the truth, That God is "well pleaſed in his beloved Son, delivered for our offences, and raiſed again for our juſtification," is ſo ſignified in theſe, and ſo profeſſed in the obſervation of them, that they muſt be greatly abuſed and profaned, if they be done from any other principle than faith in the righteouſneſs of our God and Saviour Jeſus Chriſt. Therefore they who received not the love of the truth, but have gone about, under the Chriſtian name, to eſtabliſh their own righteouſneſs, have not been ſatisfied in them, but have changed the laws and ordinances, adding to them without meaſure, and taking from them; following tradition, through which the commandments of God are made void, and ſo have laboured to make themſelves righteous, as did the Jews. But all the obedience to the laws of the goſpel that proceeds from faith, reſpects the authority of JEHOVAH *our righteouſneſs*.

Rem. X. *p.* 403. Juſtification in the ſight of God, is made to depend neceſſarily on the validity of defences made againſt a twofold accuſation. The defence againſt the firſt, *viz.* Our having ſinned, is, the truth of our belief in Chriſt, intitling us to the pardon or indemnity promiſed through his merits to all who believe in him. And ſo we are juſtified from this accuſation, by the ſincerity of our faith in him, whatever that faith be, or however it reſpect him, only if it look on the promiſe of pardon to him that hath a true faith, as coming to us ſome way through his merits. The defence againſt the ſecond accuſation, *viz.* That our faith is falſe and hypocritical, is, our works juſtifying the ſincerity of our faith. Now, whatever theſe works be, yet ſurely they cannot be hypocritical works, like thoſe of the Phariſees: and therefore it muſt be ſincere obedience that juſtifies the ſincerity of faith. And thus the defence againſt both accuſations is nothing elſe but ſincerity; and ſo that alone juſtifies us. But whereas true faith acquits us from condemnation for

having sinned, and works again clear us from the charge of insincerity of faith, we are still as liable to a third accusation, *viz.* That our works are hypocritical: and what shall be the defence against this accusation? what shall justify us from this particular charge? and what shall justify the sincerity of our works, upon which stands the sincerity of our faith acquitting us from condemnation?

But there is no law giving life to sincerity without perfection. Nor is there any commandment by which we could live, but the commandment which the Son of God received from his Father, to lay down his life for us, and take it again. And this is the law of faith: for according to this we live; not through what we do, but only through what we believe he did for sinners, according to that commandment of sovereign grace and justice.

The sum of all is, Neither the sincerity of faith, nor of its works, justifies us sinners, or makes us just in the sight of God; but only the righteousness of the Son of God imputed to us; not working, but believing it sufficient to justify us, as is demonstrated to us in his resurrection from the dead.

And neither our unfeigned belief without its works, nor these works without faith working with them, can justify us, or manifest us just; but faith, working by love to what is believed, with works of love to that, with works wherein the mercy that makes us just, is imitated, manifests us to be in Christ, having his righteousness, and so just. Works do not manifest us just, as proving the sincerity of faith making us just; but faith, doing well in believing the one God of judgment and of mercy, and shewing itself in works of love to his righteousness of faith, in good works bearing upon them the likeness of his mercy bestowing that righteousness upon us, who had none, proves and manifests us to have that perfect righteousness, and so to be just. By this faith, thus working with our works, we come to have his Spirit witnessing with our spirits, that we are his children, heirs, and joint heirs with Christ. And in the day when the secrets of mens hearts will be judged according to the gospel, we shall by this be found in Christ having his righteousness, and so have judgment with mercy in that day.

Answers to two Objection to the Remarks.

TWO objections are made to the foregoing remarks. 1. The scheme set forth in them is Antinomian, and agreeable

agreeable to the doctrine of *the Marrow of modern Divinity*. 2. An uncharitable spirit toward those who differ on this question, breathes in the remarks.

It is not easy to perceive where the charge of Antinomianism can fix on the scheme set forth in the remarks; unless we suppose that charge pointed against it, as far as it agrees with the public standards of the established church, by which the *Marrow* was condemned. But then farewell sincerity, if such a charge comes against these standards from them who live by their subscription to the doctrine contained in them, as the confession of their faith. At least it will not be easy to bear them any more boasting as they do in sincerity against the revealed imputed righteousness of the gospel: for would it not move indignation to see men holding their station in the world, and all their privileges, by the grossest insincerity; yet contending for sincerity as the term of acceptance with God?

The subscribed confession of faith says, "Those whom "God effectually calleth, he also freely justifieth: not by "infusing righteousness into them, but by pardoning their "sins, and by accounting and accepting their persons as "righteous: not for any thing wrought in them or done by "them, but for Christ's sake alone: not by imputing faith "itself, the act of believing, or any other evangelical o-"bedience to them, as their righteousness: but by im-"puting the obedience and satisfaction of Christ unto them; "they receiving and resting on him and his righteousness "by faith; which faith they have not of themselves, it is "the gift of God." Agreeably to this saith the larger catechism, "Quest. *How doth faith justify a sinner in the* "*sight of God? Ans.* Faith justifies a sinner in the sight of "God, not because of those other graces which do always "accompany it, or of good works, that are the fruits of it; "nor as if the grace of faith, or any act thereof, were im-"puted to him for his justification; but only as it is an in-"strument by which he receiveth and applieth Christ and "his righteousness."

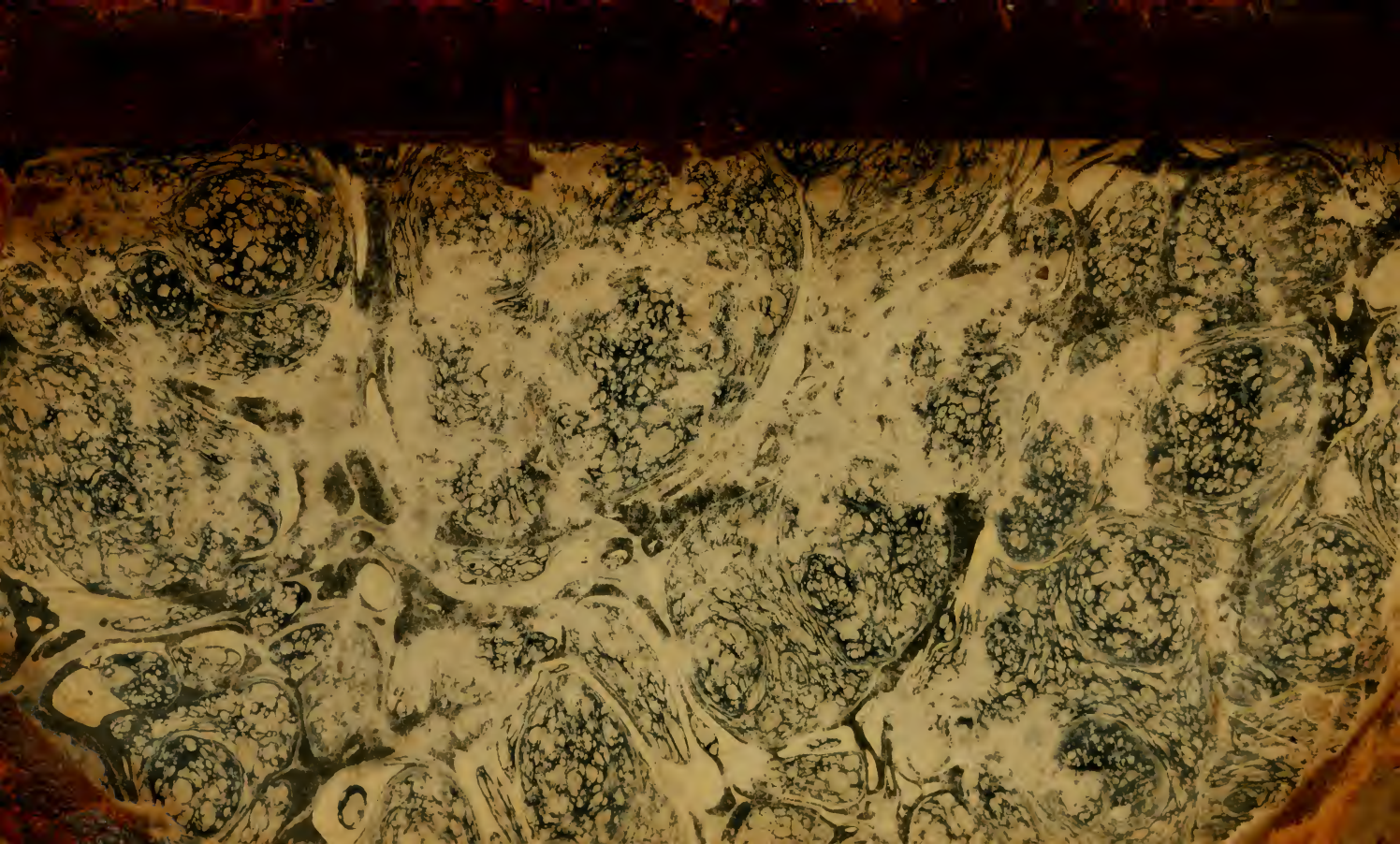
Though the remarks use not this same style in declaring how a sinner is justified by faith; yet it is manifest the same very doctrine is meant to be set forth in them, as being too evidently opposed in that scheme on which the remarks were made. And it is impossible to lay the charge of Antinomianism against any thing said in the remarks, but in as far as they can be conceived to agree with and to support this doctrine of the shorter catechism, which must be supposed

posed to express the faith of all the members of the church of Scotland, from the least to the greatest, about justification. "Quest. *What is justification? Ans.* Justification is "an act of God's free grace, wherein he pardoneth all our "sins, and accepteth us as righteous in his sight, only for "the righteousness of Christ imputed to us, and received "by faith alone."

Let any man but set aside what is agreeable to this in the remarks, in opposition to the scheme remarked upon, and he will easily see how much more the law of God is established by the remarks, than it is by the scheme against which they are made: for that scheme too manifestly makes void the perfect law, and so is truly Antinomian.

Little did the twelve brethren, defending the *Marrow* on the one hand, and the old orthodox clergy on the other, condemning some truly Antinomian tenets vented in that book, imagine that they were but giving occasion to many that wanted occasion, to reproach the preaching of Christ's imputed righteousness with Antinomianism. These enemies of the great distinguishing truth of the gospel, rejoiced in the condemnation of the *Marrow*, as an excellent handle given them against the gospel itself, and a notable screen to their infidelity. And so we see, to this day, they have this reflection ready to throw out against the truth, even when set forth in opposition to their own Antinomianism destroying the law, That it is the condemned doctrine of the *Marrow*. These ministers of the gospel, it seems, must not be thought to oppose the truth, but Antinomianism! And Antinomianism with them is God's righteousness of faith, revealed without the law, and imputed to him that believeth without works — the righteousness of Jesus Christ. Therefore this objection from them can be no other than that same made to the apostle, *Do we then make void the law through faith?*

The second objection is, a charge against the writer of the remarks, who was in the first pointed out as an Antinomian heretic; while it is impossible to find in the remarks any of the Antinomian tenets condemned in the *Marrow of modern Divinity*. And now the charity that thinketh this evil of him, by the scheme of justification which he sets forth, again observes, and finds fault with his disposition and temper toward those who differ from him, as uncharitable, *i. e.* unchristian: for certainly, if he have not charity, he is not a Christian.

Upon a review of the remarks it would appear, that he looks

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